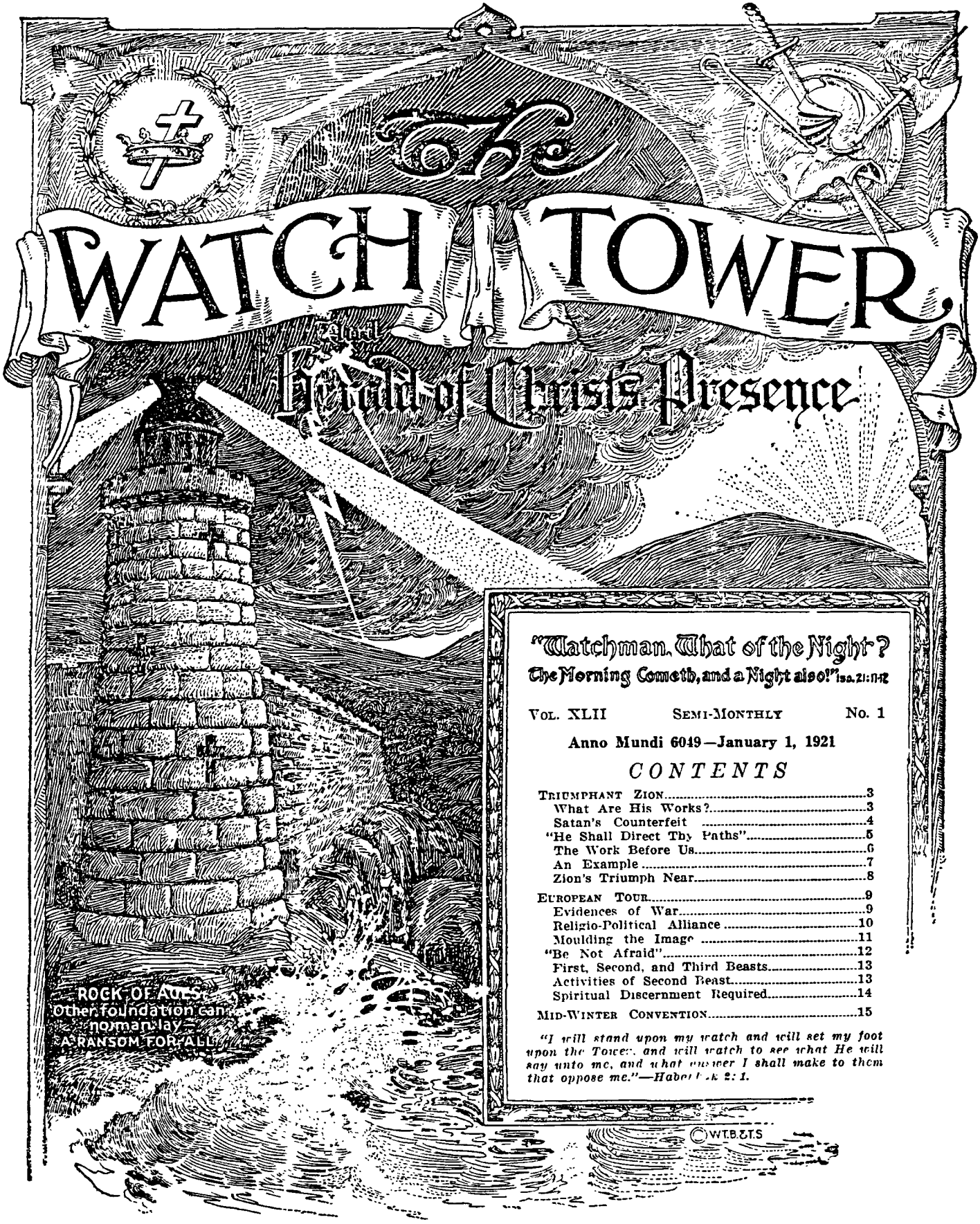
# THE Watchtower

1921




"Watchman, What of the Night? The Morning Cometh, and a Night also!" Isa. 21:11-12

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## CONTENTS

TRIUMPHANT ZION ..... 3
What Are His Works? ..... 3
Satan's Counterfeit ..... 4
"He Shall Direct Thy Paths" ..... 5
The Work Before Us ..... 6
An Example ..... 7
Zion's Triumph Near ..... 8
EUROPEAN TOUR ..... 9
Evidences of War ..... 9
Religio-Political Alliance ..... 10
Moulding the Image ..... 11
"Be Not Afraid" ..... 12
First, Second, and Third Beasts ..... 13
Activities of Second Beast ..... 13
Spiritual Discernment Required ..... 14
MID-WINTER CONVENTION ..... 15

*"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Habakkuk 2:1.*

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24:33; Mark 13:29; Luke 21:25-31

# THIS JOURNAL AND ITS SACRED MISSION

THIS journal is one of the prime factors or instruments in the system of Bible instruction, or "Seminary Extension", now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1884, "For the Promotion of Christian Knowledge". It not only serves as a class room where Bible students may meet in the study of the divine Word but also as a channel of communication through which they may be reached with announcements of the Society's conventions and of the coming of its traveling representatives, styled "Pilgrims", and refreshed with reports of its conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V. D. M.), which translated into English is *Minister of God's Word*. Our treatment of the International Sunday School Lessons is specially for the older Bible students and teachers. By some this feature is considered indispensable.

This journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated —redemption through the precious blood of "the man Christ Jesus, who gave himself a *ransom* [a corresponding price, a substitute] for all". (1 Peter 1:19; 1 Timothy 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Corinthians 3:11-15; 2 Peter 1:5-11) of the Word of God, its further mission is to "make all see what is the fellowship of the mystery which . . .has been hid in God, . . . to the intent that now might be made known by the church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed".—Ephesians 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the divine wisdom granted unto us to understand his utterances. Its attitude is not dogmatic, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made to facilitate such testing.

## TO US THE SCRIPTURES CLEARLY TEACH

That the church is "the temple of the living God", peculiarly "his workmanship"; that its construction has been in progress throughout the gospel age—ever since Christ became the world's Redeemer and the Chief Corner Stone of his temple, through which, when finished, God's blessing shall come "to all people", and they find access to him.—1 Corinthians 3:16, 17; Ephesians 2:20-22; Genesis 28:14; Galatians 3:29.

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones", "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Revelation 15:5-8.

That the basis of hope, for the church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "a ransom for all," and will be "the true light which lighteth *every man that cometh into the world*", "in due time".—Hebrews 2:9; John 1:9; 1 Timothy 2:5, 6.

That the hope of the church is that she may be like her Lord, "see him as he is," be "partakers of the divine nature',' and share his glory as his joint-heir.—1 John 3:2; John 17:24; Romans 8:17; 2 Peter 1:4.

That the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next age.—Ephesians 4:12; Matthew 24:14; Revelation 1:6; 20:6.

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial kingdom, the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church, when all the wilfully wicked will be *destroyed*.—Acts 3:19-23; Isaiah 35.


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***Terms to the Lord's Poor:*** All Bible students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied free if they send a postal card each May stating their case and requesting such provision. We are not only willing, but anxious, that all such be on our list continually and in touch with the Berean studies.

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## VOLUNTEER LITERATURE

Friends in different parts of the country report a quantity of volunteer literature in their possession, which has been on hand for a number of years. There is no reason why this should be held. It should be distributed. No matter if it is several years old, it pertains to the Scriptures and would be good reading matter. We request the classes everywhere to distribute whatsoever they have in the way of volunteer literature. Let none of this go to waste.

## TESTIMONY TEXTS FOR MARCH

March 2: JEHOVAH BLESSES: "Jehovah will bless his people with peace."—Psalm 29:11.

March 9: JEHOVAH HELPS: "I Jehovah thy God . . . will help thee."—Isaiah 41:13.

March 16: JEHOVAH GUIDES: Jehovah will guide thee continually, and satisfy thy soul." Isaiah 58:11.

March 23: JEHOVAH SUPPLIES: "My God shall supply every need of yours according to his riches in glory."—Phil. 4:19.

March 30: JEHOVAH INSPIRES: "Jehovah giveth wisdom; out of his mouth cometh knowledge and understanding."—Proverbs 2:6.

## BILLBOARD ADVERTISING

Shall consecrated money be used to advertise the truth by means of signboards, etc.? We answer no, for the following reasons: Signboards and things similar suggest to those who read them a selfish motive in disposing of books as for pecuniary gain. The Lord has not blessed such efforts in the past. His blessing has been manifested where the work was done by his consecrated followers. Such work is chiefly for the Christian's development, and secondarily, to give the witness. The Lord could paint signs on the skies for the observation of every one if he so desired. Personal influence is a talent to be used to the Lord's glory and can be used best by personal contact. Call on the people and tell them that the kingdom is here and that millions now living will never die. By your sincerity and earnestness they will see that you are a living epistle concerning that kingdom. Thereby you will bless yourself, bless your hearers, and glorify the Lord.

If each of the class workers would sell each week one copy of "The Finished Mystery" and one "Millions" booklet, this would be a most effective witness. Let the consecrated, and not inanimate objects, do the work. This witness must be given by the Lord's people and not by signboards, or the like. "Through much tribulation [shall we] enter into the kingdom of God." (Acts 14:22) Inanimate signboards cannot suffer tribulation; nor enter the kingdom. We think this same rule applies to newspaper advertising of the books. Newspaper advertising for public meetings is different, because that is for the purpose of inducing the people to come and hear the message.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLII JANUARY 1, 1921 No. 1

# TRIUMPHANT ZION

*"I will triumph in the works of thy hands."—Psalm 92:4*

LOOKING back over the year 1920, now passed, the church can truly testify concerning the fulfillment to its members of the precious promise made in the text for that year: "The Lord is my strength and song". In all the trying experiences of the year the Lord sustained his people, giving all the needed strength; and the year was one filled with joy, and his people could not refrain from singing from their hearts the praises of Jehovah and his beloved Son.

Now we turn our faces to another year, 1921, just opening. What does it hold for us? We do not know the details, because God kindly veils our eyes, but o'er each step of the onward way he makes new scenes to rise. The light that illumines the pathway of the Christian shines brighter and brighter, and we may expect, according to the precious promise, that this light will continue to shine with increasing brightness until we have reached the perfect day. While we do not know the detailed experiences before us, we do know the great battle is on between the beast and the Lamb. We do know for a certainty that triumphant victory will be with the Lamb, and that we have the promise that if faithful unto death, we shall stand victorious with him. "According to your faith be it unto you." Our faith is rooted and grounded in the precious promises of God, which we are privileged to claim by reason of the fact that we are his children. Knowing that our Lord will triumph, our faith and confidence are expressed in the words of the year text for 1921: "I will triumph in the works of thy hands".

The hand is a symbol of power. Therefore the text suggests the thought of Jehovah's power actively exercised in behalf of those who have made a covenant with him by sacrifice and who are striving to fulfill that covenant.

### WHAT ARE HIS WORKS?

When God had created man and placed him in a perfect home he rested from his works as pertaining to things earthly. Man was given dominion over things of the earth. This dominion Satan usurped by seducing mother Eve and maliciously defrauding man. From that time forward Satan has striven not only to have dominion over things earthly, but to thwart God's purposes relative to the deliverance of man and his restoration to the original condition of perfection and dominion. It has been a long battle of darkness against light and truth. God could easily have destroyed Satan and thereby long ago stopped his nefarious dealings; but Jehovah's perfect wisdom provided otherwise. He has permitted Satan to ply all of his schemes to defraud and to oppress mankind. He has permitted evil and falsehood seemingly to prevail, in that he has not restrained it. The evident purpose of permitting a reign of evil has been that Satan might give demonstration of a totally depraved character; that angels and men might learn the lessons of the baneful effects of sin; that a period of time might elapse to allow for the birth of a sufficient number of human beings to fill the earth; and that during this period of time the works of God's hands might progress in the development of a new creation, through which he will complete the work of full restoration of man to his lost dominion and to perfection of life and happiness.

The primary work of God's hands, therefore, was the sending of his beloved Son into the earth to become man's Redeemer, and the perfecting of the Head of the new creation. Then follow the works of calling, begetting, and developing the members of the body of Christ; then the establishment of his kingdom for the purpose of bringing peace on earth, good will to men; and then the full restoration of the obedient ones of the earth, that ultimately these may become his people when they are refined and restored. "They shall be his people, and God himself shall be with them, and be their God." (Revelation 21:3) "They shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God."—Zechariah 13:9.

### HIS WORKS FORESHADOWED

These works of Jehovah were foreknown to him and predestinated by him (Acts 15:18); and when finished they must and will be absolutely perfect.—Deut. 32:4.

From imperfect man's viewpoint God has been a long time working out his plan. Not so, however, from the divine viewpoint. "For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night." (Psalm 90:4) "One day is with the Lord as a thousand years, and a thousand years as one day." (2 Peter 3:8) To man it has been a long dark night; but the Christian can now behold the day at hand, and as compared with eternity it will be but a brief space.

Jehovah had foreknowledge of man's deflection, of Satan's opposition and of what would be the ultimate

result. From the day of the expulsion from Eden he began to let a little light shine, that man might have a ray of hope for the future. In due time he made a positive and irrevocable promise to his servant: "In thy seed shall all the families of the earth be blessed". Then he selected Israel as a typical people and used them for a time to make pictures foreshadowing the development of the works of his hands. God's dealings with Israel after the flesh might be likened unto an architect's blueprint—foreshadowing the coming development of his plan to perfection.

Jehovah really began his works, within the meaning of this text, when he sent his beloved Son into the earth. At the Jordan the Lord Jesus made a covenant with Jehovah to do his will, and was there begotten to the divine nature and anointed to be the King of glory, upon whose shoulders the government shall ultimately rest, and by and through whose righteous rule life, liberty, and happiness will be brought to the peoples of earth. For three and one-half years the work of perfecting the Lord Jesus as the King divine progressed; and in order to accomplish this end God permitted his beloved Son to suffer. "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him; called of God an high priest after the order of Melchisedec." (Hebrews 5:8-10) This glorious Prophet, Priest, and King God had foreshadowed through Melchisedec,giving an intimation of his eternal glory. And when Jehovah had finished this part of his work he exalted his beloved Son to the highest place and decreed that ultimately to him every knee shall bow, of all the things in heaven and in earth and under the earth; and that every tongue shall confess that Jesus Christ is Lord, to the glory of the Father.—Philippians 2:9-11.

While it is true that at the beginning of the ministry of Jesus God began to draw to him those Jews who were Israelites indeed, yet it was at Pentecost that they were justified by Jehovah, accepted in the beloved One and begotten to membership in this royal line that shall reign in glory. From Pentecost Jehovah's works have progressed toward the completion of the new creation. Here the mystery of God, hid from ages and generations, was revealed; and those to whom it was revealed, through the spirit of Christ, learned that this mystery is the Christ, head and body—the seed of Abraham according to the promise—through whom the blessings of mankind must come.

### SATAN'S COUNTERFEIT

Satan evidently understood that the mystery of God, the seed of Abraham, is the seed God has decreed shall bruise his head; and therefore, in opposition to Jehovah, Satan early developed that system which the Revelator designates as the mystery of iniquity, which is a counterfeit of the mystery of God.—Revelation 17:5.

The Scriptures declare that Satan is the god of this world, the mighty invisible one ruling in the hearts of disobedient men; and under his wrongful influence men have organized systems and governments for the control of the people, to keep them in subjection. These governments the Scriptures picture by a wild beast. A wild beast has no regard for the rights of other beasts; and likewise the beastly ruling powers have not had regard for the welfare of mankind. The main purpose has been to rule, whether or no; and to accomplish this purpose violence has been often resorted to, to the great sorrow of mankind.

Money is power. Used to a good purpose money is a good thing, but when the power derived from the use of money is exercised in a selfish and oppressive manner it is a very bad thing. Always uppermost in Satan's mind has been ambition for power and dominion, and he has instilled that spirit in the minds of those under his control. When the church began to grow in numbers, Satan devised means to use that power, if possible, for his own selfish purpose. He instilled in the hearts of leaders in the church ambition for power and honor. Money would give them greater power; hence the situation resulted in their willingness to join hands with great financial interests that power might be acquired. These interests likewise desiring to exercise power, employed the efforts of professional politicians. At about this time Constantine formally embraced Christianity and there was a union of the forces of ecclesiastical leaders, the power of money, and professional politicians. St. Paul very well shows the cause for this when he says: "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. *For the love of money is the root of all evil.*" (1 Timothy 6:9, 10) This unholy combination, devised and organized by the superior mind of Satan, resulted in a beastly and oppressive rule of the people; first, by coercion of the conscience of men to accept the ecclesiastical doctrines taught in behalf of money and politicians, viz., the divine right of the head of the ecclesiastical system to rule in all spiritual matters, and the divine right of kings to rule in all matters political. This arrangement and rule the Revelator describes as a beast.

The kingdom of Messiah is a kingdom of righteousness. "Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." (Isaiah 11:5) "Behold, a king shall reign in righteousness, and princes shall rule in judgment." (Isaiah 32:1) The kingdom of Messiah is this rule of righteousness, of which kingdom Jesus taught and which his apostles likewise at all times held prominently before the followers of the Master. It is this kingdom of Messiah, or kingdom class, whom God has been developing by the works of his hands for centuries past. As the Head of that kingdom was perfected through suffering, so the members of the body must also be perfected through similar conditions. This class, therefore, has been developed throughout the age under the oppression of Satan's beastly order, which from time to time has exercised divers degrees of violence. Jesus foretold it would be thus; hence no real Christian is surprised. Throughout the entire age Satan has practised fraud and deception, deceiving many as to what constitutes the true church

and blinding the minds of all who believe not the glorious gospel of Jesus Christ. Throughout the age, therefore, there has been on one side Satan and his beastly rule of violence, arrayed against the Lord's anointed on the other side. Under these conditions the church has been developed.

### "INSTRUCT THEE AND TEACH THEE"

With the opening of the year 1921 we believe we do well to mark the conditions under which the church has been developed and the means that the Lord has employed and is employing to accomplish the works of his hands. The Bible was written for the benefit of the church and all the precious promises it contains are for the encouragement of its members. A precious promise with which the year may be appropriately opened is: "I will instruct thee and teach thee in the way which thou shalt go". (Psalm 32:8) All willing to be instructed may confidently claim this promise. Briefly let us recount some of the promises along the way.

The Lord knew that there would be much cause for timid beings to fear as they started upon the Christian's narrow way. Hence he said to them: "Fear not, for I have redeemed thee". (Isaiah 43:1) We may be sure that since Jehovah at such great cost himself redeemed those who have come to him, they can, without fear, trust absolutely in him. It is Jehovah who justifies. (Romans 8:33) "In Jehovah shall all the seed of Israel be justified." (Isaiah 45:25) The basis of that justification is the merit of Christ's sacrifice, and by the exercise of faith in that sacrifice to the extent of a full surrender of our wills in consecration the way is opened for Jehovah to determine judicially that such an one is at peace with him, and therefore justified.

While traveling along the narrow way the Christian, under stress and opposition, at times feels discouraged; but when he turns his mind to the precious promises he finds that Jehovah says: "I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble". (Isaiah 57:15) The humble are those who are willingly submissive to the will of God, which means all of his arrangements. God gives his favor to such.—1 Peter 5:5.

In the past the way of the Christian has been one narrow and rough. He has had many burdens; and, of course, this will continue to be true until the last member has finished the race. When the burdens seem too great the Lord says: "Cast thy burdens upon the Lord, and he shall sustain thee".—Psalm 55:22.

### "HE SHALL DIRECT THY PATHS"

Amid the perplexities that arise in the Christian's way it is often difficult to know just what course to pursue, but the one strong in faith will soon overcome this difficulty, remembering that the Lord has said to him: "Trust in Jehovah with all thine heart; . . . and he shall direct thy paths". (Proverbs 3:5, 6) This means that we are not to rely on our own selfish way of doing things, but wherever his Word instructs what shall be done, that is the thing to do; and doing this we may know that our paths will lead in the right way; and "no good thing will he withhold from them that walk uprightly". (Psalm 84:11) The storms may beat without and within; the tumult may rage on every side. This is exactly what we see going on in the world. We know that Satan's dominion, going to pieces, is causing all the trouble possible; but the people of God who trust in him will dwell in peace. "Jehovah will bless his people with peace."—Psalm 29:11.

No matter what we need as new creatures in Christ, so long as we abide in him and his Word abides in us we may ask what we will, knowing that we will receive it, because we have the promise: "My God shall supply every need of yours according to his riches in glory". (Philippians 4:19) Why does the Father do so much for us? Because, answers the Master, "The Father himself loveth you, because ye have loved me". (John 16:27) All these experiences through which the Christian is passing are the work of Jehovah's hands, sanctifying and preparing him for divine use. "I, Jehovah, do sanctify them." (Leviticus 21:23) This preparation will ultimately lead to that condition of finished work where God can use us to a good purpose. "The Father hath made us meet to be partakers of the inheritance of the saints in light."—Colossians 1:12.

In this conflict we could not hope to triumph in our own strength, but it is in the strength of the Lord that we will triumph, and as the work of his hands. "Jehovah, even Jehovah, is my strength." (Isaiah 12:2) It is Jehovah, through Christ Jesus, who will give us the victory in this conflict that is raging, and who will receive us into glory. "Thanks be to God, who giveth us the victory through our Lord Jesus Christ." (1 Corinthians 15:57) Because he has laid hold of us by his right hand, and being guided by his counsel, we shall be ultimately received into glory.—Psalm 73:23, 24.

### WORKERS WITH GOD

Since the hand as used in our text symbolizes the power of Jehovah in action and the new creature here is specially his work, then if we work together with God to will and to do his good pleasure we become a part of his hands, i. e., a part of his power in operation for the accomplishment of his purposes. We must thus be workers together with him in order to inherit the blessings that he has in store for those whom he is preparing to be meet for the inheritance of the saints in light. The Apostle Paul refers to himself as a worker with the Lord and speaks of Timothy as one who worked the work of the Lord. (2 Corinthians 6:1; 2 Timothy 2:15) Again he says to those who will inherit these eternal blessings: "Work out your own salvation with fear and trembling" (Philippians 2:12), which means that each one being thus developed should give heed to the instruction of the Lord and follow his example to the best of his ability, and that with great carefulness. This work will require patient endurance, because much of it will be trying. Many disappointments of necessity arise; many experiences to try one's endurance. To such the Lord says: "Let patience have her perfect work". (James 1:4) And again, says the Master: "He that

shall endure unto the end, the same shall be saved".—Matthew 24:13.

It is clearly to be seen that Satan, the adversary, is warring against the new creation. Working out the Lord's purposes in the doing of his will is therefore absolutely essential to the resisting of the adversary. One cannot live in a passive attitude, but must be active. "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist, stedfast in the faith." (1 Peter 5:8, 9) While, of course, the chief work is to prepare ourselves for the kingdom, the Lord has graciously provided that one of the best means to do this is to be vigilant and active in his service, keeping our minds and our energies employed in carrying out his will.

### THE WORK BEFORE US

What, therefore, is the particular work that we can see immediately before us for the year? We would answer that first in importance would be the giving of all diligence to make our calling and election sure by development of the fruits and graces of the spirit, as set forth by the Apostle. (2 Peter 1:4-11) As one of the means to accomplish this it is necessary for us to ascertain the will of God concerning the church at this time in so far as giving a witness for his incoming kingdom is concerned.

The commission of the church is its authority to act. That commission says: "Jehovah hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, . . . to proclaim the acceptable year of the Lord, and the day of vengeance of our God". (Isaiah 61:1, 2) The declaration of the day of God's vengeance is as clearly a part of the commission given to the church as any other part of it, and the time must come when this declaration must be given, and given by those commissioned of the Lord for that purpose, which would include all the members of the new creation this side the vail, when the time comes for the giving of such proclamation.

Some of the Lord's dear children seem to think that nothing should be said that would have a tendency to offend those who compose Babylon; that we should go along in a quiet way, telling only of the love of God as manifested in his provision for restitution. Such hardly seems to be in keeping with the expressed will of God as applied to the present time, because we are in the day of God's vengeance without a doubt. Let us remember that the church is now doing the work foreshadowed by the prophet Elisha, who was anointed to do a slaying work. The same commission to the church is mentioned by the prophet Ezekiel in slightly different phrase: "To the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity". (Ezekiel 9:5) It is the time that the beast is making war on the Lamb. (Revelation 17:14) Some may suggest that the Lamb should not make war on the beast, but such is not in harmony with the Scriptural proof. In Revelation 19:11-16 the Lord is described as making war, as well as his armies which follow him, which clearly refers to Jesus and the saints in glory and those also who are still this side the vail.

### WEAPONS NOT CARNAL

Of course the slaying by the Lord and his people, the making of war on Babylon, is not done with carnal weapons; no, not even with harsh or bitter words. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." (2 Corinthians 10:4) The instrument of offense and defense to be used by the people of the Lord is the Word of God, the sword of the spirit.—Ephesians 6:17.

If the Scriptures prove that selfish elements of the earth, acting under the supervision of the great adversary, have formed an unholy alliance, the ambition of which is to set up an order of things in defiance of Messiah's kingdom, then such is an abomination in the sight of God and it becomes the plain duty of each one who loves the Lord and who desires to be a witness for him in the earth to call attention to such by speaking the truth. If we discern that this is the day of God's vengeance and that such is the work according to the Lord's will, we will want to do it.

The question then arises, What instrument has the Lord placed in the hands of his people with which to do this work? The answer must be, The message of the truth which is pertinent to the question at issue. The prophet of God said: "Thou therefore, son of man, prophesy, and smite thine hands together, and let the sword be doubled the third time, the sword of the slain: it is the sword of the great men that are slain, which entereth into their privy chambers. *I have set the point of the sword against all their gates,* that their heart may faint, and their ruins be multiplied: ah! it is made bright, it is wrapped up for the slaughter."—Ezekiel 21:14, 15.

What book has ever attempted to explain and has explained the development of the Messianic class on one side for the blessing of mankind and the union of ecclesiasticism, profiteers, and professional politicians on the other side in an unholy alliance under the direction of the great adversary to establish a counterfeit of Messiah's kingdom? What book has plainly exposed the duplicity of the clergy as a class, showing their repudiation of the Word of God and their denial of the faith? There is but one answer: "The Finished Mystery"—Volume Seven of STUDIES IN THE SCRIPTURES, which explains the Revelation and Ezekiel's prophecy as pertaining to this day. Then is it not the plain and expressed will of the Lord that this message shall be declared unto the people? If so, then every one on the Lord's side, every one who wishes to be a co-worker with him and a faithful and true witness at this time, will be *not only willing, but anxious,* to place this book in the hands of the people that they might read and understand. We believe, therefore, that the classes everywhere should put forth a strenuous effort now to get "The Finished Mystery" into the hands of the reading public. It is the message of truth with which the smiting is being done by the

Elisha class. We remember that this smiting is not all done in a day or a week or a month, but covers a period of time such as the Lord sees fit it should cover.

### AN EXAMPLE

To anoint means to designate officially to perform some duty. Saul was anointed to be king over Israel. At the time of his anointing the prophet of the Lord declared unto him that his commission required him to go and smite the Amalekites, to "slay both man and woman, infant and suckling, ox and sheep, camel and ass". Saul went forth to perform the duty, but he spared Agag the king, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and did not destroy them. Returning he met Samuel the prophet and reported to him, saying: "I have performed the commandment of the Lord". And Samuel said: "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" Saul replied that these had been saved for sacrifice, and Samuel inquired: "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king."—1 Samuel 15:1-23.

The Lord has anointed the church to be kings and priests unto God, and he has commissioned the church, the Elisha class, to do a specific work, a phase of which is the declaration of the day of God's vengeance. Will it be more pleasing to the Lord to refrain from this and spare the mighty ones in Babylon from the plain message of truth, or to obey him and speak the truth in love?

The Lord has provided a great quantity of "The Finished Mystery" volumes, which are ready for use. We hope to see the colporteurs make a specialty of this, the class workers make a specialty of it, as well as every one of the consecrated who can to see that it gets into the hands of the people.

### FURTHER COMMISSION

Another part of the commission of the church is to preach good tidings unto the meek, to bind up the broken-hearted. While the proclamation of the day of God's vengeance is reserved for the very end of the age, it has always been in order to preach the good tidings of peace and comfort in Christ. There never has been a time more appropriate than the present to preach this message. The poor groaning creation has suffered oppression for more than six thousand years. They are groaning and travailing in pain, waiting for the manifestation of Messiah's kingdom, that they may be delivered and blessed. This kingdom can come only when the old order of things now ending has completely passed away.

The Scriptures clearly show that this old order began to pass away in 1914 with the coming of the World War, and that it is rapidly disintegrating. The war, famine, and pestilence have brought great distress and perplexity upon the peoples of earth, and everywhere men's hearts are failing them for fear. They desire to be comforted. Jesus plainly said that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come". Beyond question his words here mean that when the old world begins to pass away then it is the due time to declare that fact to the peoples of earth, showing them from the Scriptural proof that prophecy has been fulfilled and is in course of fulfillment; that the old world is passing away; that Messiah's kingdom is at the door; and that millions now living will never die.

Not since the angels sang the song of gladness at the birth of Jesus has there been such a comforting message to the world, for the reason that the due time for the proclamation of this message had not arrived. It is now here!

The plain commission to the church is, then, to declare this message to Christendom as a witness before the final end. The Lord has greatly manifested his approval and blessing upon this message. The brethren have been proclaiming it now for a few months in different parts of the earth and the interest is greatly increased, and thousands give testimony to the comfort that it brings to their hearts. This message has been put in printed form in the booklet entitled "Millions Now Living Will Never Die"; and in the last few months it has been translated into seventeen languages, and is being translated into other languages and published as rapidly as possible. Up to this time more than half a million copies have been published, the greater portion of which are already in the hands of the people. Never has there been a greater demand for any one publication in so short a time.

It seems clearly to be, therefore, a part of the work of the church, and that which is just before us, to get this message to the people, either by word of mouth or through the printed page, or both. Hence we wish to impress upon the minds of the Lord's dear ones everywhere the importance of a wide and careful distribution of the booklet, "Millions Now Living Will Never Die". It is furnished at such a price that any one can afford it. The reading of it brings comfort to the heart of the reader, and those who are really interested will wish more information.

The STUDIES IN THE SCRIPTURES, particularly "The Finished Mystery", set forth the detailed information contained in the Bible as to why the world has come to an end and why millions of people now living on earth will never die. The placing of the "Millions" booklet in the hands of the people will be but the opening wedge for a further witness by "The Finished Mystery". We strongly recommend that the colporteurs and class workers keep a record of the names of those who buy the booklet and after sufficient time has elapsed for them to read it, that they be called upon again and given an opportunity to buy "The Finished Mystery".

### ZION'S TRIUMPH NEAR

Just how long the remaining members of the church will be this side the vail of course we do not know; but all the evidence points to the fact that it cannot be a great while. The King of glory is not only present, but he is putting his kingdom in order and soon all the members of the kingdom class must be with him in glory. Before that is accomplished, however, the prescribed witness must be given. Keep in mind that Satan has directed the formation of an alliance between the great ecclesiastics, profiteers, and professional politicians, and through the agency of this "unholy trinity" hopes to deceive the people and keep them in ignorance. Arrayed on the other side is the Lord, leading his army on to the full establishment of his kingdom, which will bring the desire of all nations—life, liberty, and happiness.

The line of demarcation is being drawn so clearly that every one will be required to take his stand on one side or the other. Who is on the Lord's side? If we are on the Lord's side and remain faithful, then we will be performing the commission that he has given us to perform; and thus working together with him we become a part of Jehovah's hands. And through the strength of Jehovah and our King our triumph is certain.

Ere long Satan's work shall completely fall and then the peoples of earth will see the laurels of the Lord's victory. Then, with grace and glory crowned, he shall bestow blessings upon those who have waited and hoped for a better day, and upon all who shall serve and obey him.

The incoming year may mean much for the church. Let us watch and pray and do with our might what our hands find to do, singing as we go: "The Lord is my strength and song"—"I will triumph in the works of thy hands".

### HAPPY RESULTS

The work of God's hands will result in the completion and exaltation of the church in glory. Then will follow the regathering of his once favored people Israel and the blessing of them; and through the Christ and his earthly instrumentalities all the families of the earth shall be blessed. That will be a glad day not only for the church, but for all the creatures of Jehovah. "For thou, Lord, hast made me glad through thy work."

"Let the heavens rejoice,
And let the earth be glad;
Let the sea roar, and the fullness thereof.
Let the field be joyful,
And all that is therein:

'Then shall all the trees of the wood
Rejoice before the Lord:
For he cometh, for he cometh
To judge the earth:
He shall judge the world with righteousness,
And the people with his truth."

Thus in beautiful poetic phrase the Psalmist describes the happy result of the triumph of Jehovah's works.—Psalm 96:11-13.

When the works of Jehovah are completed in the exaltation of the church to glory, and the full restoration of obedient mankind to perfection, then all of his creatures, beholding that his works are wonderful, marvelous, incomparable, righteous, and satisfying, with one accord will exclaim: "O Lord, how manifold are thy works! in wisdom hast thou made them all".—Psalm 104:24.

The year opens with happy prospects. The followers of the Lord see the line of battle clearly drawn. They do not fear, nor are they in doubt as to the result; for they are not following any cunningly devised fables, but have the sure word of prophecy, fulfilled and in course of fulfillment. They have followed the light and now see the day dawning. The morning is here and the day star is rising! Victory is emblazoned upon the banner of the Lord, and his faithful followers will triumph with him in the work of Jehovah's hands!

"Who is on the Lord's side?
Who will serve the King?
Who will be his helpers
Other lives to bring?
Who will leave the world's side?
Who will face the foe?
Who is on the Lord's side?
Who for him will go?

"Not for weight of glory,
Not for crown or palm,
Enter we the army,
Raise the warrior's psalm;
But for love that claimeth
Lives for whom he died;
He whom Jesus nameth
Must be on his side.

"Jesus, thou hast bought us
Not with gold or gem,
But with thine own life blood,
For thy diadem;
With thy blessing filling
Each who comes to thee,
Thou hast made us willing,
Thou hast made us free.

"Fierce may be the conflict,
Strong may be the foe;
But the King's own army
None can overthrow.
Round his standard ranging,
Victory is secure;
For his truth unchanging
Makes the triumph sure.

'Joyfully enlisting—
By thy grace divine,
We are on the Lord's side!
Savior, we are thine!"

# EUROPEAN TOUR

[CONTINUED]

THE war made it next to impossible for civilians to travel in the war-stricken zones, and although nearly two years have elapsed since the signing of the armistice the difficulties of travel have not been all removed, by any means. Merely a passport does not admit one into a country, but the passport must be examined, reëxamined, viséed and reviséed every time one makes a visit to a country. To enter Egypt and Palestine a special permit must first be obtained, application for which is made to the British Government. Knowing this, our party made application at London as soon as we arrived. After waiting two or three weeks it began to look as though we might not be permitted to go to Palestine. The aid of the American Embassy was asked, and after some efforts and negotiations one of our party received the following letter:

"Embassy of the
United States of America
London, September 7, 1920.

"Sir:

In reply to your letter of the 3rd instant relative to the proposed journey of Judge Rutherford to Egypt and Palestine, I am directed by the Charge d'Affaires ad interim to inform you that a note has been received from the Foreign Office today in which Mr. Wright is apprised that His Majesty's Secretary of State for Foreign Affairs addressed on September 6th, 1920, a request to the British High Commissioners at Cairo and Jerusalem to extend to Judge Rutherford and his companions all the necessary facilities for the accomplishment of their purposes. I am, Sir,

"Your obedient servant,
JOHN F. MARTIN
Secretary of Embassy."

We had letters of introduction to other men in authority, and armed with all the documents obtainable we proceeded to Egypt and Palestine.

### GREAT FLOCKS OF QUAIL

A military railway has been constructed from the border of Egypt to the city of Jerusalem. Arriving at Kantara, the border town, we remained in the train, which stood overnight on a siding at that point. Evidently there is some military regulation which prevents trains from operating in the night over this road. Next morning we resumed our journey and were soon in the home of the ancient Philistines—a land once very productive, and even yet fertile and productive if properly cultivated. As it is, the land produces much food and vegetation. Even the sandy portions produce. The railway runs along the border of the Mediterranean Sea for some distance. We noticed nearby finely woven nets strung along the shore for a considerable distance, and on inquiry learned that these were stretched for the purpose of trapping quail. Great flocks of these birds fly across the Mediterranean from the islands to the north and from Europe. By the time they reach the shores of Palestine they are flying very low because tired of wing; on this account their heads strike this net and they are at once entrapped. Great numbers of them are taken in this manner. These nets are not far from the land where the Lord so miraculously fed the children of Israel with quail, and it is very reasonable to conclude that the flocks of quail have been flying across this sea for centuries, year by year. And it was probably during one of these regular migrations that the Lord caused great flocks of them to alight among the Israelites, who used them for food.

### EVIDENCES OF WAR

On every side were evidences of the war. Trenches are still there. Houses and villages showed that they had been subjected to heavy gunfire; and in the cemeteries are marked the resting places of many soldiers. After a day and part of a night's journey our train pulled into Jerusalem and we were in the midst of a howling, screeching crowd of Arabs, scrambling to get our baggage and make a little *bakshish*. One of the station exits is reserved for officers and another for the "common herd". Our party was ushered out through the latter. We were glad to stand away from the crowd in silence for a moment and contemplate this wonderful city—the sacred spot where Melchisedec met Abraham; where Abraham offered Isaac; the home of David the king; the place where Solomon reigned in all his glory, foreshadowing the glorious reign of the Messiah; the habitation of many of the prophets; the place where Jeremiah was imprisoned, during which time he prophesied so boldly to the Israelites in power concerning what would be the destiny of that nation and people, all of which has peculiar interest now, seeing that the things foreshadowed by Jeremiah are being fulfilled; but above all, the city so favored by Jehovah—where Jesus taught the message of the coming kingdom; where he cleansed the house of the Lord; where he celebrated the last passover and instituted the memorial; where he was unjustly accused and underwent a trial before the supreme tribunal of that land, which was a farce in every particular; where he was condemned and crucified in order that man might be saved and that the church might have life more abundantly and be associated with him. It is thrilling to the heart of a Christian to stand in this wonderful place in the earth and contemplate the great things that God here caused to be done. Indeed, we might say that Palestine is the place where Jehovah has staged the greater part of his plan relating to mankind —the place where he caused his people for centuries to make pictures, acting them out in living manner to foretell the future and foreshadow the unfolding of his plan on a grander scale.

We retired in quietness in our rooms at the hotel and gave thanks to God that he had so graciously guided our footsteps through many difficult conditions and brought us safely to this city made famous in sacred poetry and prose, and destined to be even more famous in the future—the glory and joy of the whole earth.

### BRITISH CONTROL IN PALESTINE

The British now exercise the controlling power in Jerusalem, and in fact, throughout all of Palestine. On

every hand is to be seen the uniform of the British soldier. The British armies are encamped round about Jerusalem. There is an encampment just south of the city; another east of the city toward the Jordan; another on the north side; and still another division encamped on the plains in the west. Soldiers are constantly passing through the city and everything has a decidedly military aspect.

Palestine is ruled by the British Government through a High Commissioner, Sir Herbert Samuel, who exercises both legislative and executive authority. An order issued by the High Commissioner is the law of the land and all the army of occupation in Palestine is subject to his control. He is, in fact, the military governor of Palestine in absolute authority. Hence we can properly say that Great Britain is exercising in Palestine absolute ruling power. It is interesting here to note the words of Jesus:

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand): Then let them which be in Judea flee into the mountains." (Matthew 24:15, 16) "When ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not (let him that readeth understand), then let them that be in Judea flee to the mountains." (Mark 13:14) "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled."—Luke 21:20-22.

Before considering these utterances of the Master let us take notice of the words of the prophet Daniel: "In the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate".—Daniel 9:27, *margin*.

While it is true that the substitution of the mass for the one sacrifice of our Lord is abominable in God's sight, yet there seems to be something more connected with it. We quote from Volume 4 of STUDIES IN THE SCRIPTURES: "This abominable system of error was to continue until the cleansing of the sanctuary class; and beyond that it was to prosper greatly and lead many in nominal spiritual Israel to repudiate the ransom-sacrifice given once for all; and the result of its overspreading influence would be the desolation of rejected Christendom. . . . The rejection of the doctrine of the ransom and the acceptance of either masses or good works or penances instead, is abomination in God's sight and is an important incident in connection with the fall of Christendom, civil and ecclesiastical."—Pages 571, 572.

The substitution of the mass is a part of the general scheme of the adversary to blind the people to the true plan of salvation. Satan, of course, is the author of the entire abominable system. He organized the Papal system. It has its head, the Pope, claiming to be the vice-gerent of Christ; its cardinals and clergy, claiming to be the "little flock"; and its children, the followers of the Papacy, who are substituted for the people of mankind in general who will be the children of the Christ during the Millennial age.

### RELIGIO-POLITICAL ALLIANCE

But this religious system alone and of itself could never have exercised the devastating power which has been exercised and which seems clearly to be implied in this text. The ecclesiastical system formed an alliance with the civil powers of Rome and was long designated as the Holy Roman Empire. The power and influence exercised by this combination tended to make desolate the teachings of the truth *concerning Messiah's kingdom*, because an earth-made, man-made kingdom was substituted for God's kingdom.

The words of the prophet Daniel seem clearly to indicate that this devastating condition would continue until the complete ending of the old order, which is now in process of disintegration. The fact that Jesus referred to it in answer to the question of the disciples as to how they might know when the end of the world was reached shows that it would have a special application and would be due to be clearly understood at the end of the world. The world did not begin to end until 1914. It should be expected, then, that since that time the Lord would be pleased to give a clearer understanding of this "abomination that maketh desolate".

Jesus began his ministry by teaching the coming kingdom of God. The apostles held the same thought prominently before the minds of Bible students; and throughout the gospel age Christians have been looking with hope and praying for the coming of God's kingdom, when his will shall be done on earth as in heaven. Satan has attempted a counterfeit of everything in the divine arrangement. A man-made arrangement, dictated by Satan and spreading over the earth, would have a tendency to destroy faith in Messiah's kingdom and necessarily would be abominable in God's sight. The latter part of the text, marginal reading, is thus: "Upon the battlements shall be the idols of the desolator, and that determined shall be poured upon the desolator". In order that we might have a more comprehensive view of this matter we consider in connection with this a certain portion of the Revelation.

### THREE BEASTS

The thirteenth chapter of Revelation describes a "beast" which arose out of the sea; and "another beast" which came up out of the earth; and an "image of the beast". And in Revelation 17:8 we read concerning the beast that was wounded: "The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition". From the description of the "beast" and of the power exercised by it, it does not seem that we could properly limit the definition of the "beast" to an ecclesiastical power. While an ecclesiastical element is included, it must embrace more.

"Beast" within the meaning of these Scriptures, briefly defined, means a rule by violence; i. e., (1) a violent coercion of the conscience of the governed, the people; and (2) a rule over or control of the person by the exercise of force in a violent manner.

Defined more in detail, the "beast" that first appears out of the sea and which was wounded and went into the pit was composed of the civil, financial, and ecclesiastical powers of Rome, which unholy alliance formed the *un*-Holy Roman Empire and which has paraded under the misnomer of "Holy Roman Empire". This combination or unholy alliance attempted to rule the conscience of Christians by violence, and did rule all the world by violence for a long period of time. It made war with the saints and exercised power over all kindreds and tongues and nations. (Revelation 13:7) When in the heyday of its power, it claimed all wisdom, symbolized by seven heads; and exercised all power, symbolized by the ten horns. In 1799 it went into the pit; and in 1918 it emerged from the pit.

The other "beast" (Revelation 13:11), which came up out of the earth, has been defined by Brother Russell as Great Britain. The Revelator designates it thus: "I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon". While the "Holy" Roman Empire arose out of a mass of ungodly, disorganized elements of the earth (symbolized by the "sea"), the other "beast" coming up out of the earth would signify that it arose from a well organized society, civil and ecclesiastical. Without a doubt the British Empire is the best organized on earth. The two horns would symbolize a dual power. It is to be noted that these horns are like a lamb's. A lamb's horns are just beginning to sprout; they are not very much in evidence. This would seem to suggest that the power exercised by the British Empire would be exercised in an apparently innocent way. A lamb is an inoffensive beastie. It is well known that the British are pastmasters at diplomacy. They are suave and exercise their power in a diplomatic manner. In other words, this "beast" has tremendous forces at work, silently exercising influence where few suspect it is active. The Revelator says that this "beast" spake as a dragon. A dragon symbolizes a civil power. The main purpose of Great Britain is to control the world financially and politically. But it is quietly and secretly using all ecclesiastical power it can to accomplish this one purpose. As the horns of a lamb are scarcely discernible, so does Britain exercise its power so adroitly that it is hardly discernible that it is attempting to control both from an ecclesastical and a political viewpoint. When she speaks it is always as a dragon; i. e., as though strictly a political or civil power.

The question then arises: What composes the beast that reappears from the pit, as described in Revelation 17:8? The answer is that as the beast originally was composed of the combined elements ecclesiastical, civil, and financial of Rome, so now the beast is composed of the combined elements of financial, ecclesiastical, civil, political power throughout Christendom and is distinguished from the other beast in this, that the other beast (Great Britain) is limited to the British Empire, whereas the beast again appearing out of the pit takes in all of Christendom; and particularly is this true with reference to the nations which constitute the so-called League of Nations and league of churches.

### COUNSELING AN IMAGE

It will be noticed in Revelation 13 that the other beast (Great Britain) says to them that dwell on the earth that they should make an image to the beast which had a wound. An image, of course, would be a likeness of the original beast. This image of the beast is made up of the combined elements embraced within the League of Nations. Whatever may be said about Mr. Wilson's effort at the Peace Conference, beyond all peradventure of doubt the League of Nations originated in the fertile brains of British diplomats and was born as an offspring of British diplomacy; and the other nations of earth formed the League at the dictation of Great Britain, while she stood by as a little lamb, apparently inoffensive, yet with great power, and caused Mr. Wilson and other tools to proclaim loudly the virtues of a League of Nations, which League was hailed by the combined elements of ecclesiasticism as "the political expression of God's kingdom on earth". Like wise diplomats, Britain's representatives were willing for Mr. Wilson to have all the outward honor and to be the first President of the League of Nations; but it will be noticed that in her lamblike exercise of power it was so arranged that Britain would have a majority of the votes in that League of Nations.

The Revelator continues: "And he [the other beast, Great Britain] had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed". In other words, Great Britain, in a lamblike manner, exercised her power to give life to the unholy alliance, the League of Nations—the combined elements of financiers, politicians, and unfaithful clergy—and in a beastly manner to cause all who would not conform to its dictates to be rendered *hors de combat*—made useless, without ability to exercise power.

Diplomacy is another name for smart politics. Satan is the pastmaster at the political game. He is the god of this world. He has used the keenness of mind of British politicians to carry out his design and has followed his time-honored custom of deceiving the people to accomplish his end.

### MOULDING THE IMAGE

It is a well known fact that during the World War the British Empire maintained a large force of men in the United States, doing what was designated a secret service work. The Statesman Press, 164 East 37th Street, New York City, published in 1919 a document purporting to be addressed to the Right Honorable David Lloyd George, a copy of which was found near 500 Madison Avenue, New York City, where Sir William Wiseman, Chief of the British Secret Service in America, had

resided for some time. Whether the document is genuine or not, we cannot say; but it discloses a most remarkable state of affairs showing that it was the policy of the British Government during the World War to institute a system of espionage in the United States, that such was instituted, as a result of which many people suffered because they would not conform to the ideas of the beast. That the British Government caused life or power to be given to the League of Nations is supported by much evidence, among which is the following quotation from the above-mentioned document:

"We must in short now bring America within the Empire. God helping us, we can do no other. The first visible step in this direction has been taken. President Wilson has accepted and sponsored the plan for a league of nations which we prepared for him. We have wrapped this plan in the peace treaty so that the world must accept from us the League or a continuance of the war. The League is in substance the Empire with America admitted on the same basis as our other colonies."

This coercive or beastly power was exercised not only in the United States, but in Canada and many other parts of the world; but through it all Great Britain stood with an innocent, lamblike face, her horns hidden, and claimed to be exercising all power, together with Mr. Wilson and others, to make the world "safe for democracy". All this power has been supported by ecclesiasticism, Catholic and Protestant; and the beastly rule that has been carried on in the name and under the cloak of Christianity surely comes within the definition of the prophet Daniel as the abomination that makes desolate. It sets itself up in opposition to the kingdom of God; and while willing that the people should call upon the Lord with their mouths, yet with their hearts and hands and money they are required to serve the earthly power—saying in effect: 'The earth is ours and the fulness thereof. Let God keep his hands off'—thereby attempting to cause and causing both small and great, rich and poor, free and bond, to worship (do homage to) the beast, arrogating to these earthly powers that homage, devotion and obedience to which only the Lord Jehovah is justly and properly entitled. They cause the peoples of earth to receive the mark of the beast in their hands (to exercise their energies in behalf of the selfish and unrighteous systems) and in their foreheads—to give full assent to and to sympathize with the beastly order. Can any one doubt that this is the abomination, spoken of by Daniel the Prophet, which makes desolate and which is continuing unto the very end?

### "SPOKEN OF BY DANIEL"

Again referring to the Master's answer to the question concerning the proof of the end of the world, we note: "When ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where *it ought not* [to stand]"—in other words, when we see this beastly power exercised in the land that God has designated *his land*, then surely it is standing *where it ought not to stand*.

In connection with the law governing the jubilee Jehovah declared: "The land shall not be sold for a permanence unto the purchaser, for the land is mine". When we remember that the gentile times have ended and that since the spring of 1918 God's favor has particularly come to the Jews and that marked the beginning of the time for their restoration to the land, and since the land belongs to Jehovah, it follows that the beasts in question have no authority to exercise a controlling power over the land of Palestine; and their man-made thing, the League of Nations (under the authority of which the British Empire holds a mandate over Palestine), is an abomination unto the Lord. This abomination, therefore, is standing where it *ought not to stand*. We are of the opinion that the British Government is not holding Palestine with a sincere desire to benefit the Jew, but for a selfish purpose which will come to naught.

Mark, then, the further corroborative evidence that we have reached the end of the world; viz., the abomination of desolation standing where *it ought not to stand* —"standing in the holy place", the Holy Land, God's own land; and seeing Jerusalem "compassed with armies"—the armies of the other beast; and let him who is able to *read* understand and know that we have reached the end of the world. Let them which are in Judea (the truly consecrated Christians in Christendom) flee to the kingdom, give their loyalty, their love, their support and devotion to the King of kings who is now present inaugurating his kingdom of righteousness.

Verily the war is on between the beast and the Lamb. The beast battles with carnal weapons, while the Lamb and those who are with him exercise power in a far different way. Truly we are living in the time foreseen by the Psalmist when he wrote: "Why do the nations tumultuously assemble, and the people imagine a vain thing? The kings [rulers] of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying: Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh; the Lord shall have them in derision."—Psalm 2:1-4.

### "BE NOT AFRAID"

Let no true follower of the Lord be dismayed. The Lord through John the Revelator encouraged such to hold fast in this hour when he said: "I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. . . And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean." (Revelation 19:11-14) It will be noticed that the word *armies* in this passage is in the plural. Seemingly it has reference to the saints, the body of Christ as a whole, part of whom are in heaven and part of whom are on the earth, who follow their Leader Christ Jesus.

"And out of his *mouth* goeth a sharp sword that with it he should smite the nations"; i.e., with the message of truth do he and his followers war and not with carnal weapons. And here seem applicable the words of the

Psalmist: "Let the saints be joyful in glory: let them sing aloud upon their beds [condition of rest by faith in the Lord]. Let the high praises of God [not the praises of the beast] be in their mouth and a two-edged sword [the sword of the Spirit, the Word of God] in their hand; to execute vengeance upon the nations [involved in the League], and punishments upon the people [by giving them the truth]; to bind their kings [ruling factors] with chains [strong truths], and their nobles [the mighty men of finance and ecclesiastical leaders] with fetters of iron; to execute upon them the judgment written: this honor have all his saints. Praise ye the Lord."—Psalm 149: 5 - 9.

Note again the words of the prophet Daniel: "And for the overspreading of abominations he shall make desolate, even until the consummation, and that determined [the judgment written and determined] shall be poured upon the desolate". The "judgment written", spoken of by both Daniel and David, evidently is that judgment upon Babylon set forth in Revelation 18, 19.

Behold, the evidence daily increases that the old world has ended! The kingdom of heaven is here! Let the saints look up and lift up their heads. Let them sing aloud for joy because the day of deliverance is at hand.

### FIRST, SECOND, AND THIRD BEASTS

Going back to the subject of the beasts: Seemingly the thirteenth chapter of Revelation describes three beasts, to wit: One "like unto a leopard", which for convenience we designate as the first beast; then "another beast", which "had two horns like a lamb", and which we designate as the second beast; and "the image of the beast", which for convenience we herein designate as the third beast. The word here translated *image* means that which resembles, or has resemblance to. Hence the "image" is a beast resembling or like unto a preceding beast. Therefore it must be like unto the first beast.

We repeat that a beast pictures a government or rule by violence; first by the use of violence to coerce the conscience of man, and secondly, by the exercise of violence upon the person to compel obedience. The first beast, therefore, clearly pictures the "Holy" Roman Empire.

The second beast pictures the British Empire.

The image is clearly another beast; or we might say that it is a reappearance of the first beast which went into the pit and afterward came out. The image, or third beast, therefore, pictures all the governments of earth embraced within the League of Nations and the league of churches, which, are exalting man-power as against God. In other words, the image, or third beast, stands for Baal worship—ascribing all the progress, power and greatness to the combined efforts of men.

It will be observed from verse 15 that the second beast had power to give life unto the image. Great Britain has been the real power which has made it possible to give life to the League of Nations or combine of the three great forces of the present order—political, financial and ecclesiastical—for the purpose of ruling the world.

### ACTIVITIES OF SECOND BEAST

We now consider verses 16-18 with reference to the number of the beast, etc., the small capital words in each paragraph being the Sinaitic text and the other part the comment:

13: 16. AND HE CAUSETH ALL, BOTH SMALL AND GREAT, POOR AND RICH, FREE AND BOND: The *he* here mentioned is the beast, that invisible entity or power that results from the combined elements ecclesiastical, financial, and political, forming the "unholy trinity", which unholy power, or rule, causes or compels all who form a part of it, either directly or indirectly to render homage, obedience, support and coöperation to its rule, first, by coercing the conscience; and then, if necessary, a resort to violence to accomplish its purpose.

Be it noted how the Scriptures here divide those forming the beast into three classes. First are mentioned the *small and great.* The *great* are the mighty ones in ecclesiasticism—popes, cardinals, bishops, etc.; while the *small* are the lesser ecclesiastical lights who follow the greater ones. The next class are the *poor and rich.* The *rich* are the mighty financiers or profiteers of the world who use money for power; while the *poor* are those of less financial ability who gladly follow the dictates of the great profiteers. The third class mentioned are the *free and bond,* the *free* being the leaders in political affairs of the world, who speak as they please, having absolute freedom of speech—usually speaking in harmony with the profiteers; while the *bond* are the poor dupes who have their political course marked out for them by the *free,* and who willingly follow where their leaders lead. In all three classes the conscience of the lesser is first domineered and coerced by the greater, leading to a domineering of the person. These three groups or classes constitute that which is the beast and which is determined to rule in utter disregard of the rights and liberties of other people.

TO GIVE HIM A MARK IN THEIR RIGHT HAND: The word *mark* means a representation of character. The ecclesiastics who claim to follow the Lord should have the seal, mark or designation of the character-likeness of the Lord; but on the contrary they manifest the character of the beast, and their followers have a like character. The rich financiers and the professional politicians and their respective hangers-on make no claim of character-likeness to the Lord but openly acknowledge that they have the beastly character, which includes the determination to rule without regard to consequences and in utter disregard of the rights of any one else.

The *hand* is a symbol of power. The beast causes all those who compose it or are identified with it to develop and manifest its character and also to exercise their functions and powers in harmony with that beastly character.

OR IN THEIR FOREHEAD: The *forehead* (the seat of intelligence) would suggest that there is a class who do

not particularly manifest the character of the beast, but who give a mental assent to and recognize the beast and bow to it, either by public profession or willing consent to the order put in force by the beast.

### MARK, NAME, NUMBER

13:17. THAT NO MAN MIGHT BUY OR SELL: To buy and sell means to traffic or deal in goods, wares, or merchandise. The traffic or business of true Christians is spreading the message of Messiah's kingdom; and such are purveyors of the truth. Nominal Christianity is given an open and wide field, without interruption, to do as it likes and to pursue its own policy in the propagation of its schemes; whereas an effort has been made to suppress the truth in favor of man-made schemes and theories, and doubtless the beastly power will continue to be exercised to that end.

SAVE HE THAT HAD THE MARK OF THE BEAST: Those who have and manifest the character of the beast, or who sympathetically support it.

OR HIS NAME: Children bear the name of their parent. Members of the same family have one name. Those who form a part of the beastly system will constitute the family and bear the name of the beast.

OR THE NUMBER OF HIS NAME: *Number* is here used to translate the Greek word *arithmos,* and means a measure of the relation between quantities or things of the same kind. A quantity is either determinate or an estimated amount. The principal thing under consideration is the exercise of power or rule for the control of mankind. True Christians have in mind always the divine plan or arrangement for the rule and control of man and his ultimate blessing. The beast, as manifested particularly in the combination forming the League of Nations, has been put into operation as a substitute for Messiah's kingdom; in other words it is a man-made power that proposes to accomplish on earth that which only Messiah's kingdom can and will accomplish. It is man power, or Baalism set up in opposition to God's power, the divine arrangement.

The Federal Council of Churches thus states it: "Such a League is not merely a peace expedient; it is rather the political expression of the kingdom of God on earth. The League of Nations is rooted in the gospel. Like the gospel, its objective is 'peace on earth, good will toward men'. . . . The church [nominal] can give a spirit of good will without which no league of nations can endure." Thus it is clearly demonstrated that the beastly order proposes its own remedy—a human remedy, in contradistinction to the divine remedy—for the rule and blessing of the world; and the groups or classes of men who comprise the beast measure the relationship of this man-made arrangement to rule and compare it with the divine method, and conclude that things divine belong to heaven and things earthly belong to man. The power and ability to rule is, therefore, measured by a man-made standard.

### SPIRITUAL DISCERNMENT REQUIRED

13:18. HERE IS WISDOM. LET HIM THAT HATH UNDERSTANDING COUNT THE NUMBER OF THE BEAST: Here the Lord seems to say to the John class: 'Come now, and I will take you on the inside and show you what this means: and if you have a hearing ear you will hear and understand'. The words of the text preclude the thought that this wisdom would be given to any one except the spiritually minded, because the Apostle definitely informs us that the animal man receives not the things of the spirit of God, neither can he know them. We must, therefore, conclude that only those who have spiritual discernment will be able to understand the significance of the number. This being true, the suggestion heretofore made that the number refers to the Pope of the Church of Rome hardly seems correct. It was first suggested by one who did not claim to have spiritual discernment. It is such that any natural man can see and that alone would be sufficient to preclude the acceptance of it as the correct interpretation of the number.

A further reason why the number could not apply to the office of the Pope is this: Clearly the number refers to the beast, because the Master says: "Let him that hath an ear count the *number of the beast,* for it is the number of a man". If the number, therefore, refers to the Pope, we must agree that the Pope is the beast, and no one seriously believes that the Pope is the beast described in Revelation. When we see that the beast consists of a government made up of different elements exercising power by force and violence to accomplish a common purpose, then we can see that the number must be applied in harmony with what constitutes the beast.

FOR IT IS THE NUMBER OF A MAN: Clearly this means a designation or measure according to man's standard; and we might properly render the passage thus: 'For this is a measure according to man's standard'—not according to the divine standard. The text does not say that it is the number of one human being; and since the beast is not one human being, the number could not be that of a man or of an office held by a single individual.

### DISTINGUISHED INADEQUACY

SIX HUNDRED THREESCORE AND SIX: In Bible symbology the number six represents secular completeness, i. e., completeness according to man; and is the designation of man, in contradistinction to the divine designation. What number would be used if we were measuring or designating a thing divine? Necessarily, the number seven; because that number is used in the Scriptures to designate that which is divine, hence complete. Man's plans are inadequate, imperfect, deficient, and incomplete. They fall far short when compared with God's arrangement. We see this number raised from 6 to 666, or three successive sixes, which from man's viewpoint would represent absolute completeness—the last word that could be said in favor of a man-made arrangement for the ruling of the world.

That this is the thought of those who formed the League of Nations is clearly shown by their words. Ecclesiasticism hails the League as the "political expression of the kingdom of God on earth". Members of the

peace delegation designated it as the savior of the world; and the one selected as its first President, Mr. Woodrow Wilson, loudly proclaimed that the people must accept the League of Nations as man's last and only hope. The three component elements of the League, therefore, proclaimed to the world: 'The League of Nations is the climax of man's effort to establish an ideal government on earth'; and at this shrine all the inhabitants of the world are called upon to worship and those who decline to do so are made objects of coercion and oppression.

From God's standpoint *six* symbolizes incompleteness or imperfection; and the multiplying of 6 by ten and by one hundred would seem to say that this League of Nations is the most absolutely incomplete and inadequate means for the blessing of mankind that could possibly be devised. *Six* also being applicable to things imperfect in relation to the earth, its being multiplied here by ten (*ten* being also symbolic of things earthly) would further indicate that the civil and not strictly the ecclesiastical power would be the dominating force.

Again, it is interesting to note how the Scriptures place these classes; and the placing of them seems to indicate the degree of reprehensibility. The number reads (1) *six hundred*—600, (2) *threescore*—60, and (3) *six*—6. According to the order observed in the text, *six hundred* represents the clergy, *threescore* the financial giants or profiteers, while *six* represents the profesional politicians. *Six* being a symbol of imperfection, which is abominable from God's viewpoint, therefore reprehensible, it is to be seen that *six* multiplied by a hundred (600) shows that the clergy are a hundred times more reprehensible before God, because it was their obligation to teach the truth concerning Messiah's kingdom instead of linking their hands with that which forms Satan's substitute or counterfeit for Messiah's kingdom. The *six* multiplied by ten (60) shows that the profiteers are ten times more reprehensible than the politicians, because money is power and they exercise power and influence by reason of their use of money; whereas the *six* represents the willing, loud-talking political class. We therefore see an unholy trinity of imperfection, resulting in a thing that is abominable in the sight of God.

### BEAST DISPLACING MESSIANIC HOPE

We, therefore, conclude that when Jesus said, "It is the number of a man," he meant to convey the thought that the thing brought forth by man in lieu of Messiah's kingdom would constitute the beast, whose measure according to man's standard would be the *number* or designation of man and not of God. The 666, therefore, instead of referring to an individual, seems clearly to have reference to the combined elements of earth, ecclesiastical, political, and financial, with their hangers-on and supporters, constituting a rule which is determined to control at any cost, which is beastly in character, and which, therefore, is a rule by violence.

The description given in the fourteenth chapter of Revelation stands in exact contrast to the foregoing. St. John describes the Lord himself and "with him an hundred and forty and four thousand", who have his name and the name of his Father written in their foreheads. These belong to the family of God; they are children of God; and therefore they bear his name and the name of their elder brother, who is the head of the house. These do not have the mark of the beast in their foreheads, nor in their hands, nor anywhere else. They are not in sympathy with, they are not children of, and they do not support, the beast. The man-made arrangement, the beastly order, as measured by man, is symbolized by 666, or a trinity of sixes; whereas the divine arrangement, Messiah's kingdom, is symbolized by *seven*. The one is arrayed against the other. The war is on between the beast and the Lamb, and every one will be required to take his stand on one side or the other. Those described in Revelation 14 who are with the Lord amidst all the confusion and tumult are singing, and the song they sing none other can sing except the 144,000. They are singing the song of Moses and the Lamb—God's revealed plan relative to the finished mystery and the incoming of his kingdom which will bestow blessings upon all mankind.

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### MID-WINTER CONVENTION

A four-day convention of the International Bible Students Association has been arranged for Atlanta, Georgia, January 13 to 16, inclusive. Brother Rutherford will be present and will address the public Sunday afternoon. Six or seven of the Pilgrim brethren will also be there. The convention sessions will be held at Cable Piano Hall, 80 North Broad Street, and the public meeting at the Atlanta Auditorium.

For further information regarding accommodations, etc., address George C. Juett, 12 Ponce de Leon Place, Atlanta, Georgia.

### PRAYERS FOR OUR GUIDANCE

DEAR BRETHREN:

On Wednesday night at prayer meeting the entire class took a vote of confidence in the Bible House and those used of the Lord in directing its affairs and we offered prayer that all of you might continue so to submit yourselves to God that he would be pleased to use you, protect you, especially your minds, from evil influence, and open our minds to such an appreciation of the golden opportunities at hand, that we would be filled with zeal and fortified with knowledge and power.

Happy to be yours in His service,

W. E. DRANE, *Tenn.*

### HYMNS FOR MARCH

| | | | | | |
|---|---|---|---|---|---|
| Sunday | | **6**-300 | **13**-275 | **20**-149 | **27**-194 |
| Monday | | **7**-267 | **14**-114 | **21**-196 | **28**-200 |
| Tuesday | **1**-233 | **8**-305 | **15**-109 | **22**-188 | **29**-249 |
| Wednesday | **2**-Vow | **9**-210 | **16**-95 | **23**-261 | **30**-4 |
| Thursday | **3**-296 | **10**-93 | **17**-99 | **24**-209 | **31**-184 |
| Friday | **4**-266 | **11**-20 | **18**-90 | **25**-68 | |
| Saturday | **5**-105 | **12**-21 | **19**-103 | **26**-19 | |

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord", then joins in prayer. At the breakfast table the Manna text is considered.

# International Bible Students Association Classes

## Lectures and Studies by Traveling Brethren

### BROTHER R. H. BARBER

Austin, Tex. ..... Jan. 16
Bastrop, Tex. ..... " 17
Temple, Tex. ..... " 18
Belton, Tex. ..... " 19
Lampasas, Tex. ..... Jan. 20, 21
Waco, Tex. ..... Jan. 23
Thornton, Tex. ..... Jan. 24
Ennis, Tex. ..... " 25
Richland, Tex. ..... " 26
Mexia, Tex. ..... " 27
Normangee, Tex. ..... Jan. 29, 30
Hillsboro, Tex. ..... Jan. 31

### BROTHER W. W. BLACK

Brantford, Ont. ..... Jan. 16
Caledonia, Ont. ..... " 17
Niagara Falls, Ont. ..... " 18
Thorold, Ont. ..... " 19
St. Catharines, Ont. ..... " 20
Beamsville, Ont. ..... " 21
Hamilton, Ont. ..... Jan. 23
Milton West, Ont. ..... " 24
Brampton, Ont. ..... " 25
Camillia, Ont. ..... Jan. 26, 27
Toronto, Ont. ..... " 28, 30
Barrie, Ont. ..... Feb. 2

### BROTHER J. A. BOHNET

Providence, R. I. ..... Jan. 16
Newport, R. I. ..... " 17
Westerly, R. I. ..... " 18
New London, Conn. ..... " 19
Deep River, Conn. ..... " 20
South Coventry, Conn. ..... " 21
Hartford, Conn. ..... Jan. 23
Cromwell, Conn. ..... " 24
New Britain, Conn. ..... " 25
Waterbury, Conn. ..... " 26
New Haven, Conn. ..... " 27
Bridgeport, Conn. ..... " 28

### BROTHER B. H. BOYD

Atlanta, Ga. ..... Jan. 16
Gadsden, Ala. ..... Jan. 17
Boaz, Ala. ..... Jan. 18, 19
Walnut Grove, Ala. ..... " 20
Anniston, Ala. ..... " 21
Piedmont, Ala. ..... " 23
Pell City, Ala. ..... Jan. 24
Riverside, Ala. ..... " 25
Lincoln, Ala. ..... " 26
Ashville, Ala. ..... Jan. 27, 28
Birmingham, Ala. ..... Jan. 30
Roanoke, Ala. ..... " 31

### BROTHER E. F. CRIST

Owensboro, Ky. ..... Jan. 16
Paducah, Ky. ..... Jan. 17, 18
Mayfield, Ky. ..... Jan. 19
Hopkinsville, Ky. ..... Jan. 20, 21
Nashville, Tenn. ..... Jan. 23
Guthrie, Ky. ..... " 24
Beech Creek, Ky. ..... Jan. 25
Vine Grove, Ky. ..... " 26
Elizabethtown, Ky. ..... " 27
Sonora, Ky. ..... " 28
Louisville, Ky. ..... " 30
Shelbyville, Ky. ..... " 31

### BROTHER A. J. ESHLEMAN

Eldorado, Kans. ..... Jan. 14
Iola, Kans. ..... Jan. 16
Cherryvale, Kans. ..... " 17
Coffeyville, Kans. ..... " 18
Parsons, Kans. ..... Jan. 19, 20
Baxter, Kans. ..... " 21
Pittsburg, Kans. ..... Jan. 23
Bronson, Kans. ..... " 25
Mound City, Kans. ..... Jan. 26, 27
Garnett, Kans. ..... " 29, 30
Lane, Kans. ..... Jan. 31
Ottawa, Kans. ..... Feb. 1

### BROTHER A. M. GRAHAM

Owen Sound, Ont. ..... Jan. 15, 16
Wiarton, Ont. ..... Jan. 18
Hepworth, Ont. ..... " 19
Allenford, Ont. ..... " 20
Harriston, Ont. ..... " 21
Mount Forest, Ont. ..... " 23
Palmerston, Ont. ..... Jan. 24
Fordwich, Ont. ..... " 26
Goderich, Ont. ..... " 27
Stratford, Ont. ..... " 28
Toronto, Ont. ..... Jan. 29-31
Camilla, Ont. ..... Feb. 2

### BROTHER M. L. HERR

Charleston, W. Va. ..... Jan. 16
Springdale, W. Va. ..... " 17
Wickham, W. Va. ..... " 18
Macdonald, W. Va. ..... " 19
Princeton, W. Va. ..... " 20
East Radford, Va. ..... " 21
Bristol, Tenn. ..... Jan. 23
Morristown, Tenn. ..... " 24
Knoxville, Tenn. ..... Jan. 25, 26
Luttrell, Tenn. ..... Jan. 27
New Tazewell, Tenn. ..... " 28
Chattanooga, Tenn. ..... Jan. 30, 31

### BROTHER G. S. KENDALL

New Orleans, La. ..... Jan. 16
Gulfport, Miss. ..... " 17
Mobile, Ala. ..... " 18
Bay Minette, Ala. ..... " 19
Pensacola, Fla. ..... Jan. 20, 21
De Funiak Springs, Fla. ..... Jan. 23
Marianna, Fla. ..... Jan. 24
Dowling Park, Fla. ..... " 26
Jacksonville, Fla. ..... Jan. 28-30
Sanford, Fla. ..... Jan. 31
Orlando, Fla. ..... Feb. 1
Apopka, Fla. ..... " 2

### BROTHER S. MORTON

Indianapolis, Ind. ..... Jan. 16
Logansport, Ind. ..... " 17
Hammond, Ind. ..... " 18
Blue Island, Ill. ..... " 19
Hegewisch, Ill. ..... " 20
Racine, Wis. ..... " 21
Milwaukee, Wis. ..... Jan. 23
Waukesha, Wis. ..... Jan. 24, 26
Trevor, Wis. ..... " 25
Madison, Wis. ..... " 27
Gratiot, Wis. ..... " 28
Freeport, Ill. ..... " 29

### BROTHER W. H. PICKERING

Atlanta, Ga. ..... Jan. 16
Brewton, Ala. ..... Jan. 18
Bay Minette, Ala. ..... " 20
Robertsdale, Ala. ..... " 21
Mobile, Ala. ..... " 23
Deer Park, Ala. ..... " 24
Waynesboro, Miss. ..... Jan. 25
Enterprise, Miss. ..... " 26
Vossburg, Miss. ..... " 27
Laurel, Miss. ..... " 28
Hattiesburg, Miss. ..... Jan. 30, 31
Gulfport, Miss. ..... Feb. 1

### BROTHER G. R. POLLOCK

Riverside, N. J. ..... Jan. 12
Camden, N. J. ..... " 13
Bridgeton, N. J. ..... " 14
Millville, N. J. ..... " 16
Vineland, N. J. ..... " 17
Atlantic City, N. J. ..... " 18
Pomerania, N. J. ..... Jan. 19
Long Branch, N. J. ..... " 20
New Brunswick, N. J. ..... " 21
Plainfield, N. J. ..... Jan. 22, 23
Elizabeth, N. J. ..... " 23, 24
Bayonne, N. J. ..... Jan. 26

### BROTHER V. C. RICE

Rentz, Ga. ..... Jan. 15
Eastman, Ga. ..... " 16
Fitzgerald, Ga. ..... Jan. 18, 19
Valdosta, Ga. ..... Jan. 20
Thomasville, Ga. ..... " 21
Bainbridge, Ga. ..... " 23
Albany, Ga. ..... Jan. 24
Bronwood, Ga. ..... " 25
Columbus, Ga. ..... Jan. 26, 27
Opelika, Ala. ..... Jan. 28
Montgomery, Ala. ..... " 30
Randolph, Ala. ..... " 31

### BROTHER C. ROBERTS

Kingston, Ont. ..... Jan. 15, 16
Brockville, Ont. ..... Jan. 17
Prescott, Ont. ..... " 18
Ottawa, Ont. ..... Jan. 19, 20
Montreal, Que. ..... " 21, 23
Granby, Que. ..... Jan. 24
Sherbrooke, Que. ..... Jan. 25, 26
Woodstock, N. S. ..... " 28, 30
Piercemont, N. B. ..... Jan. 31
Fredericton, N. B. ..... Feb. 1
Nashwaak, N. B. ..... " 2
Evandale, N. B. ..... " 4

### BROTHER R. L. ROBIE

Madill, Okla. ..... Jan. 14
Ardmore, Okla. ..... " 16
New Wilson, Okla. ..... " 17
Sulphur, Okla. ..... " 18
Wynnewood, Okla. ..... " 19
Elmore, Okla. ..... Jan. 20, 21
Oklahoma City, Okla. ..... Jan. 23, 24
Norman, Okla. ..... Jan. 25
Edmond, Okla. ..... " 26
McLoud, Okla. ..... Jan. 27, 28
Tecumseh, Okla. ..... " 30, 31
Chandler, Okla. ..... Feb. 1, 2

### BROTHER O. L. SULLIVAN

Lansing, Mich. ..... Jan. 16
Sunfield, Mich. ..... " 17
Durand, Mich. ..... " 18
Alma, Mich. ..... Jan. 19, 20
Wheeler, Mich. ..... Jan. 21
Saginaw, Mich. ..... Jan. 22, 23
Bay City, Mich. ..... Jan. 23, 24
Midland, Mich. ..... Jan. 25
Flint, Mich. ..... Jan. 26, 27
Port Huron, Mich. ..... Jan. 28
Detroit, Mich. ..... Jan. 30, 31
Windsor, Ont. ..... Feb. 1

### BROTHER W. J. THORN

Towanda, Pa. ..... Jan. 14
Williamsport, Pa. ..... " 16
Gaines, Pa. ..... Jan. 17, 18
Shinglehouse, Pa. ..... Jan. 19
Olean, N. Y. ..... " 20
Bradford, Pa. ..... " 21
Warren, Pa. ..... Jan. 23, 26
De Young, Pa. ..... " 24, 25
Oil City, Pa. ..... Jan. 27
Meadville, Pa. ..... " 29
Erie, Pa. ..... " 30
Sharon, Pa. ..... Feb. 1, 2

### BROTHER T. H. THORNTON

Portland, Ore. ..... Jan. 16, 17
Salem, Ore. ..... " 18, 19
Dallas, Ore. ..... Jan. 20
Independence, Ore. ..... " 21
Eugene, Ore. ..... " 22
Eastside, Ore. ..... Jan. 23, 24
Roseburg, Ore. ..... Jan. 26
Rogue River, Ore. ..... " 27
Medford, Ore. ..... " 28
Ashland, Ore. ..... " 30
Chico, Cal. ..... Feb. 1, 2
Paradise, Cal. ..... Feb. 3

### BROTHER W. A. THRUTCHLEY

Toronto, Ont. ..... Jan. 16
Milton West, Ont. ..... " 17
Galt, Ont. ..... " 18
Woodstock, Ont. ..... " 19
Ingersoll, Ont. ..... " 20
St. Thomas, Ont. ..... " 21
London, Ont. ..... Jan. 23
Ridgetown, Ont. ..... " 24
Windsor, Ont. ..... " 25
Chatham, Ont. ..... " 26
Thamesford, Ont. ..... " 27
Nilestown, Ont. ..... " 28

### BROTHER S. H. TOUTJIAN

Houston, Tex. ..... Jan. 16, 17
Crosby, Tex. ..... " 18
Conroe, Tex. ..... " 19
Pearland, Tex. ..... " 21
Galveston, Tex. ..... Jan. 23, 24
Alvin, Tex. ..... " 25, 26
Palacios, Tex. ..... Jan. 27
Sealy, Tex. ..... Jan. 29, 30
Corpus Christi, Tex. ..... Feb. 1
Robstown, Tex. ..... " 2
Kingsville, Tex. ..... " 3
Harlingen, Tex. ..... " 4

### BROTHER G. YOUNG

Medicine Hat, Alta. ..... Jan. 16
Herbert, Sask. ..... " 17
Chaplin, Sask. ..... " 18
Moose Jaw, Sask. ..... " 19
Regina, Sask. ..... Jan. 20, 21
Moosomin, Sask. ..... Jan. 23
Brandon, Man. ..... Jan. 24
Minnedosa, Man. ..... Jan. 25, 26
Neepawa, Man. ..... " 27
Port'ge La Prairie, Man. ..... " 28
Winnipeg, Man. ..... Jan. 29, 30
Kenora, Ont. ..... " 31

### BROTHER L. F. ZINK

Rochester, Minn. ..... Jan. 16
Whalan, Minn. ..... " 18
Austin, Minn. ..... " 19
Elma, Minn. ..... Jan. 20, 21
Decorah, Ia. ..... Jan. 23
Waterloo, Ia. ..... Jan. 24, 25
Shellsburg, Ia. ..... Jan. 26
Cedar Rapids, Ia. ..... " 27
Oxford Jc., Ia. ..... " 28
Clinton, Ia. ..... Jan. 30, 31
Davenport, Ia. ..... Feb. 1
Rock Island, Ill. ..... Feb. 2

# The Watch Tower

## and Herald of Christ's Presence

"Watchman, What of the Night?
The Morning Cometh, and a Night also" Isa. 21:11,12

VOL. XLII SEMI-MONTHLY No. 2

Anno Mundi 6049—January 15, 1921

## CONTENTS

VIEWS FROM THE WATCH TOWER....19
The People's Like for Tyranny....19
The Intricate Financial Question....20
"The Wisdom of their Wise Men"....21
"The Understanding of their Prudent Men"....22
REPORT OF AUSTRALASIAN BRANCH....22
EUROPEAN TOUR....23
The City of David....24
Hebron....25
JESUS GREETED AS KING....26
Causes for Israel's Rejection....27
THE MARRIAGE FEAST....28
Kingly Inspection....29
RESPECT FOR GOD AND MAN....29
THE WISE AND FOOLISH VIRGINS....30
Parousia and Apocalypse....31

*"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Habakkuk 2: 1.*

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Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24:33; Mark 13:29; Luke 21:28-31

# THIS JOURNAL AND ITS SACRED MISSION

THIS journal is one of the prime factors or instruments in the system of Bible instruction, or "Seminary Extension", now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1884, "For the Promotion of Christian Knowledge". It not only serves as a class room where Bible students may meet in the study of the divine Word but also as a channel of communication through which they may be reached with announcements of the Society's conventions and of the coming of its traveling representatives, styled "Pilgrims', and refreshed with reports of its conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V. D. M.), which translated into English is *Minister of God's Word*. Our treatment of the International Sunday School Lessons is specially for the older Bible students and teachers. By some this feature is considered indispensable.

This journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated —redemption through the precious blood of "the man Christ Jesus, who gave himself a *ransom* [a corresponding price, a substitute] for all". (1 Peter 1:19; 1 Timothy 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Corinthians 3:11-15; 2 Peter 1:5-11) of the Word of God, its further mission is to "make all see what is the fellowship of the mystery which . . .has been hid in God, . . . to the intent that now might be made known by the church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed".—Ephesians 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken, according to the divine wisdom granted unto us to understand his utterances. Its attitude is not dogmatic, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made to facilitate such testing.

## TO US THE SCRIPTURES CLEARLY TEACH

That the church is "the temple of the living God", peculiarly "his workmanship", that its construction has been in progress throughout the gospel age—ever since Christ became the world's Redeemer and the Chief Corner Stone of his temple, through which, when finished, God's blessing shall come "to all people", and they find access to him.—1 Corinthians 3:16, 17; Ephesians 2:20-22; Genesis 28:14; Galatians 3:29.

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones", "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Revelation 15:5-8.

That the basis of hope, for the church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "a ransom for all," and will be "the true light which lighteth *every man that cometh into the world*", "in due time".—Hebrews 2:9; John 1:9; 1 Timothy 2:5, 6.

That the hope of the church is that she may be like her Lord, "see him as he is," be "partakers of the divine nature',' and share his glory as his joint-heir.—1 John 3:2; John 17:24; Romans 8:17; 2 Peter 1:4.

That the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next age.—Ephesians 4:12; Matthew 24:14; Revelation 1:6; 20:6.

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial kingdom, the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church, when all the wilfully wicked will be *destroyed*.—Acts 3:19-23; Isaiah 35.


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The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLII JANUARY 15, 1921 No. 2

# VIEWS FROM THE WATCH TOWER

FAULTFINDING and complaining are certainly to be deprecated as habits. There have always been things which could justly be complained of and with which fault could be found. From the time of Cain down to Cicero, who exclaimed in the Roman Senate, *O mores, O tempores* (O times, O customs), down through the gospel age there have been plenty of complainers. But, on the other hand, there is no object in hiding one's head in the sand and in disregarding the actual conditions which exist in the world. Yet, even while recognizing them, there would be small excuse for dwelling upon such conditions at all were they not in the nature of sign-posts enabling us to identify the place where the human family is on its journey. Did we not believe that the unspeakably better things of Messiah's kingdom were just ahead we would better remain silent.

Many are the voices which speak of regrettable conditions in the earth, though but few writers identify the present conditions with the near establishment of the golden age. We are glad to find some of this stamp. Below we make several quotations from *The Signs of the Times,* which bears on its editorial page the wording: "A champion of the Bible, God-breathed, complete, a perfect rule of life; advocating a return to the simple gospel and a preparation for his imminent second appearing". From one of its comprehensive reviews of present conditions in Christendom we take the following excerpts:

### THIS JAZZ GENERATION

"Our times are out of joint. They rattle. With loose and dislocated frames we go stumbling and falling from one humiliation to another, from one catastrophe to a worse one. In this the notable Year of Peace, Strikes, and Profiteers, we discover ourselves in a worse case than the oldest of us has ever known, than the most truthful of our chronicles ever have recorded.

"We are immersed in times whose coming we made possible but did not foresee; and if we follow the course of all the previous generations, we shall continue our present way until we come smash up against some Cosmic—"Thus Far, and No Farther!"

"This is a jazz generation. The multitudinous wheels of its enterprises have somehow gotten into its head, and we live to the whir and sleep to the hum of machinery to which long ago we lost the steering wheel, and now the brake is gone. We are joy-riders on a rutted turn-pike whose terminus is a wady marsh."

An astute American statesman once said that "the best government possible is an absolute despotism, if you can find a good despot". Just such an arrangement as this Jehovah has in store. He recognizes the need of humanity in this respect. But *human* despotisms and autocracies are seldom productive of either peace or happiness. No power should ever be more absolute than the wisdom directing that power is profound and the love of that tyrant proven. These conditions are not met in any human monarch, but they will be perfectly met in him who so loved mankind that he gave himself in furtherance of the divine purposes to bless and to uplift them to true and lasting happiness.

### THE PEOPLE'S LIKE FOR TYRANNY

During the last few years all careful observers have noted an unusually strong tendency on the part of the ruling classes to take to themselves more power than was intended by those who chose them. But in this matter the people themselves are equally to blame with their rulers. Rulers do not long resist the well crystallized wishes of the people. If the people's rights have been abstracted it is largely because the people have been willing to have them abstracted. In all the world there is hardly a more pronounced characteristic than the disposition to dodge responsibility. Anyone who is willing to assume responsibility, whether his motives be pure or mixed, will soon find himself swamped with opportunities for service. This rule holds good in the affairs both of the world and of the church. In the world, however, willingness to assume responsibility may be largely traceable to self-confidence; while in the affairs of the true church, willingness to assume responsibility in any successful way must be traceable to faith in the Lord's disposition and ability to give the needed help, strength, and guidance.

Referring to this matter of recent tyranny in Christendom, the above mentioned publication says:

"The war gave us a taste of tyranny, and we like it; we ask for more. Not the practice of tyranny, for the war did not pass the power of the tyrant to the people; but the burden of tyranny. We have been told what to do so long that we are still looking for some one to tell us what to do. Our bankruptcy of initiative is proved by our inane waiting for 'the government' to do it, and we little reck that the government is composed of a handful of individuals like ourselves, involved in the same perplexity and helplessness. Take the human components of government one by one, and what are they? Not supermen. Men like ourselves. One in many a leader. The remainder mere clerks and priests of the ritual of legislative procedure. We want to be tyrannized over for our good, but there is not enough good tyranny available in the governments for that."

### CRAZE FOR CLOTHES

Some reference is then made to clothing as an object

or aim in life, rather than as a means to an end. "Self-expression" is the idol to which many people now bow themselves, when "self-control" is one of the things most needed to be rigorously applied:

"More wives of workingmen are themselves working today than ever before—for clothes! More families are stinting themselves on housing and food and spiritual culture than ever before—for clothes! Astute observers can very accurately foretell the arrival of a domestic break-up simply by observing the barometer of—clothes! Many young men are hindered of marriage, more young women are unfitting themselves for marriage, because of the common, insane devotion to—clothes! The overall and gingham protest would be one of the most healthful signs of the times, if it meant anything, but like many other movements of promise it will dwindle out as a passing fad. The 'art of doing without' is not an American accomplishment."

All of these items are given as proofs that something more than merely superficial changes have come into human experience. The human family this side of Eden has never been solidly and truly for Jehovah. Cain headed the list of the proud and self-sufficient before the flood; Ham and Cush and Nimrod stand at the head on this side. No candid and observing person would say that such characters have not been plentiful; but our present contention is that the relatively large margin of reverentially inclined people has been reduced to a thinner and thinner line. The germ of irreverence has invaded the social organism to an extent never before experienced. Things on the ontward surface may seem not greatly different from what they were fifty years or twenty years ago. But subtle inner changes have taken place in the tissues of both public and private life. Not only has a generalized reverence for God, as a Supreme Being interested in human welfare, diminished, but also the other phases of reverence have declined. Men have lost that form of reverence which goes to produce self-respect. Reverence for work has very largely disappeared. Reverence for faith, for marriage, for childhood, have all suffered greatly within the last twenty years.

"And this jazz generation demands an impossible thing: it says, 'Show us how we can buck this thing through on the present plan'. It cannot be done. There is no thoroughfare along this way. The fateful Hand is raised, 'Thus Far, and No Farther!' Not only is there no road—there is no land! We must go back to the place where we lost the road. This is all that the prophets can tell us; and because it *is* all, we refuse to heed them."

### MORAL VALUE OF THE WAR

Added to the foregoing words are keen-sighted remarks by the *World Crisis,* some of which follow:

"The much heralded 'new day' and 'new world' that were to follow the war, seem as remote as ever, and that cherished dream of optimism threatens to melt away in disappointment like a mirage of the desert."

As to the moral value of the great World War, our own words might be looked upon as prejudiced. Before the war came we believed that it would have a debasing effect; while the war was on we saw plenty of evidences to sustain this view; and now that the greatest war fronts are quiet we still think our Bible-illumined vision was correct. But those who would be inclined to throw out our testimony would be obliged to admit that of Mrs. Margot Asquith, wife of the long-time prime minister of England. In recently published Memoirs Mrs. Asquith said concerning the much-boasted uplifting power of the World War:

"I can only speak from my own experience. I have never met a single person who has been improved by this war. The extravagant are more extravagant, the cranks are crankier, the backbiters more spiteful, the rich more frightened, the poor more restless, the clergy more confused, and the government more corrupt. The clever novels of the day are fatiguingly indecent, and there is more nakedness, levity, blasphemy, and materialism than I have ever seen before."

### THE INTRICATE FINANCIAL QUESTION

Concerning the industrial and financial phases of the present distress, the *World Crisis* continues:

"A world situation has developed that is so widespread, involved and complicated, that no mind can fully comprehend its multiform ramifications. Nations are involved, and with selfish interests that unfortunately have developed and fostered distrust of each other, and jealousies that seem to grow in bitterness.

"Interwoven in this pulsing fabric of national interests, are the industrial and commercial rivalries that add fuel to the flame. Indeed these interests, especially the scramble to corral and control those commodities, as coal, iron, oil and other things, are deeply interwoven in the contending national rivalries. They have been among the leading causes of war in the past, and their potency to ferment further trouble is very great.

"A further contributing cause to a situation that seems to get more tense and dangerous, is the part that must be played by national and international finance. The full hearing of this element in the world's troubles is altogether beyond the apprehension of ordinary minds. Domestic finance, within one's own country, in its complex relation to all other domestic questions, constitutes a difficult and baffling study. When this fabric of finance is extended into a world system that touches peoples and every phase of human life, only master minds can grasp the complex working of so vast a system. But nothing in modern life more closely touches personal and society problems, nor is there a more vital factor in influencing the course and action of nations.

"The financial situation in our modern world problems is under a terrible strain from the vast war debts that have been imposed on the nations. Even the interest on some of these debts is proving a staggering burden under the exhaustion of the World War. At least some of the nations have asked for more time, and our own country is waiting interest on its vast foreign loans, and the obligations are thus growing larger.

"A few weeks ago an international financial conference was held in Brussels. One outcome of the deliberations of these leading financiers and government experts, was this official declaration:

"Three out of every four countries, represented in this conference, and eleven out of twelve European countries, anticipate a deficit the present year.

"Though about two years have passed since the war closed, Great Britain is the only European nation that has lowered its debt. And while there is some excuse for the continental countries, by reason of their war losses, even these countries, especially their gayer cities, as Paris, Vienna, and Berlin, have been centers of riotous and shameful expenditure. They could well have paid the interest on their war debts by a soberer and wiser use of money.

"The most disquieting feature of the Brussels report is the claim that a large part of the present expenditure of national revenues is for armaments and preparation for further war. This has drawn from the Brussels gathering

the following official declaration: 'This conference desires to affirm with the greatest emphasis that the world cannot afford this expenditure.'"

Mr. O. P. Austin, statistician of the National City Bank of New York, gives a few very informative figures concerning the world's financial condition in the monthly publication, *The Americas*, of the bank with which he is associated. First he calculates the debts of all countries and colonies of the world in the year 1700 as slightly over one billion dollars (one thousand million, British reckoning), and as only two billions five hundred millions at the beginning of the Napoleonic wars in 1793. He figures that that colossal military undertaking brought the world's indebtedness up to about seven billion dollars—in 1816—then speaks of the increase of indebtedness as follows:

"In the thirty-eight years of comparative peace which followed the Napoleonic wars the advance was comparatively slow, the world total standing at about $8,500,000,000 at the beginning of the Crimean War in 1854. In the twenty years which included the Crimean, the American Civil, and the Franco-Prussian wars, the period of 1854 to 1874, world national debts increased 150 percent, advancing from $8,500,000,000 in 1854 to $22,000,000,000 in 1874. Then came a forty-year period, which included not only the Spanish-American, the British-Boer, the Balkan, and the Russo-Japanese wars, but also large expenditures for the creation and maintenance of big standing armies and navies, as well as the construction of railways and telegraphs, many of them by national governments or through aid granted by them; and in that forty-year period, 1874 to 1914, national debts again doubled, standing, at the beginning of the great European war, at approximately $44,000,000,000. Then came the great European war, with its enormous armies aggregating 30,000,000 men; its transportation of men, munitions, and food supplies across great oceans; its use of new devices for destruction on land and sea, in the air, and beneath the oceans; and the additions to national debts made thereby advanced by leaps and bounds, at a rate hitherto unheard of in any of the earlier wars, which sink into insignificance when compared with the magnitude in this one in which a dozen nations participated; and in the six years from its beginning in 1914 to the present time, world indebtedness grew from $44,000,000,000 to approximately $265,000,000,000, an actual increase in six years of over $200,000,000,000, as against an average of a little more than $1,000,000,000 per annum in earlier years."

### "THE WISDOM OF THEIR WISE MEN"

Any words of ours on the financial situation would be futile and unnecessary. But we recall the fact that God's Word attributes the distress of nations in very large measure to the priestly and clerical classes. Doubtless they are a hundred times as much to blame as any other classes in Christendom. And since Jehovah places the blame there, we feel entirely secure in leaving it just where he puts it.

And when we are brought into contact with some of the utterances of great ecclesiastics we are not surprised to discover that the Lord is displeased with them, nor are we astonished to discover that mankind is lost in the fog. In a recent issue of the *Century Magazine* Gilbert Murray, regius professor of Greek in Oxford, England, gave expression to several ideas which show the ground trodden by the higher critic. His article, headed, "Satanism and the World Order," condemns severely all individuals and movements that venture the suggestion that the world in which we live is not on the whole a very good one, one to be desired and defended. While finding fault with those who think something better is coming, he does not spare the divinely guided writer of the Apocalypse, the Book of Revelation, who foresaw the frightful culmination of the *régime* of sin and who foretold the inauguration of a new era under the direction of Christ Jesus himself. Professor Murray attributes John's remarks to the spirit of "Satanism" and says that it is "diametrically opposed to the teaching of almost all the great moral systems". In his treatise he mentions as champions of these great moral systems such men as "Plato and Aristotle and the Stoics, St. Augustine and Thomas Aquinas, Kant and J. S. Mill and Comte and T. H. Green".

We shall be quite willing to admit that the views of these men are diametrically opposed to those of the Apostle John and of the beloved Lord whom he represented. But concerning the much-looked-for change of heart in the nations of the world Professor Murray is obliged to admit that the war has not helped man upward. He says:

"I see few signs so far of a change of heart in public things in any nation in the world, few signs of any rise in the standard of public life and a great many signs of its lowering. Some actions of great blindness and wickedness, the sort of actions which leave one wondering whether modern civilization has any spiritual content at all to differentiate us from savages, have been done not during the war, but since the war is over. . . . I believe firmly that unless the world order is affected by this change of heart, the world order is doomed. Unless it abstains utterly from war and the causes of war, the next war will destroy it."

It is difficult to understand how a man with the intellectual insight possessed by Professor Murray can make a statement of this kind and still say in the same article:

"The organized life of mankind is on the whole organized for good, and the great pilgrimage of the spirit of man from the beginnings of history onward has been on the whole not only a movement from ignorance to knowledge, from collective impotence to collective power, from poverty of life to richness of life, but also in some profound sense a pilgrimage from lower to higher."

It would be still more difficult to understand how he could be so confused did not the Apostle tell us that "the god of this world hath blinded the minds of them that believe not". These wise men of the world certainly "believe not"; for if there is one teaching more than another which the evolutionists and "liberal theologians" of the day will not brook, it is the Bible teaching concerning the inherent imperfections and sinfulness of man. The Prophet Isaiah's statement, "We are all as an unclean thing, and all our righteousnesses are as filthy rags," and that of the Psalmist David, "There is none that doeth good, no not one," are absolutely unwelcome in the camp of the new theology. They are more than unwelcome: they are unceremoniously thrust out.

### FORCED ADMISSIONS OF TRUTH

But even one of these evolutionists and friends of higher critics, Mr. B. Z. Stambaugh, writing in the

*Christian Century,* is forced to acknowledge some of the truths of the New Testament. He says in part:

"God is making it clear that he has no longer any use for a human race that lives by the law of selfishness. I honestly believe that—as it may have happened before on this planet—mankind is doomed to extinction, like the ornithosauri and pterodactyl, if he persists in living under the old law of sin and death. *I am beginning, of late, to see more of the fundamental truth in St. Paul's sayings as to the sinfulness of the 'natural man'.* . . . Unless the race shall soon humiliate itself—unless the great tragedies of the war shall soon have taught us the lessons of self-sacrifice—this magnificent material civilization of which we are so proud will destroy itself all over the world, as it already shows signs of doing. . . . Science and philosophy, after all their complacency of a few years ago, are now gasping with dismay at finding that, in freeing man from the walled towns of the Middle Ages, they have led him into the appalling labyrinth of the 'Muddle Ages'."

That the world is experiencing "a day of darkness and of gloominess, a day of clouds and of thick darkness," there can be no doubt. And those who are familiar with the divine Word are equally sure that the cause for this condition lies in the fact that Christendom's philosophers, its scientists, its theologians, and its moral leaders have largely, almost universally, rejected the Bible as the inerrant Word of God. If testimony on this point is necessary we cite a recent and largely-heralded statement of Canon E. W. Barnes, F. R. S., made in a sermon preached to the British Association at Cardiff, Wales. Among other things Canon Barnes said, as reported in the *Manchester Guardian:*

### "THE UNDERSTANDING OF THEIR PRUDENT MEN"

"The Adam and Eve narratives are generally regarded by scholars as unhistorical. Through the work of George Smith and others they know them to be derived from the primitive folk-lore of the Euphrates valley. It is, moreover, generally agreed that the book of Genesis is a compilation in which earlier works have been rather drastically edited and combined by a relatively late priestly writer. This writer and his predecessors deserve much credit for the way in which they purified the earlier legends from polytheism and grossness. They have left inconsistencies and obscurities. There are fragments of two somewhat opposed accounts of the creation. The part played by the tree of life in the fall story must have been more important in earlier versions of the myth, as Sir James Frazer has pointed out in his delightful 'Folk-lore in the Old Testament'."

Theologians know that the use made by St. Paul of the fall story belongs to a kind of rabbinical scholasticism which arose not long before the Christian era."

The Canon involves practically all his confreres in the same view when he says that "there has been no serious attempt by any scholar or divine of eminence to deny man's animal ancestry or to defend the fall as a historical fact". Continuing, he says:

"Some Christians of an older generation who confuse inspiration and infallibility have been distressed; the younger people are thankful to be free from fetters to their faith which had become intolerable. A more intelligent use of the Bible and an increased regard for the New Testament should result from increased certainty that the different books vary profoundly as regards age, composition, and historical value, and it may be expected that a generation convinced that the new knowledge leaves the essentials of the Christian faith unharmed will arise as soon as the necessary manuals are provided for clergy and Sunday school teachers.

"There is perhaps some reason to fear that insistence on the allegorical value of the fall story will yet do harm. Youth in its arrogance tends to regard an allegory as an ecclesiastical synonym for a falsehood which it is inexpedient to deny. Great care must be taken not to offend our younger people by ignoring their demand for absolute straightforwardness. Within a limited range the fall is a good allegory. The first ape-man who was disloyal to his rudimentary sense of right and wrong 'fell' through his disloyalty. Yet the allegorical limitations of the fall story are many. Death did not come into the world through human sin. There was no first man made in the image of God. Science postulates some tribal group in whom human rationality began to dawn. Human labor is part of the divine scheme by which progress is achieved; sin adds to it, but no cursing of the ground followed from man's disobedience to God."

In a letter addressed to the *Manchester Guardian* relative to the statements by Canon Barnes one T. Wigley, writing from the Trinity Congregational Church, Swinton (Eng.), shows that these views are not confined strictly to Anglican clerics. He closes his letter with the words:

"For anyone to attempt to base religion on such fall-myths, or to set them above the facts of evolution, is as irreligious as it is unscientific. It is time that the developed moral sense of the twentieth century reacted upon, and leveled up, many of its religious ideas."

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# REPORT OF AUSTRALASIAN BRANCH

DEAR BRETHREN:

It is with feelings of deep gratitude to God that I submit the report of the Australasian Branch for the year just ended. I am pleased to be able to report a substantial increase in the output of nearly all lines of our publications, the number of STUDIES sold being more than double that of last year.

A gratifying increase is noticeable in almost every other line of activity. We are very grateful to God for the opportunities which have come to us and that are still with us; and we have sought by his assisting grace to make the most of these opportunities for the cause we love and to the service of which we have devoted our lives. The work in this part of the field continues to enjoy the Lord's favor, and the brethren everywhere are as busy as bees in clover.

A prominent feature of the work during the past year has been the extension work. This work has been generally taken up by the dear brethren from one end of the Commonwealth to the other. Loyally and diligently have they responded to our exhortations along that line and the Lord has been pleased to reward their zeal and devotion to his service by granting them great blessing in his work.

We are glad to have the opportunity of proclaiming the glorious kingdom message, "millions now living will

never die". Indeed, that has been our message continuously for the past two years, both orally and by the printed page.

We are delighted in this work to have the able assistance of our dear Pilgrim Brother MacPherson, who arrived about the middle of September and who is even now touring Australia telling out the glad news to crowded houses everywhere. We had hoped to have Brother Rutherford for this work but we are grateful to him for sending such an able substitute.

We have all learned to love Brother MacPherson very much and shall be loath to part with him; but if he goes we still hope that Brother Rutherford may be able to come, so that his voice may be heard in Australia.

Just at present we are thoroughly advertising the public lecture to be given in Melbourne on "Millions Now Living Will Never Die".

We are awaiting the arrival of our consignment of the special issue of THE GOLDEN AGE which has been distributed in other lands and which is calculated to throw some light on the Babylonish situation. We would ask an interest in your prayers that we may be kept alert and faithful and that we may have the great privilege of being used in his dear service right up to the end of the way, now close at hand.

We desire to assure you of our continued love and loyalty and our earnest desire to coöperate with you in every branch of the Society's activities; for we firmly believe that in doing so we are serving the Lord. Praying for you the Lord's guidance and blessing always and assuring you of my love in the Lord and constant remembrance at the throne of grace, I am,

Your brother and co-laborer, WM. W. JOHNSTON.

# EUROPEAN TOUR

[CONTINUED]

EVERY Christian who visits Palestine has a desire to see Bethlehem. Aside from Jerusalem, probably no spot in all of God's land is so dear to the hearts of Christian people as Bethlehem, sometimes called the city of David. It was in this place that Ruth lived, where she met Boaz and became his wife, he first having redeemed her. Boaz, a type of Christ; Ruth, a type of the church; and her field which he redeemed, a type of the world in general, constitute a beautiful picture of important events in the development of the Lord's great plan.

Jesse was a grandson of Boaz; and David, for whom the city was afterward called, was a great grandson. It was in the vicinity of Bethlehem that David kept the flocks of his father, Jesse. It was in the streets of Bethlehem that David played as other children, doubtless. It was here that the prophet Samuel took the horn of oil and anointed David in the midst of his brethren to become king over Israel, and the spirit of the Lord came upon David from that day forward. The word David means beloved. He was a type of Christ, the Beloved of the Father, in whom the members of his body are accepted. It was near this place that David left his father's house to bear food to his brethren in Saul's army and met the giant Goliath (type of Satan), whom he slew.

Bethlehem and vicinity is a wonderful part of the stage of action where Jehovah caused many pictures to be enacted, foreshadowing the development of his plan. The time came when the decree went forth from Cæsar Augustus that all the world should be taxed; and Joseph, with his wife, Mary, the mother of Jesus, being of the house and lineage of David, went to the city of Bethlehem, there to be numbered and taxed. Evidently they reached Bethlehem late in the evening. As many others had come up for the same purpose, all the lodging places in the city were taken and Joseph found shelter for himself and his wife in a hillside cave that was used for a stable; and there, on that night, transpired an event which has thrilled the hearts of Bible students from then until now, and is destined ultimately to make glad every heart that loves righteousness.

Just at the outskirts of Bethlehem is the field of Boaz, once gleaned by Ruth. Either in this field or in one adjoining it, on the memorable night in question, the shepherds of the country were keeping watch over their flocks. Suddenly they were aroused by the appearance of an angel of the Lord, "and the glory of the Lord shone round about them, and they were sore afraid". This angel of the Lord had come to make an announcement, which was couched in this phrase: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."—Luke 2:9-14.

Never before was such an announcement made on earth, and never again will it be necessary for another like it to be made to man. Approximately four thousand years before that God had sentenced the first man to death because of his disobedience to his law, and by virtue of this sentence condemnation came upon the entire race and all were born sinners. From time to time Jehovah had caused his actors to appear upon the stage of action and make some living picture concerning the coming of the Redeemer. Little were these pictures understood. Jehovah was laying the foundation for the faith of men in him and in his precious promises; and now had come the time when he sent his messengers from heaven to proclaim to these humble shepherds watching their flocks the birth of him who would take away the sin of the world.

### MAGI AND SHEPHERDS

Many Christians have believed that the important men of earth connected with this great event were the three "wise men" that journeyed from the East and followed the light, or star, that is said to have rested over Bethlehem. But viewed in the greater light that shines in modern times upon the Word of God, it is easily seen that these "wise men" came not as messengers from Jehovah, nor as his representatives, but rather as instruments employed by Satan as a part of a great conspiracy for the destruction of the babe Jesus. All the facts show this. Stars do not move about; but Satan and his demon hosts have power to make lights appear. These so-called "wise men", or magi, were largely influenced by evil spirits. They were of the same class of men employed by Pharaoh in Egypt to perform miracles in defiance of God's representative, Moses. This light first led them not to the place of the birth of Jesus, but to Herod in Jerusalem, who called before him others who entered into the conspiracy, to ascertain definitely about the birth of the promised king, his evident purpose being to send messengers to destroy him. Afterward he attempted his destruction; but the Lord Jehovah shielded his Beloved Son from the wrath of Herod. It is not at all probable that Jehovah caused these magi, or "wise men", to journey there, but all the evidence is to the contrary.

It seems entirely fitting and appropriate that Jehovah should send this message first through humble and faithful men of Israel guarding their flocks in the field before made sacred by the Lord's dealings with Boaz and Ruth, from which house or line the Lord Jesus, from the natural standpoint, descended. Since the Lord made the spot where they watched their flocks dear to the heart of Christians, it will ever remain sacred. The Biblical record is that these humble shepherds, hearing the message from the angel of the Lord, "came with haste, and found Mary, and Joseph, and the babe lying in a manger"; and they spread abroad the news of the message they had received from the angel concerning the birth of Jesus. Bethlehem, therefore, is a sacred spot because it marks the birthplace of the Savior of the world.

### THE CITY OF DAVID

Of course our party was anxious to visit this historic city. It stands on a high elevation, overlooking the country round about. It is beautiful for situation and from its highest point one has a wonderful view of the hills of Judea, the mountains in the east beyond the Dead Sea, and the spreading valley lying on the coast of the Mediterranean. The place of Jesus' birth is covered by a church building occupied jointly by the Roman and the Greek and the Armenian Catholics. This, like most of the points of particular interest in Palestine, has been seized upon by some ecclesiastical system. These systems, however, that built this church and that occupy it do not seem to have caught the spirit of him who was born there, nor the spirit of the message: "Peace on earth, good will toward men". The Church of the Nativity, as it is called, is divided among these three sects; and if one transgresses an inch on the territory of the other, trouble follows. For a long time soldiers have been stationed within the confines of the church to keep order between these so-called followers of Christ. Our hearts rejoice, however, as we call to mind the fact that he who was born here to redeem mankind is now setting up his kingdom and soon the glad tidings of great joy announced by the angel to the shepherds will be given to all the peoples of earth, and every one will be given an opportunity to obey the Mighty One and be restored to life everlasting.

It seemed good that while there we should have opportunity to tell at least to some the glad tidings that the kingdom of the Lord is at hand and that millions now living will never die. While this was told in a more private way, yet we were glad of the opportunity.

Every visitor at Bethlehem is asked to see the Grotto, located in a church just adjoining the Church of the Nativity. This contains the tombs of several persons, among them Jerome, who was born in the year 340 A. D., and who spent many years at Bethlehem making a translation of the Bible which is known as the Vulgate. We are glad to make mention of the devotion of this man to the Word of God, who gave this translation of the Scriptures to the peoples of earth.

Most of the present inhabitants about Bethlehem are Arabs, some Syrians, but few Jews. During the war a great many Jews were expelled from Palestine, but they are now returning in large numbers. Their coming again is not looked upon with favor by the Arabs and others, and it is easy to be seen how the spirit of jealousy is rising. While in Paris Brother Rutherford by chance met a gentleman of considerable wealth who is engaged in business in the financial district of Paris. In conversation with him he stated that his uncle resided at the entrance to the city of Bethlehem, and he volunteered a letter of introduction and asked that a visit be made to his uncle. The uncle is an elderly gentleman who is reputed to be one of the wealthiest men in Palestine, a Syrian, and he occupies a magnificent residence with more than forty rooms, which are richly furnished. It is the custom among the peoples of Palestine that when a stranger enters a home, if he is welcome he is immediately served with refreshments. This was done in the home of this distinguished resident of Bethlehem. The old gentleman announced himself as a Christian, and while partaking of refreshments conversation turned, naturally, upon the great events that had transpired at Bethlehem and the coming of the Lord's kingdom. The old gentleman evinced considerable interest in the fact that the Jews were returning to Palestine, and with great earnestness propounded this question: "Will the Jews get control of Palestine and rule it?" And our answer was, The Lord will take possession of Palestine, control, and rule it. Before further explanation could be made this Syrian expressed delight that it would be the Lord who would do it and not the Jews; and immediately remarked that a society has been formed in which the Roman and the Greek Catholic and the English Churches

have united for the purpose of opposing the Jews in Palestine.

This bears out what we have seen in other places, that the nominal Christians who know little or nothing of Jehovah's plan are not pleased at the return of Israel to Palestine, and that these will join with others for the purpose of oppressing the Jews, which will doubtless result in Jacob's trouble, during which time the Lord will fight the battle for his people as in the days of old. It is further proof of the efforts in behalf of the "beast". Happy, however, will be the day when the Lord himself takes full control and establishes peace and righteousness and makes known to the peoples of Palestine and all other parts of the earth the true meaning of the message announced to the shepherds—"Peace on earth, good will toward men".

### HEBRON

Our next journey was to Hebron and on the way we passed the pools of Solomon, built by this wise ruler to furnish the water supply for Jerusalem. While these pools are still in a fairly good state of preservation, they are no longer in use by Jerusalem, which lies some ten miles away; but a few miles further on a pumping station and reservoir have been built which supply abundant water to the city of Jerusalem. As we journeyed through the hills of Judea we came upon an interesting and ludicrous sight—a large number of Arabs building a road, employing methods used in the early days. Men, women, and children were engaged in the work. Some were carrying stones in baskets while others cracked the stones with hammers. On the hillside stood a sheikh, who with much gesticulation and loud talk commanded the whole force. We learned that his name was Cahill Jabber, which being interpreted means "camel jabber". He certainly possessed the quality of a jabberer, using his mouth almost constantly. The scene seemed so interesting that we made a picture of it, and when the old sheikh realized that he had been photographed, he immediately demanded *bakshish*.

Hebron is the second place where Abraham stopped when he journeyed into the land of Palestine. Near the city he pitched his tent, where he sat at the time the angels visited him and advised him of the birth of his son. There is today in the valley of Mamre a large oak, which is claimed to be the one under which Abraham sat when the angel visited him. While this can hardly be true, the oak is a very ancient one. It is more than thirty feet in circumference, and for the purpose of preserving it several feet of earth have been thrown up around it and a stone encasement built about it. Close by are also grape vines and figtrees. Both the grapes and figs were ripe. The land formerly belonged to the Russians, who have now withdrawn from the country and there is no one seemingly in charge. So we ate grapes and figs off the trees and sat under the vines and figtrees and no one made us afraid.

### FERTILE PLAINS OF MAMRE

It was upon these plains of Mamre that Abraham stood when the Lord promised that he would give him all the land from the river of Egypt to the great river Euphrates. In this vicinity Isaac and Jacob dwelt, and out from this valley Joseph was sent to deliver the message to his brethren which resulted in his being sold into Egypt. It was one of the cities of refuge. It was from this valley, doubtless, that Caleb returned with the grapes, because Caleb afterward asked that it might be given to him as an inheritance, which was done as a reward for his faithfulness. The valley has not lost its fertility, nor its reputation for grapes. The finest grapes we found in all the land were grown at Hebron.

This city was the seat of David's government for seven and one-half years, and until he removed his throne to Jerusalem. Hebron is many times mentioned in the Old Testament. Arriving at its gates, we obtained a permit from the military governor to enter the city and visit the Mohammedan mosque, which is built over the cave of Machpelah. Machpelah, it will be remembered, according to the Biblical record, is the cave purchased by Abraham in which to bury his dead out of his sight. God had promised him all the land, but he had not yet given it to him because others were in possession; and when Abraham had an offer of this cave as a gift for the purpose of burying his dead, he refused it, preferring to purchase it, evidently, so that he could say he had received no gift from any one except Jehovah. There he buried Sarah, his wife; and afterward Isaac, Jacob, Rebecca and Leah were also buried there. A mosque is built over the cave and these tombs are so jealously guarded that no one is permitted to enter the cave. The nearest we could get to it was to have the keeper of the mosque open the door to the cave and let down a light, which enabled us to see that it is indeed a cave. In the mosque cenotaphs are erected, which, it is claimed, mark the exact spot where these faithful men of old were interred. One cenotaph marks the place where it is claimed Joseph was buried, the Arabs asserting that his body was disinterred after being buried at Shechem and removed to this place. Whether or not this is true, we cannot say.

We wondered why the Lord has permitted these historic spots to be so covered up by a mosque and jealously guarded. Probably had it been otherwise and every one was given access to the places, the location would have been long ago obliterated. Anyhow when Abraham returns the people will get the full truth about the matter.

It is impossible to behold the inhabitants of Hebron without realizing the great necessity for restitution. Poverty seems to have reached its limit and many of its inhabitants are steeped in filth and ignorance. We rejoice to know that ere long the kingdom, in full operation, shall lift these benighted people out of their present deplorable state and give them a true knowledge of the Lord's great arrangement for the blessing of mankind. Seemingly the best class of people in this city are Jews, and we took occasion to tell some of these that ere long Abraham, Isaac, and Jacob will return and bring great blessings to the people.

# JESUS GREETED AS KING

— — JANUARY 30 — MATTHEW 21:1-26 — —

THROUGH JERICHO TO BETHANY — A COMPANY OF FRIENDS AND ADMIRERS — RIDING AS KING INTO JERUSALEM — HOSANNA TO THE KING.

*"Blessed is he that cometh in the name of the Lord."—Matthew 21:9.*

IN OUR last lesson Jesus and his disciples, with others, were on the way to Jerusalem for the celebration of the Passover. They had already passed through Jericho, and Bethany, the home of Lazarus, Martha, and Mary, was reached Friday night, just a week before his crucifixion. He rested with his friends on the Sabbath, partook of the feast prepared in his honor that evening, received the anointing of the costly spikenard from Mary, and next morning, the first day of the week, continued his journey to Jerusalem. Throughout the week, however, he made Bethany his home, going daily to the city, returning at night. Bethany was about two miles distant from the Temple. Here the present lesson begins.

With the Lord were a considerable number of people who had come up to Jerusalem in his company, and some who had come out from Jerusalem to Bethany to see him, because they had heard that the Prophet of Nazareth who had raised Lazarus from the dead was at the home of the latter. When this multitude reached Bethphage (the name meaning "the house of figs") a little hamlet on the Mount of Olives (Luke, "Olivet") near Bethany (house of dates), Jesus stopped and sent two of his disciples to another village close by to bring to him an ass and her foal. The owner of the animals may have been acquainted with Jesus, and if so would also have been acquainted with his disciples. At all events, his request was honored, and Mark tells us, according to the Revised Version, that they promised that Jesus would send back the colt to the owner. Evidently it was unusual for our Lord to ride, and, although he came and went a longer distance every morning and evening throughout the week, this was the only occasion we have any knowledge of his riding. Evidently the reason for riding was not weariness. He was about to present himself to the people after the manner of their kings of the past, who we are told rode in triumph on white asses.

## THE TRIUMPHAL ENTRY

When the animal arrived the disciples and the whole multitude seemed to enter into the spirit of the arrangement; for it would appear that quite a number of those who came up from Jericho, and who witnessed our Lord's power and teachings *en route* to the Holy City and the Passover, lodged at Bethany over the Sabbath, as he did. These, with the disciples, constituted quite a little band, who began to hail Jesus as the King, and to do him homage, as was customary with notables at that time, by spreading their outer garments in the way for his beast to tread upon; and by plucking grass and flowers, and branches of palm trees and strewing these also in the way.

Jesus in his honored position, riding at the head, was followed by this multitude on the road toward Jerusalem. Then another multitude from the city, having heard that the great Prophet and Teacher was at Bethany, came forth to see him and Lazarus; and these, meeting the Lord and shouting company behind him, turned about and became a vanguard, shouting like the rest, "Hosanna to the Son of David," which meant the King, one of the royal line. They probably were deterred from using the word king lest they should bring upon themselves charges of treason against King Herod, and against the Roman empire, which sustained him in power.

It was a grand or a ludicrous triumphal entry into the city of the Great King according to the standpoint from which it was viewed. From the standpoint of the disciples and the multitude, full of Messianic enthusiasm and hopes that the long-for blessings upon Israel were about to be realized, and full of faith that this great Prophet, who had the power to raise the dead and heal the sick, could in his own time and way make himself and them invincible against all enemies and amply fulfill all the glorious things foretold by the prophets—for these it was a grand occasion, a real triumph. For, notwithstanding the fact that Jesus had previously told them repeatedly of his death, and even reproved Peter for speaking to the contrary, nevertheless his disciples and others seem to have been unable to receive his words in their true meaning, and to have interpreted them merely as a part of his dark sayings, which would undoubtedly later become luminous in some grand significance. This is attested by their language, even after his death and resurrection: "We trusted that it had been he which should have redeemed Israel".—Luke 24:21.

## DIFFERING ASPECTS OF THE PROCESSION

From the standpoint of Herod, Pilate, the chief priests, and the scribes, this triumphal procession was merely the parade of a fanatical leader and his ignorant and fanatical dupes. They saw in it evidently no more than this. King Herod and Pilate evidently had no fear that this despised Nazarene and his company would ever be able to organize and equip an army which would be of any force as against the order of things of which they were the heads. The religious leaders feared merely that the fanaticism might spread in some manner, and bring down upon them the wrath and further oppression of the secular powers, who might make them an excuse for further interference with the liberties of the Jews. Quite evidently none of these chief rulers believed in Jesus as the Messiah sent of God for the fulfillment of the gracious promises of their Scriptures. To this the apostles testify, saying: "Had they known, they would not have crucified the Lord of glory".—1 Corinthians 2:8; Acts 3:17.

That procession was viewed from still another standpoint by our Lord himself and by the invisible multitude of angels, ministering spirits, sent forth to minister for those who shall be heirs of salvation. These must have joined in the enthusiasm of the multitude, but from a totally different standpoint—realizing this triumph as merely a part of the divine plan, and merely a prelude to a greater triumph on our Lord's part through the completion of the sacrifice of himself and the attainment thus of "all power in heaven and earth"; and as a foreshadowing, too, of his coming glory and his triumphal entry upon the kingdom on his return from the far country (heaven), armed with a plenitude of power and authority, to put down sin and to bring all things into subjection to God; and to lift up out of the horrible pit of sin and disease and death all desirous of coming back into full harmony with the Father and the laws of his empire. This, the most glorious standpoint of view of that triumphal march, it is our privilege by the grace of God to enjoy; and we may well say in our Lord's words: 'Blessed are our eyes, for they see; and our ears, for they hear'.

Luke's account of this matter informs us that certain of the Pharisees who were with the multitude at the beginning, although they could not object to anything which our Lord said or did, complained that he should permit his disciples and others of the multitude to hail him as a king, shouting, Hosanna! (Salvation, Blessing, Praise!) Then it was that Jesus, knowing of the prophecy bearing upon this subject (Zechariah 9:9), not only refused to rebuke the disciples and hinder their acclaims, but informed the Pharisees that since God himself, through the Prophet, had said, "Shout, O daughter of Jerusalem," therefore there must be some shoutings; and that if the people had not

arisen to that amount of enthusiasm to give such shoutings, the very stones would have cried out, so that the prophecy should not be unfulfilled.

### THE FAITHLESS CITY

Though the distance is quite short to Jerusalem from Bethphage, where the Lord mounted the ass, nevertheless the city was hidden from view by the Mount of Olives, and it was when the Lord had reached the top of Olivet, and the city of Jerusalem came suddenly into view, that he halted the procession and wept over the city, saying: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes; because thou knewest not the time of thy visitation." (Luke 19:41-44) From this language it is evident that our Lord did not consider the multitudes who were with him as in any sense of the word representing the city and nation; for although these who were with him were shouting the very words, "Blessed be the King that cometh in the name of Jehovah!" our Lord's language indicates that a time is yet to come when the heads of Israel, the chief ones representing the people, shall gladly acknowledge him as King of kings and Lord of lords, at his second advent; but in the meantime their failure to recognize the time of their visitation meant to them a great loss of privilege; meant to them that their house must be left desolate, abandoned of the Lord during this gospel age, during which he would gather from among the gentiles a sufficient number to complete the elect number, in conjunction with the faithful ones of Israel, the remnant who had received or would receive him.—See Matthew 23:39.

The objective point of this triumphal march was the Holy City, the capital city, the City of the Great King. But our Lord did not go to Herod's palace, to demand recognition of him; but as the representative of Jehovah, as the Messiah, sent of God to be the Savior of Israel and the world, he went appropriately to the Father's house or palace—to the Temple.

### SIGN LANGUAGE IN THE TEMPLE

The scene in the Temple must have been a peculiar one. It was undoubtedly crowded with pilgrims from all parts of the civilized world, who at this season of the year came, to the number of hundreds of thousands, to worship the Lord and to observe the Passover, according to the law. Probably many of them had heard something about Jesus of Nazareth, "mighty in word and deed". Many of them had been healed by him, or had friends who were thus blessed; and we can well imagine the commotion created by the multitudes coming with Jesus and crying, "Hosanna in the highest". The Pharisees, scribes, and chief priests, who were used to dominate the people in religious matters and especially in the Temple, although filled with anger against Jesus, recognized themselves powerless to do him injury under the circumstances, for he was doing nothing contrary in any sense of the word to the law, and this would be manifest to all. On the contrary, as though to show that he was only doing what was in his power, our Lord began to exercise it as would be befitting a spiritual king—by reproving those who were violating the holy Temple and its precincts, driving out of it those who sold doves for offerings, and the money changers, who were reaping a profitable harvest from the necessities of the worshippers from a distance, whose money, not being Jewish, could not be accepted at the Temple and must therefore be exchanged at a loss—at the profit of the money changers. We are not to understand that our Lord was interfering with the proper laws of the land or of the Temple; he was in every sense law-abiding. On the contrary, he was thoroughly authorized, as was any Jew, under the directions of the law, to use so much force as was necessary in the maintenance of the sanctity of the Temple.

Blind and lame people came to our Lord in the Temple and were relieved of their infirmities, and then he taught the people, continuing the healing and the teaching for several days, returning at nights to Bethany and coming the next morning to the Temple, but without any further demonstration, as a king, for that one demonstration had served the purpose intended. It had given to the officials of the city and the nation the opportunity to accept him formally as king; but their contrary spirit is shown by their coming to him while the children of the Temple courts were crying "Hosanna!" requesting that he should put a stop to the matter; but our Lord answered them, quoting from the Scriptures that this was in harmony with the divine plan: "Out of the mouth of babes and sucklings thou hast perfected praise". The worldly-wise did not appreciate this, and were blinded by self-interest; but little children, and especially those who in simplicity of heart and meekness became like little children, were to be the instruments the Lord would use in shouting his praises.

Many of our Lord's parables and special teachings were uttered during those days in the Temple, between his triumphal entry and presentation on the tenth day of the month Nisan and his crucifixion on the fourteenth, as the Passover Lamb. (See Exodus 12:3, 6) These parables and special teachings are recorded in Matthew, chapters 23-25; in Mark, chapters 11-13, and in John, chapters 12-16. Among other things he declared that the favor of God was, there and then, taken from fleshly Israel, saying:

"O Jerusalem, Jerusalem, that killest the prophets and stonest them which are sent unto thee! How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate!"—Matthew 23:37-39.

### CAUSES FOR ISRAEL'S REJECTION

Our lesson records two parables given by Jesus which portray the mistake made by the religionists of his day. The understanding of these parables gives a clearer insight into the cause which led to the rejection of Israel for a time from divine favor. Incidentally, too, we are to remember that nominally fleshly Israel was a prototype of nominal Christendom. Hence we may look for somewhat similar conditions and dealings now in the harvest time of this Christian age.

To get the force of the Lord's teachings here and everywhere it is necessary to remember that the Jewish people had been promised the kingdom of God, of which David's kingdom was a type on a small scale. For centuries they had been expecting a great King, Messiah, whose coming would exalt them and bring them into prominence as God's kingdom. John the Baptist, when he came to introduce Messiah, told the Jews that unless they would repent and come back, to the extent of their ability, into harmony with God and the law they need not expect to share in the Messianic kingdom. Jesus told the people that unless their righteousness should exceed the righteousness of the scribes and Pharisees, they should in no wise enter into or become members of the long-waited-for kingdom. (Matthew 5:20) The two parables of this study illustrate what stood in the way of the majority.

The Jewish people professed to be God's people, willing to do him service. They were treated, not as mere slaves, but, rather, like sons. All were told to go and work in God's vineyard; but they divided into two classes, represented by the two sons, in our first parable. One of these sons represented the outwardly religious, pious, who said, Yes, we will serve God. However, they did not really seek the divine service, but rather the service of their sects and parties and their own personal aims, honor, influence, and preferment. The other class of Israelites, represented by the other son in the parable, made no pretense of serving God, and were branded as publicans, sinners, harlots. Nevertheless, when Jesus appeared, when John's message went forth, and afterwards the teachings of Jesus and the apostles, these same publicans, sinners, harlots, were the

ones ready to receive him, while the religious, finding that his message was in conflict with their teachings, repudiated him. Thus one of the charges against Jesus was: "He receiveth publicans and sinners and eateth with them".

### A GREAT VINEYARD

The second parable represents God as the owner of a great vineyard, in all respects well appointed and furnished for his purpose. This vineyard represents the Jewish nation and the divine promises made to that people—the law and all the arrangements of the Law Covenant, for their development. This vineyard the owner let out to husbandmen, whose duty it was to care for the vines and the fruitage and to render to the owner the results, except a portion which they might keep for themselves. These husbandmen were the prominent religionists, of whom Jesus said: "The scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do". (Matthew 23:2, 3) The owner very properly required returns on his property and sent servants to receive his share of the fruitage. But the husbandmen, instead of giving them what was due their Master, abused them by beating, killing, and stoning them.

These servants were the prophets of old, sent to Israel. They should have received the kindest treatment and an abundance of fruits of meekness, gentleness, patience, etc., but, instead, they were treated as intruders by the leaders of Israel. Some of them were stoned, some beaten, some murdered, some sawn asunder. Some wandered about in sheepskins and goatskins and dwelt in dens and caves of the earth, because not appreciated. They were not treated as representatives of the owner of the vineyard. Finally the owner sent his Son, saying, "They will reverence my Son". But these same husbandmen, the religionists of our Lord's day, took counsel to kill him and to seize his inheritance. They somehow got the impression that they could lord it over God's heritage and that anybody reproving them or showing up their hypocrisies or liberating the people from subservience to them, whoever he might be—even the heir—they were at liberty to kill. They crucified him.

### RECOMPENSE UPON THE HUSBANDMEN

What may we presume the owner of that vineyard would do to those wicked husbandmen who, forgetting the ownership of the vineyard, were using it as their own, mistreating his servants and crucifying his Son? The Great Teacher put the question to his hearers, and the answer promptly came that the owner would destroy those wicked men and let his vineyard to others who would render him its fruitage.

This is just what happened. The scribes and the Pharisees and the Doctors of the Law who were using God's promises and blessings and their opportunities selfishly and in disregard of the Almighty—these were dispossessed. Their government was destroyed and divine favor and privileges as God's mouthpieces, which they once enjoyed, were taken from them and given to others—to the apostles and their associates, during this gospel age.

Jesus, the rejected, "is become the head of the corner", the chief corner-stone of the great temple of God, which is the church. As the privilege of being God's embryotic kingdom was taken from the Jews and given to Christ and the church, so presently his embryotic kingdom will be taken from earth entirely—his faithful will be received to the heavenly plane and power and great glory.

Whoever stumbled over Jesus suffered loss in the sense of being broken, but not beyond possibility of repair. "But on whomsoever it [this stone, Messiah] shall fall, it will grind him to powder" in the second death.—Matthew 21:44.

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# THE MARRIAGE FEAST

——FEBRUARY 6—MATTHEW 22:1-14——

INVITATIONS TO THE WEDDING—THE JEWS' REJECTION OF THE OFFER—JEHOVAH NOT LEFT SHORTHANDED—NEGLECT OF THE MESSIANIC HOPE.

*"Go out into the highways and hedges, and constrain them to come in."—Luke 14:23.*

TODAY'S lesson shows that the promises of God and his providences toward Israel under the Law Covenant were all designed to fit and prepare the Israelites to be God's holy nation, and especially to provide at the coming of Christ a sufficient number to constitute the elect church, Messiah's joint-heirs in the kingdom—his bride. The parable shows that only a few were "Israelites indeed", in whom was no guile—not enough to constitute the kingdom class; hence the call of this gospel age, selecting from the gentiles a sufficient number of saintly characters to be joint-heirs with the Jewish remnant in the Messianic kingdom.

For the development of this kingdom class the world has now been waiting since the days of Jesus, when by his death he opened up a new way of life and became the Advocate before the Father for all those desirous of being his disciples, his joint-heirs, his bride.

Today's lesson takes up the kingdom project at the time of our Lord's earthly ministry. "He came unto his own and his own received him not. But as many as received him, to them gave he power [liberty or privilege] to become sons of God."—John 1:11, 12.

Jehovah himself is the King who made a marriage for his son, arranging before the foundation of the world that there should be certain joint-heirs with Christ in his kingdom. This marriage, of course, could not take place until the King's Son had come into the world and had made the way for his followers and for the kingdom of which he is to be King.

### THE CALL TO THE FEAST

At the appropriate time God sent his servants to call them that were bidden to the wedding; but they would not come. John the Baptist and his disciples did the work of calling to the attention of the Jewish people the fact that the King's Son was in their midst. He said: "There standeth one among you whom ye know not". (John 1:26) Again he said: "He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled". (John 3:29) John rejoiced to hear the voice of the Bridegroom. Prophetically he foretold that the calling of the bride class had come, although he himself could not be a member of it.

Again other servants were sent forth. Jesus sent his disciples to the Jews, saying: "Tell them which are bidden, Behold I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready: come unto the marriage" feast.

But was the message of Jesus and his disciples received? Nay! The people, under the guidance of the scribes and the Pharisees, the theologians of that time, made light of the message and went their way—one to his farm, another to his merchandise, saying: We do not believe this mesage respecting the kingdom. Some did even worse than this. They entreated these servants shamefully, spitefully, and slew them. Not only was Jesus slain by the unbelieving ones who had been invited to the feast, but his faithful disciples also were evilly treated and slain.

Then, as seen in another parable, Jehovah was wroth with that people Israel, and sent forth his armies, destroyed those murderers and burned up their city. The fact that it was the Roman army under Titus which destroyed Jerusalem in A. D. 70 did not make it any less the army of Jehovah, for he is able to make the wrath of man to praise him and able to use whom he may please as his messengers or servants.

Meantime God said to his servants, the apostles, and to others through them, The wedding is provided, but the Jewish nation, which was especially invited, has not been found worthy of the honor. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage feast. So those servants went into the highways and gathered together as many as they found, and brought them in. Thus the wedding was provided with guests.

### TO THE LESS ADVANTAGED

Highways represent public concourse the world over. The Lord's ambassadors were no longer to restrict themselves to Jews, but were to make known to every people, kindred, and tongue the fact that God is now calling out of the world a little company, lovers of righteousness, to be followers of the Lamb and eventually to become joint-heirs with the Redeemer in his kingdom. Be it noted that these ambassadors were not to intercept or interfere with all the people in the highways, but merely to urge upon all those whom they met in the concourse the great privilege of the open door to the wedding feast.

These were not all saintly, good; some of them, on the contrary, were bad. The apostles explain this, saying that not many great, not many rich, not many noble, but chiefly the poor, the mean things of this world hath God chosen. The apostles speak, along the lines of our lesson, of the class that God is selecting from the world. No matter how mean, no matter how degraded, no matter how ignoble by nature—all who are willing to receive the grace of God may be made suitable for the marriage by the covering of the wedding garment.

The custom of the Jews, arranged by divine providence doubtless, was that at every wedding feast each guest was to put on a white wedding garment, covering his own garments. Thus all at the wedding were on an equal footing as respects dignity, because they were the guests of the host. So all who come to God's great feast provided through Christ must come, not through any worthiness of their own in the flesh, but acknowledging that they have an insufficiency of merit to be acceptable to God, and must accept the merit of Christ as making them worthy of the honor to which they aspire in responding to this invitation.

Each guest entering the house was supplied with the robe, and was expected to put it on immediately. For any one to appear without that wedding garment would be a mark of disrespect to the host who had provided it. Indeed, for any one to appear at the wedding without the robe would imply that he had taken it off; for no one was admitted without the robe. This is the picture given us in the parable. A guest was found there who had not on the wedding garment—one, therefore, who in disregard of his host had removed his wedding garment, the wearing of which was the condition of his admission.

### KINGLY INSPECTION

The words, "When the king came in," signify an inspection just prior to the feast. Since the King of the parable is Jehovah himself, this would seem to mean that God takes note through the exhibition of divine justice in some manner of any one professing loyalty, yet disregarding the hope of joint-heirship with Christ as based on the merit of Jesus' death. Or, Christ might properly be understood to be referred to as the King in this instance; for at his coming he is to be invested with kingly authority and power by the heavenly Father, as our Lord himself indicates in the parables of the pounds and the talents. At his second advent, therefore, he tells us, he will himself inspect all those who pose as being his faithful servants—all those who are desirous of enjoying the wedding festival.

The man found without a wedding garment in the presence of the king we should understand to represent a class, and not merely one individual. So we might find just such a class today, professing to be followers of Christ, professing to be waiting for the marriage of the Lamb, professing to hope to enter into the joys of their Lord, yet telling us by their actions that they no longer watch keenly for their union with Christ Jesus in the glories of his kingdom. They are trying to better the world in some other way than by the heaven-appointed way. They are willing to retain Christ as their Redeemer, but not as their Lord and Head.

When the carelessness of this class shall be thoroughly shown up they shall be bound or restrained hand and foot, hindered from doing anything in connection with the harvest; for the harvest will then be past. They are cast out into the darkness of doubt, obscurity, and ignorance respecting the divine purposes for the present. Such careless ones, really lacking in humility, have their portion in the same painfully humiliating experiences which are visited upon the hypocrites, the tares, those who never were Christians at all.

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# RESPECT FOR GOD AND MEN

——FEBRUARY 13—MATTHEW 22:15-22; 34-40——

RESPONSIBILITIES HUMAN AND DIVINE—RAISING UP AND CASTING DOWN HUMAN POTENTATES—QUESTION ON THE DIVINE COMMANDMENTS.

*"And he said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself."—Matthew 22:37-39.*

PERCEIVING that the teachings of Jesus were influencing the masses, the worldly-wise (and spirit-blind) scribes and Pharisees, who knew the inconsistencies of their own teachings, thought that they could show up as inconsistent the teachings of Jesus. To this end they sent among the multitudes some of their followers, to ask questions and to seek to entrap Jesus, to show the inconsistency of the hopes which he was inspiring in the people, and thus to discredit him with the multitude. The first of these was to seek to entrap him into saying something that would prove his disloyalty to the government and thus lead to his arrest as a seditious person, teaching contrary to Cæsar's law of taxation. On the other hand, if he advocated Cæsar's law, they thought that thus he would antagonize the public sentiment.

Jesus had a wisdom from above. In answer to their query, "Is it lawful to give tribute unto Cæsar or not?" he replied: "Why tempt ye me, ye hypocrites? Show me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscrip-

tion? And they say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's, and unto God the things which are God's." No wonder they marvelled at the answer, and left him! Truly, never man spake like this man; for Jehovah's image and superscription were upon him.

### TIMELY TRUTH

Nor can we say that the Master merely dodged the question shrewdly. Some very rascally men are able to dodge questions and to have a laugh at the questioner's expense. But in this case the answer was complete—the truth, and the whole truth, in every sense of the word fully in harmony with all the teachings of the Master. His followers were instructed not to be seditious, not to be quarrelsome, faultfinding, but to be thankful, holy, happy, subject to "the powers that be". They were to recognize that the powers that be of the kingdoms of the present time are ordained of God to be in existence until he himself removes them.

True, indeed, earthly kingdoms are not God's kingdoms, as they sometimes claim. True, indeed, they frequently are usurped empires and powers. True, indeed, they sometimes foster sin, iniquity, unrighteousness, and are largely, from outward appearances, the result of human scheming and wickedness. Nevertheless, the people of God are to recognize that Jehovah is the great Over-Lord; and that although it is a part of his program for the present to permit a reign of sin and death at the hands of sinful men, nevertheless he still exercises such a supervision—of hindering one or advancing the cause of another ruler—as justifies the statement that he ordains, authorizes or permits these kingdoms. Whatever, therefore, the heavenly Father has authorized or permitted, not one of his obedient children should for a moment think of resisting or overturning.

The Scriptures declare that God raiseth up and God casteth down; that he has at his disposal myriads who, filled with the spirit of anger, hatred, malice, strife, are ready, whenever the opportune moment comes, to exercise their power and to advance their own selfish interests. Whenever, therefore, the Lord wishes to make a change in earth's rulership and arrangements, he needs only to remove the restraining hand of his providence, and forthwith evil influences will work the change. As for the people of God, they are all exhorted to be peacemakers, promoters of righteousness, living peaceably with all men, fully subject to the powers that be, recognizing them as of divine ordination, permission.

In the case of the Roman Empire, of which Cæsar was head, we note that God had prophetically foretold, centuries before, through the prophecy of Daniel, its rise to unniversal dominion. It was not therefore for Jesus, or for any of his disciples, to speak against representatives of that Roman power. If Rome ruled, Rome needed to be supported; and the method of support was, properly enough, through taxation. How just, then, were the words of Jesus: "Render therefore unto Cæsar the things which are Cæsar's, and unto God the things which are God's"! We remember that the Master himself paid tribute, instructing Peter, when they had no money, to catch a fish, from whose mouth he obtained the coin necessary for his taxation and that of Jesus.

### A DOCTRINAL QUESTION

Our lesson also records how one of the Doctors of the Law endeavored to entrap the Lord on a question of the relative importance of the divine commandments, asking which Jesus considered the great one of all. The Great Teacher promptly divided the Ten Commandments into two, according to the law (Deuteronomy 6:5), and answered; "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth, and the prophets." What could the Lawyer say to such a summarization of the law? He had nothing left to say. He was answered as never before.

The qualities of wisdom, justice, love, and power are fully harmonized and unified in the character of our heavenly Father, our Creator. In him these qualities are supplemental to each other, and in the fullest harmony. And we are to strive to incorporate into our own characters these same qualities. When we use these terms in reference to mankind, we are bound to recognize in how comparatively small a degree these character-qualities are possessed by humanity.

We use the terms justice and love as representing characteristics which are more or less imperfect in all mankind. We speak of charity, or generosity. This quality, a certain manifestation of love, goes beyond mere justice. Here is a person to whom we owe a dollar. It is not charity for us to pay him that dollar. It is duty, justice. A certain course would be right and nothing less than that would be right. Certain things are obligatory. Beyond obligation would be mercy, compassion, love.

### JUSTICE AND MORE

What is our duty toward our neighbors? Suppose that the neighbor has fallen into debt or that his life has been forfeited. What ought we to do for him? Shall we give our lives for his life? Shall we assume his obligation? If we were at liberty to do so, considering that we belong to Christ, that would be a very loving deed. It might also be just, but it would go beyond the line of mere justice; for justice would require merely that we do for our neighbor just as we would have him do for us, if our positions were reversed. The Golden Rule would measure what we should do for our neighbor. If after we have done this, we wished to do a little more, this would go beyond the demands of justice; it would be love, favor.

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# THE WISE AND FOOLISH VIRGINS

——FEBRUARY 20—MATTHEW 25:1-13——

NOT ALL PURE ONES WISE—PRESENCE AND REVEALMENT OF CHRIST—NO SUPERFLUOUS MEMBERS TO THE BODY OF CHRIST—PRESENT OPPORTUNITIES.

*"Watch therefore, for ye know not the day nor the hour."—Matthew 25:13.*

IN CONSIDERING this parable, which is supposed to have been uttered by our Lord about three days before his crucifixion, it is proper to notice, first of all, that it has not been applicable at all times and under all conditions. This is shown by the first word, "Then"—at that time—"the kingdom of heaven shall be likened unto ten virgins". Furthermore, it should be noted that the parable does not describe the world in general, but merely the "virgin" class, the church class, the pure ones who have left the world, who have come to God through Christ, who have been justified by faith in his blood, and who have thus been made prospective members of the kingdom class, the bride class. This parable shows, then, that in the end of this age a separation, or division, will take place, in the true church of Christ, regardless of what may be the attitude of the world or of the nominal church.

One of the special lessons of the parable is to show that among the pure, the wise, the consecrated people of God, there are two classes. For a time these will be all together —unseparated. But in the fulfilling of this parable certain circumstances and conditions and truths will develop and separate these two classes of saints, virgins.

The parable shows the virgins as sleeping, waiting for the coming of the Bridegroom. Apparently, there is no difference; but really there is a difference—the wiser had a larger supply of the oil than had the foolish. Then came an announcement of the presence of the Bridegroom and a call to go forth and meet him. This implies that something from the prophetic Word at the appropriate time will call the attention of all the virgin class to the presence of Messiah. But at the second advent it will be as at the first advent, when John said of Jesus: "Behold there standeth one among you whom ye know not". We are not to expect the second coming of Christ in the flesh, but as a spirit being.

### PAROUSIA AND APOCALYPSE

We must remember that the Scriptures outline two distinct features connected with the second coming. First will come the parousia or presence of the Lord, recognizable only by the wise and foolish virgins. In his parousia or presence he will test and prove his church, dividing them into wise and foolish virgin classes—the wise virgins to become the bride class and the foolish virgins to become the class who will experience a second grade of salvation—coming up out of great tribulation and becoming the bridesmaids, so to speak, "the virgins, her [the bride's] companions, that follow her". (Psalm 45:14) These will attain great blessings in spiritual life, but fail to gain the prize of joint-heirship with the Lord in his throne, in his kingdom.

Later on will come the manifestation of Christ with his church, in power and great glory, in the setting up of his Messianic kingdom and in the overthrow of everything contrary to it. Concerning this manifestation we read: "When Christ . . . shall appear, then shall ye [the bride class] also appear with him in glory".—Colossians 3:4.

It will be in the time of the presence, the parousia, of the Son of man, for the gathering of the "elect", that all the virgins will be awakened by the message of truth. Some will be able to appreciate, others will not be able to appreciate his presence. The latter will need to "go and buy" the oil, the wisdom, the understanding of the divine Word. It will cost some of them considerable of self-sacrifice and humiliation to learn their lessons. Such as obtain the oil in time will join the party that goes in with the Bridegroom to the marriage feast. Then the door to that high calling closes for ever.

Thank God that it is not as we once supposed—that the door of mercy is to close, shutting out the foolish virgins of the church, together with the whole world of mankind; and, as we once supposed, shutting them into eternal torment. The parable merely shows that the closed door will exclude any others from coming into the bride class, to be joint-heirs with Messiah in his kingdom. The door will close because the full number elected and predestinated to this high honor will have attained the necessary character-likeness of Christ and will have stood the necessary testings.

### OPPORTUNITY FINALLY PAST

As no one of the Jewish priests could ever serve as High Priest if he had a superfluous finger or toe, it is thus shown in the type that the antitypical High Priest, the Messiah, will have only a definite, fixed number of members in his body—neither one too few nor one too many. Later on, the foolish virgins came to the door, but found it for ever shut. They lost the great prize. They were foolish in that they did not give attention to getting the oil in time; foolish also in that they cared too much for the things of this present life; but they were virgins, nevertheless. They finally got the oil, which represents the holy spirit, but too late! The door was shut! They could not be of the bride class. The Master answered: I know you not. I cannot recognize you as my bride.

Our Lord concludes the parable with the words: "Watch therefore, for ye know neither the day nor the hour". The Revised Version omits from verse 13 the words, "wherein the Son of man cometh," because these are not found in the oldest Greek MSS. This admits of the thought, Ye know not the day or the hour when the door will be hopelessly shut. Watch, because ye know neither the day nor the hour in which this parable will be fulfilled. The watching, no doubt, has been beneficial to the Lord's people all through the gospel age, and is still more profitable to the wise virgin class of the present day, because it explains to these their circumstances, conditions, etc. All of the wise virgin class should be in the attitude commanded in this parable: they should have a knowledge of the fact that the Bridegroom is coming; they should have lamps and a full supply of oil. Those living in this ready condition will be neither alarmed nor surprised at the message when they hear it as it is now going forth: Behold the Bridegroom is present. We are living in the parousia, presence, of the Son of man, the wise virgins are already falling into line in the procession and entering into the marriage; the full number will soon be found and the door will be shut. All in this watching attitude of heart, with the full measure of the spirit of the Lord in their hearts, will be very quickly attracted by the first intimation that the Bridegroom is present. These, trimming their lamps, examining the Scriptures, will quickly discern the truthfulness of the announcement and speedily prepare and take their places with the wise virgins. The announcement, the truth upon this subject, is indeed a testing, proving which of the professed virgins of the Lord will have the oil in their vessels, the right spirit of humility, patience, love, devotion, interest in the things of the Bridegroom. Such and such only are desired by the Bridegroom or will be permitted to enter.

### HELP TO THE OIL-PROVIDED

In view of this it is evident that our work in the present time is not only to proclaim the Bridegroom's presence but to assist those who have the oil in their vessels to trim their lamps. If it is not already too late to go to buy the oil it soon will be, and hence our special care should be in respect to those who have the oil of the Lord's spirit but who are still asleep or drowsy and need to have an announcement of his presence brought kindly, patiently, perseveringly, to their attention.

It is not the supposition of the parable that when the time comes that the Bridegroom's presence is announced the virgins will not know of it. How could they trim their lamps and go out to meet him and go in with him without assurance of his presence? Those virgins who realize that the Bridegroom has come, those who have trimmed their lamps, those who have joined his procession, are not watching for his *coming*, but know of his *presence*, because that day and hour has come and has not found them unprepared, without sufficient oil.

Let us praise God for the blessings and mercies already ours, and go on faithfully, rejoicing in the light of our lamps and in the anticipation of the glorious nuptial feast and the later glorious work, with the Bridegroom, of blessing all the families of the earth. He that hath this knowledge will by it be separated more and more from the world and its spirit, and be gradually more and more transformed from glory to glory in the likeness of the Bridegroom.

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Hickory, N. C. ..... " 16
Asheville, N. C. ..... Feb. 17, 18
Hendersonville, N. C. ..... Feb 19

### BROTHER W. W. BLACK

Barrie, Ont. ..... Feb. 2
Elmvale, Ont. ..... " 3
Midland, Ont. ..... " 4
Orillia, Ont. ..... " 6
Gravenhurst, Ont. ..... " 8
Bracebridge, Ont. ..... " 10
North Bay, Ont. ..... Feb. 11
New Liskeard, Ont. ..... Feb. 13, 14
Haileybury, Ont. ..... " 15, 16
Matheson, Ont ..... " 17, 18
Timmins, Ont. ..... " 19, 20
Winnipeg, Man. ..... Feb 22

### BROTHER J. A. BOHNET

Elmsford, N. Y. ..... Feb. 2
Beacon, N. Y. ..... " 3
Newburgh, N. Y. ..... " 4
Poughkeepsie, N. Y. ..... Feb. 5, 6
Stottville, N. Y. ..... " 6, 7
Kingston, N. Y. ..... Feb. 8
Albany, N. Y. ..... Feb. 9, 13
Watervliet, N. Y ..... Feb. 10
Troy, N. Y. ..... " 11
Schenectady, N. Y. ..... " 14
Johnstown, N. Y. ..... " 15
Gloversville, N. Y. ..... " 16

### BROTHER B. H. BOYD

Opelika, Ala ..... Feb. 1
Montgomery, Ala ..... Feb. 2, 3
Selma, Ala. ..... " 5, 6
Mobile, Ala. ..... " 8, 10
Deer Park, Ala. ..... Feb 9
Silas, Ala. ..... " 11
Bay Minette, Ala. ..... Feb. 13, 14
Brewton, Ala. ..... Feb. 15
Pensacola, Fla. ..... Feb 16, 17
De Funiak, Fla ..... Feb 18
Florala, Ala. ..... " 20
Geneva, Ala. ..... " 21

### BROTHER J. W. COPE

Boulder, Colo ..... Jan. 30
Berthoud, Colo ..... " 31
Loveland, Colo. ..... Feb. 1
Greeley, Colo. ..... " 2
Colorado Springs, Colo ..... " 4
Basalt, Colo. ..... Feb. 6, 7
Silt, Colo. ..... Feb 9, 10
Grand Junction, Colo. Feb. 11
Durango, Colo. ..... Feb. 13, 14
Farmington, N. Mex. " 16, 17
Aztec, N. Mex. ..... " 18-20
Albuquerque, N. Mex. " 24, 25

### BROTHER A. J. ESHLEMAN

Ottawa, Kans. ..... Feb. 1, 2
Centropolis, Kans. ..... Feb. 3
Pomona, Kans. ..... " 4
Topeka, Kans. ..... " 6
Lawrence, Kans ..... " 7
Kansas City, Mo. ..... " 8
St. Joseph, Mo. ..... Feb. 10
Manhattan, Kans. ..... " 11
Abilene, Kans. ..... " 13
Solomon, Kans. ..... " 14
Salina, Kans. ..... " 15
Gypsum, Kans. ..... Feb. 16, 17

### BROTHER M. L. HERR

Dunlap, Tenn ..... Feb 1, 2
McMinnville, Tenn. ..... Feb. 4
Doyle, Tenn. ..... " 6
Sparta, Tenn. ..... " 7
Nashville, Tenn. ..... Feb 8, 13
Lebanon, Tenn ..... Feb. 9
Watertown, Tenn. ..... Feb. 11
Guthrie, Ky. ..... " 14
Big Sandy, Tenn. ..... " 15
Memphis, Tenn. ..... " 16
Mounds, Ill. ..... " 17
Thebes, Ill. ..... Feb. 18, 19

### BROTHER G. S. KENDALL

Orlando, Fla. ..... Feb. 1
Apopka, Fla ..... " 2
Lakeland, Fla ..... " 3
Zephyrhills, Fla. ..... " 4
St Petersburg, Fla. ..... " 6
Oldsmar, Fla. ..... " 7
Tampa Fla ..... Feb. 8
West Tampa, Fla. ..... " 9
Lakeland, Fla ..... " 10
Arcadia, Fla ..... " 11
Punta Gorda, Fla. ..... " 13
Avon Park,, Fla ..... " 15

### BROTHER S. MORTON

Boaz, Wis. ..... Feb. 1
Milwaukee, Wis. ..... " 3
Sheboygan Falls, Wis. ..... " 4
Marinette, Wis. ..... " 6
Lena, Wis. ..... " 7
Clintonville, Wis. ..... " 9
Bonduel, Wis. ..... Feb. 10
Green Bay, Wis. ..... " 11
Black Creek, Wis. ..... " 13
Plover, Wis. ..... " 14
Stevens Point, Wis. ..... " 15
Junction City, Wis. ..... " 16

### BROTHER W. H. PICKERING

Gulfport, Miss. ..... Feb. 1
Hattiesburg, Miss. ..... " 2
Wanilla, Miss. ..... " 3
Jackson, Miss. ..... " 4
Baton Rouge, La. ..... Feb. 6, 7
Pride, La. ..... Feb. 9
Folsom, La. ..... Feb. 11
New Orleans, La. ..... Feb 13, 14
Bogalusa, La. ..... Feb. 15
Lake Charles, La. ..... Feb. 16, 17
McNary, La. ..... Feb. 18
Verda, La. ..... " 20

### BROTHER G. R. POLLOCK

Mount Forest, Ont. ..... Feb. 1
Palmerston, Ont. ..... " 2
Fordwich, Ont. ..... " 3
Goderich, Ont. ..... " 4
Stratford, Ont. ..... " 6
London, Ont. ..... " 7
St. Thomas, Ont. ..... Feb. 8
Thamesford, Ont. ..... " 9
Nilestown, Ont. ..... " 10
Ingersoll, Ont. ..... " 11
Woodstock, Ont. ..... " 13
Tilsonburg, Ont. ..... " 14

### BROTHER V. C. RICE

Tuscaloosa, Ala. ..... Feb. 1, 2
Bessemer, Ala. ..... Feb. 3
Birmingham, Ala. ..... Feb. 4-6
Trafford, Ala. ..... Feb. 7
Cullman, Ala. ..... Feb 8, 9
Albany, Ala. ..... " 10, 13
Tuscumbia, Ala. ..... Feb. 11
Chattanooga, Tenn. ..... " 14
Gadsden, Ala. ..... " 15
Boaz, Ala. ..... Feb. 16, 17
Walnut Grove, Ala. ..... Feb. 18
Anniston, Ala. ..... " 20

### BROTHER C. ROBERTS

Fredericton, N. B. ..... Feb. 1
Nashwaak, N. B. ..... " 2
Evandale, N. B. ..... " 4
St. John, N. B. ..... Feb. 5, 6
Moncton, N. B. ..... " 7, 13
Canaan, N. B. ..... Feb. 8
Newcastle, N. B ..... Feb. 9, 10
Burnt Church, N. B. ..... Feb. 11
Amherst, N. S. ..... Feb. 14, 15
Charlottetown, P.E.I. " 15-17
Pictou, N. S. ..... Feb. 19
Stellarton, N. S. ..... " 20

### BROTHER R. L. ROBIE

Chandler, Okla. ..... Feb. 1, 2
Drumright, Okla. ..... " 3, 4
Bartlesville, Okla. ..... Feb. 6
Wichita, Kans. ..... Feb. 8, 9
Arkansas, City, Kans. ..... Feb. 10
Kaw, Okla. ..... " 11
Red Rock, Okla. ..... Feb. 13, 15
Tonkawa, Okla. ..... Feb. 14
Enid, Okla. ..... Feb. 16, 17
Minco, Okla. ..... Feb. 18
Chickasha, Okla. ..... " 20
Washita, Okla. ..... " 21

### BROTHER O. L. SULLIVAN

Windsor, Ont ..... Feb. 1
Fenton, Mich ..... " 2
Plymouth, Mich. ..... " 3
Ypsilanti, Mich ..... " 4
Jackson, Mich. ..... " 6
Charlotte, Mich ..... " 7
Battle Creek, Mich. ..... Feb. 8, 9
Albion, Mich ..... Feb. 10
Adrian, Mich ..... " 11
Alvordton, Ohio ..... " 13
Auburn, Ind. ..... Feb. 14, 15
Garrett, Ind. ..... " 16

### BROTHER W. J. THORN

Sharon, Pa ..... Feb. 1, 2
W Middlesex, Pa. ..... Feb. 3
New Castle, Pa. ..... " 4
Ellwood City, Pa. ..... " 6
New Brighton, Pa. ..... Feb. 7, 8
Canonsburg, Pa. ..... Feb. 9
Washington, Pa. ..... Feb. 10
Waynesburg, Pa. ..... " 11
Pittsburgh, Pa. ..... " 13
Duquesne, Pa. ..... " 14
McKeesport, Pa. ..... " 15
Buena Vista, Pa. ..... " 16

### BROTHER T. H. THORNTON

Chico, Cal. ..... Feb 1, 2
Paradise, Cal ..... Feb. 3
Sacramento, Cal. ..... Feb. 5, 6
Lodi, Cal. ..... Feb. 7
Modesto, Cal. ..... " 8
Oakdale, Cal. ..... " 9
Tuolumne, Cal. ..... Feb. 10, 11
Stockton, Cal ..... " 13, 14
San Rafael, Cal. ..... Feb. 15
Petaluma, Cal. ..... " 16
Santa Rosa, Cal ..... " 17
North Vallejo, Cal. ..... " 18

### BROTHER W. A. THRUTCHLEY

Lorain, Ohio ..... Feb. 1
Elyria, Ohio ..... " 2
Wellington, Ohio. ..... " 3
Spencer, Ohio. ..... " 4
Ashland, Ohio ..... " 6
Mansfield, Ohio ..... " 7
Galion, Ohio ..... Feb. 8
Crestline, Ohio. ..... " 9
Shelby, Ohio ..... " 10
Vermilion, Ohio ..... " 11
Sandusky, Ohio ..... " 13
Port Clinton, Ohio. ..... " 14

### BROTHER S. H. TOUTJIAN

Sealy, Tex. ..... Jan 30
Corpus Christi, Tex. ..... Feb. 1, 9
Robstown, Tex ..... " 2
Kingsville, Tex. ..... " 3
Harlingen, Tex. ..... " 4
McAllen, Tex ..... " 6
San Fordyce, Tex. ..... Feb. 7
Mathis, Tex ..... 10
Simmons, Tex ..... 11
San Antonio, Tex. Feb. 13, 14
Bandera, Tex. ..... 16
Tarpley, Tex ..... 17

### BROTHER G. YOUNG

Oxdrift, Ont ..... Feb. 1
Timmins, Ont ..... " 3
Matheson, Ont ..... " 4
New Liskeard, Ont. ..... " 6
Haileybury, Ont. ..... Feb 7, 8
North Bay, Ont. ..... " 9, 10
Bracebridge, Ont ..... Feb 11, 13
Orillia, Ont ..... Feb. 14
Midland, Ont. ..... 15
Elmvale, Ont. ..... 16
Barrie, Ont. ..... " 17
Toronto, Ont. ..... " 18

### BROTHER L. F. ZINK

Davenport, Ia. ..... Feb. 1
Rock Island, Ill. ..... " 2
Moline, Ill. ..... " 3
Muscatine, Ia. ..... " 4
Iowa City, Ia. ..... " 6
Burlington, Ia. ..... Feb. 7, 8
Keosauqua, Ia. ..... Feb. 9, 10
Moulton, Ia. ..... Feb. 11
Des Moines, Ia. ..... Feb. 13, 14
Indianola, Ia. ..... " 15
Chariton, Ia. ..... " 16
Red Oak, Ia. ..... " 17

"Watchman, what of the night? The morning cometh, and a night also!" Isa. 21:11,12

VOL. XLII SEMI-MONTHLY No. 3

Anno Mundi 6049—February 1, 1921

## CONTENTS

THE BEAUTY OF HOLINESS....35
Holiness and Glory....35
Holiness of God's People....36
Sanctification and Justification....37
Perfecting Holiness....38
EUROPEAN TOUR....39
Mount Moriah....41
Society's Office in Palestine....41
Public Meeting in Jerusalem....42
CATECHISTIC EXAMINATION AT BAPTISM?....42
REWARDS OF FAITHFULNESS....43
Similarity of Reward....44
JESUS AMONG HIS FRIENDS....44
Spiritual Dividends....45
THE LORD'S SUPPER....46
MEMORIAL DATE 1921....47

*"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Habakkuk 2: 1.*

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24:33; Mark 13:29; Luke 21:25-31.

# THIS JOURNAL AND ITS SACRED MISSION

THIS journal is one of the prime factors or instruments in the system of Bible instruction, or "Seminary Extension", now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1884, "For the Promotion of Christian Knowledge". It not only serves as a class room where Bible students may meet in the study of the divine Word but also as a channel of communication through which they may be reached with announcements of the Society's conventions and of the coming of its traveling representatives, styled "Pilgrims", and refreshed with reports of its conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V. D. M.), which translated into English is *Minister of God's Word*. Our treatment of the International Sunday School Lessons is specially for the older Bible students and teachers. By some this feature is considered indispensable.

This journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated —redemption through the precious blood of "the man Christ Jesus, who gave himself a *ransom* [a corresponding price, a substitute] for all". (1 Peter 1:19; 1 Timothy 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Corinthians 3:11-15; 2 Peter 1:5-11) of the Word of God, its further mission is to "make all see what is the fellowship of the mystery which . . .has been hid in God, . . . to the intent that now might be made known by the church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed".—Ephesians 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the divine wisdom granted unto us to understand his utterances. Its attitude is not dogmatic, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made to facilitate such testing.

## TO US THE SCRIPTURES CLEARLY TEACH

That the church is "the temple of the living God", peculiarly "his workmanship"; that its construction has been in progress throughout the gospel age—ever since Christ became the world's Redeemer and the Chief Corner Stone of his temple, through which, when finished, God's blessing shall come "to all people", and they find access to him.—1 Corinthians 3:16, 17; Ephesians 2:20-22; Genesis 28:14; Galatians 3:29.

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones", "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Revelation 15:5-8.

That the basis of hope, for the church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "a ransom for all," and will be "the true light which lighteth *every man that cometh into the world*", "in due time".—Hebrews 2:9; John 1:9; 1 Timothy 2:5, 6.

That the hope of the church is that she may be like her Lord, "see him as he is," be "partakers of the divine nature',' and share his glory as his joint-heir.—1 John 3:2; John 17:24; Romans 8:17; 2 Peter 1:4.

That the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next age.—Ephesians 4:12; Matthew 24:14; Revelation 1:6; 20:6.

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial kingdom, the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church, when all the wilfully wicked will be *destroyed*.—Acts 3:19-23; Isaiah 35.


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***Terms to the Lord's Poor:*** All Bible students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied free if they send a postal card each May stating their case and requesting such provision. We are not only willing, but anxious, that all such be on our list continually and in touch with the Berean studies.

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## CONVENTIONS

HOUSTON, TEXAS. The International Bible Students Association will hold a four-day convention at Houston, March 3-6, inclusive. This convention will serve for the friends of Texas, Oklahoma, Louisiana, and any other part of the United States from which any can attend. A number of the Pilgrim brethren will be present; and Brother Rutherford will be there a portion of the time, addressing the public Sunday, March 6. For further information concerning accommodations, etc., address Joseph Isaac, Jr., 905 Thompson Street, Houston, Texas.

TAMPA, FLORIDA. Tampa is an ideal spot for a winter convention. We are pleased to announce that a convention of the International Bible Students Association has been arranged for Tampa, March 10-13, inclusive. It is expected that friends from the southern states east of the Mississippi River, as well as some from other parts of the country, will attend. Several Pilgrim brethren will be present and address the gathering. Brother Rutherford will also be there during a part of the convention. Address all communications concerning accommodations, etc., to Edward F. Limpus, 510 Curry Building, Tampa, Fla.

## CONCORDANT NEW TESTAMENT

In our issue of June 15, 1920, announcement was made of an arrangement to supply the friends with the Concordant Version of the Sacred Scriptures. This arrangement has not been entirely satisfactory. Some of the friends have been sending orders for future translations. This office will not further handle those. We have on hand a limited supply of the translation of Revelation, designated "The Unveiling", and when this stock is exhausted we will discontinue handling this work.

## WATCH TOWER REPRINTS—INDEX

Many of the friends are inquiring when they may expect to receive Volume Seven of the WATCH TOWER Reprints. That volume when finished will contain a complete index of the entire set. To prepare this index requires a great amount of work—much more than could be appreciated until the work was well in hand. Also some delay was occasioned by the special GOLDEN AGE work of last summer. The work on the index has now been in course of preparation for several months and will require several months longer before the copy is complete. Then it will have to be set up and manufactured in book form.

We are unable to say at this time just how long it will be, but in view of the delays incident to the publication of the other volumes, it may be six months before this last one is ready for delivery. We ask the friends, therefore, to be patient. This work is being pushed as rapidly as it can be, and as quickly as it is finished the books will be shipped out. The index will be a very valuable one and will enable the possessor of the volumes to refer readily to any topic or text of Scripture discussed in this library of Biblical information.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLII FEBRUARY 1, 1921 No. 3

# THE BEAUTY OF HOLINESS

*"Worship the Lord in the beauty of holiness."—Psalm 29:2.*

WHATEVER holiness is, God is it, in the purest and most unequivocal meaning of the term; for Jehovah was and continues to be "the Holy One of Israel". (Psalm 71:22; 89:18) Holiness implies transcendant purity of character; but it really means much more than that, as we shall come to see.

Holiness, that basic concept of divine revelation, is not found at all in its Scriptural signification among the heathen, either of ancient times or of the present. They do have what are called "holy men", in whom a certain idea of remoteness or separateness is to be found exemplified; but that separateness is merely a physical state and does not reach very far into the realm of character. The "holy men" of China, of India, of Thibet, of Africa, live in caves or in the open field, religiously abstain from bathing and from many other conventional things, but the inner cleanness and abhorrence of evil which the Bible word holy conveys is often quite foreign to them.

### TO WHOM HOLINESS IS ASCRIBED

In the Bible holiness is ascribed to or mentioned as being an attribute or condition of (1) God and (2) his Son Jesus—and, as a matter of course, of that spirit which emanates from either or both of them—(3) of the angels, (4) of God's people, and (5) things dedicated to God or his service.

"I am holy," says the Lord God of Israel. (Leviticus 12:44; 1 Peter 1:16) This testimony is sufficient for every child of God, but there is a vast deal more given from almost every quarter of creation. We read of how the Prophet Isaiah received his commission from the Holy One. He was standing, it seems, at the threshold of the Temple; in front of him stood the door leading into the inner shrine. His vision is sharpened and enlarged, and the cherubim on the vail are transformed, as it were, into glorious seraphim, singing Jehovah's praise. The smoke of the sacrifice undergoes a change and fills the new and vaster Holy of Holies. The relatively feeble light of the Shekinah presence opens out into a blaze of effulgence and of dazzling splendor. The seraphs sing, and the burden of their song is "Holy, holy, holy is the Lord of hosts; and the whole earth is full of his glory". (Isaiah 6:3) Thus did Isaiah have borne home to him in music the pervading thought of his future ministry. For him Jehovah was to be throughout "the Holy One of Israel". In the very beginning he throws down the charge: "They have forsaken the Lord, they have provoked the Holy One of Israel to anger". (Isaiah 1:4) Further, he wrote of how the purged remnant of Israel should learn to "stay upon the Lord, the Holy One of Israel, in truth". (Isaiah 10:20) Again, the judgments of the Lord will be so searching and so effective that the terrible one and the scorner shall be consumed, "and the poor among men shall rejoice in the Holy One of Israel". —Isaiah 29:19.

### HOLINESS AND GLORY

The separateness in God which the word holy suggests is not isolation from the world or from his creation generally as such, but it is an apartness, a disunitedness, an aloofness from *evil*. According to the seraph's song, glory is the other side of holiness. Seemingly it was considered that when they had proclaimed Jehovah to be holy they had said enough. Holiness must therefore either involve or imply the very height of moral excellence. The effect of God's holiness is shown to be a glorified earth. Jehovah's incomparable sanctity is so pure, so penetrating, and so cleansing that when his plan of the ages is finished it can be said, and said aloud to all the universe: "The whole earth is full of his glory". Glory is the flower of holiness, as beauty is the flower of health.

A faint foreshadowing of this glory is given in the song of Moses and the children of Israel at their deliverance from the land of Egypt: "Who is like unto thee, O Lord,.. , who is like thee, *glorious in holiness?*" (Exodus 15:11) Again, a cry goes up from the Lord's people for Jehovah to "look down from heaven, and behold from the habitation of [his] holiness and [his] *glory*".—Isaiah 63:15.

It was suggested above that holiness in God means more than, or at least something other than, moral perfection, although it always implies perfect virtue. Holiness suggests the idea of that peculiar attitude and sentiment with which perfect virtue regards moral evil. This is so true that it can be said that if there never were any evil, either active or conceivable, in the universe, there could not have been any *holiness*; for there would have been nothing to recoil from. There would have been perfect truth, and perfect righteousness, but not holiness. This word, it will be seen, denotes neither any one of the virtues in part nor the whole

group of them merely, but the sense of repulsion which these virtues engender toward their opposites, an abhorrence which could never have been felt had evil been so far a nonentity as never to exist in fact or as an object of thought.

These thoughts are substantiated by the complaint of the Prophet: "Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?" (Habakkuk 1:13) That is, God's whole nature was known to recoil from evil and iniquity, but in this instance he suffered it, as he has suffered the whole reign of evil on earth for certain instructive purposes, that his own holiness might shine the brighter in the end.

### PROPRIETOR OF GOODNESS

God only is absolutely good. (Luke 18:19) That is to say, he is the sole *proprietor* of goodness as he is also of immortality. (1 Timothy 6:16) All others who have either goodness or immortality have them because of God's grace in dispensing his bounties. It is for this reason that Jehovah demands and commands the supreme veneration of those who would themselves become good.—Luke 1:49; John 17:1; Acts 3:14; Hebrews 7:26; 1 John 2:20; Revelation 4:8.

The holiness of God, then, is that moral perfection of his *plus* that attribute by which all moral imperfection is removed from him. The holiness of God's will, therefore, is that by which he invariably chooses what is good and refuses what is evil. It will be noted that God's holiness and his justice are very intimately associated. *Holiness* is the effect which justice has upon his desires, the internal inclination of the divine will; *truth* is the effect which justice has on his volition; while *righteousness* is the outworking of justice in his conduct, in his actions. (Psalm 145:17) It is because of this intimate association of holiness and truth, that truth is used as the agency in the holifying or sanctifying of the members of Christ's body.

This attribute of Jehovah's implies that no sinful or wicked inclination can be found in him. Hence it is said of God that he is incapable of being tempted to evil. (James 1:13, 17) He can no more be tempted to evil than a piece of gold can be drawn by magnetism. There is simply nothing responsive there. God is also described as being light, and entirely without darkness; i. e., all holiness and no sin. As for example: "I have sworn by my holiness,. . . I will not lie."—Psalm 89:35; Amos 4:2.

Jehovah never chooses what is false or deceitful—falsity and deceit are the devil's tools—but only what is truly good, what his perfect intelligence recognizes as such. This naturally makes of him the most perfect teacher and the highest exemplar of what is good. "God hath *spoken* in his holiness." (Psalm 60:6) In harmony with this, we find the Bible to declare that he looks with displeasure upon wicked and deceitful courses (Psalm 1:5; 5:5—"Thou hatest the workers of iniquity") ; but he regards the truly pious with favor.—Psalm 5:7, 8; 15:1; 18:26; 33:18.

### HOLINESS AND DIVINE SOVEREIGNTY

As justice is the foundation or establishment of God's throne, so holiness is identified with his matchless sovereignty, for we read that "God sitteth upon the *throne* of his holiness". (Psalm 47:8) This holiness extends to his whole mountain or kingdom, the kingdom of Zion. He is "greatly to be praised in the mountain of his holiness".—Psalm 48:1; Jeremiah 31:23.

Holiness is an essential, that is, a non-acquired attribute of Jehovah, and it adds glory and lustre to all his other perfections. (Exodus 15:11) He could not be God without it; "For all his ways are justice, a God of truth, and without iniquity, just and right is he". (Deuteronomy 32:4) The holiness of God is visible through his *works;* he made all things holy (Genesis 1:31): by his *providences,* all of which are calculated to produce and to promote holiness in the end (Hebrews 11:10): by his *grace,* which influences the subjects of it to be holy (Titus 2:10, 12): by his *general Word,* which commands holiness (1 Peter 1:15): by his *specific Word,* as sometimes sent through his prophets, with the end of holiness in view (Jeremiah 44:4,5): by *substitutionary punishment* of sin in the death of Jesus (Isaiah 53): and by the *second death penalty* for the willfully wicked.—Matthew 25:41.

### THE SON ALSO THE HOLY ONE

Since there is such oneness between the Father and the Son, we would expect to find the same holiness in him as in the Father, except that he is not the original proprietor of it, having received it as a part of his princely inheritance from the Father at the time of his creation. Accordingly, the divine Word refers to God's Son also as being the "Holy One". In the annunciation of Jesus' birth the angel said to Mary: "That *holy* thing which shall be born of thee, shall be called the Son of God". (Luke 1:35) During our Lord's ministry on earth even the demons recognized and uttered unwelcome testimony to his holiness, one of them saying, "I know thee, who thou art, the Holy One of God". (Luke 4:34) And concerning our Lord's most crucial test of faith he had long before prophetically said: "Thou wilt not. . . suffer thine Holy One to see corruption". (Psalm 16:10) And the Apostle Peter, speaking under the fresh inspiration of the holy spirit, laid at the door of the Jews the charge that they had "denied the *Holy One* and the Just, and desired a murderer to be granted unto" them.—Acts 3:14.

Jesus is the great Holy Angel of God, but the lesser kinds of angels are likewise holy, as is implied by the fact that they are many times referred to as "*his* angels" (Psalm 148:2), and also as having access to the Father's face.—Matthew 18:10.

### HOLINESS OF GOD'S PEOPLE

Since there is and can be no reasonable doubt as to

Jehovah's holiness or of that of his Son, our inquiry naturally runs to the holiness of God's people. What can that mean?

First, we find it said even regarding God's fleshly people that he had sanctified (*holy*-fied) them; that they were all called to *holiness*, which they were to endeavor to acquire and which many in reality did attain to under the Law.—2 Peter 1:21.

Moses was instructed by Jehovah to say to the people of Israel: "Ye shall be unto me a kingdom of priests and an holy nation". (Exodus 19:6; comp. Exodus 22:31; Leviticus 11:44, 45; Numbers 16:3) But only in the future, when the New Law Covenant is established, will the Jews attain that holiness which they must have to be the permanent fleshly people of God. Concerning that time it is written: "Thy people offer themselves willingly in the day of thy power, in the beauty of holiness". (Psalm 110:3) Again, the earthly people are finally addressed in the same words as our head text: "Give unto the Lord the glory of his name: bring an offering and come unto his courts. O worship the Lord in the beauty of holiness: fear before him, all the earth." (Psalm 96:8, 9) Moreover, the way of progress over which mankind will be required to walk if they would have the riches of divine favor is called a "way of holiness". (Isaiah 35:8) In short, no one will ever have life who is not holy, every fiber of whose being does not loathe, despise, abhor the thought of sin, disloyalty, rebellion.

God's *revelation* of his holiness has much to do with the holiness of his people. He reveals his holiness partly through *judgments*, in which he rejects sin as a thing utterly discordant with his being and to which he becomes a consuming fire (Habakkuk 1:13; Hebrews 12:29), partly through *redemption*, insofar as this is a separation, a cleansing from the defilements of the world and of sin. In connection with this last, God's holiness is at once the fountain head of the whole redemptive revelation, both in its preparatory stage of choosing out his Israel to be a holy people, and its fuller developments through the atoning work of Christ and the sanctifying work of the holy spirit, yes, even in its completion in the heavenly Holy of Holies, where everything is called holy (Revelation 15:4) and is holy. (Revelation 21:27; 22:14, 11) Whether we look upon God's redemptive work as an outflowing of his benevolent love or of his beneficent justice, it is nevertheless a revelation of his *holiness;* for it is throughout a holy and holifying, a purifying love, which makes itself known in the giving of his Son and in the sending forth of his spirit.

### PRIMARY LESSONS IN HOLINESS

Jehovah's choosing of Israel to be a holy people and every divine activity designed to further that end—the giving of the law, the instructing, helping, and protecting of Israel—were evidently all planned with the grand purpose in view of revealing himself as the *holy* God, the Holy One of Israel. The deepest import and sense of the Sinaitic Law was that the people in their putting off of everything unclean and sinful should thereby become *like God.* Of course, as a child is obliged to start at the bottom of the ladder of education and must first learn the letters or words before he can use the language extensively, so it was with the holiness which the Jews saw; it had chiefly to do with external customs, usages, and separations, as prescribed by the ceremonial law. Those stipulations had to do principally with food, raiment, with washings and separations from everything in the realm of death, disease, and sexual irregularities and abnormalties. But the moral law of the ten commandments and elaborations of those laws in the Book of Deuteronomy, the messages of the prophets, and the utterances of the psalms all show a gradual expanding of the idea of holiness as a sanctity of heart and life and as a hatred of evil. This expansion was not due to any "evolution" on the part of the Jews themselves, but rather to a careful and gradual instruction by the Master Teacher.

This sanctity of heart is most noticeable in the New Testament, where the underlying theme of all the preaching of our Lord and the apostles leads away from the merely formal holiness of the Pharisees and toward the inner purity of a life like that of the Father and the Son. It is true that the *word* holy occurs less frequently in the New Testament than in the Old, but the thought unquestionably runs throughout all God's revelations by Jesus and his apostles.

The Lord's people of this gospel age, Christians, are much more particularly declared to be holy than were his fleshly people of times past. Now we have received the earnest of the *holy* spirit (2 Corinthians 1:22), or the holy spirit as an earnest of the future inheritance. In Acts and quite generally in the Epistles believers are referred to as "saints", holy ones. Ananias, in demurring to the commission to go visit Paul, said: "Lord, I have heard from many of this man, how much evil he hath done to thy saints". (Acts 9:13, 32, 41) The Apostle Peter came down to the *saints* which dwelt in Lydda; he raised Tabitha from the dead and presented her to the *saints.* (Acts 9:40) The Apostle Paul directs his Epistle to the Romans, "to the beloved of God, called to be holy ones".—Romans 1:7.

### SANCTIFICATION AND JUSTIFICATION

God's people of this age are holy (1) by separation and choice (1 Peter 2:9); (2) by the imputation of Christ's righteousness to them (Ezekiel 16:14; 2 Corinthians 5:21); and (3) by the work of sanctification proper, by exposure of themselves to and conformity with the holy principle of divine grace whereby (a) the heart is renewed in holiness and both (b) mind and (c) body are transformed by degrees in the direction of perfection.—Colossians 1:28; 4:12.

It is in this third sense to which we can look with greatest profit, while not minimizing the first two at all. The second is really justification, which while closely related to sanctification and having a distinct bearing upon the development of the holy horror of sin, is still to be distinguished in the following points:

(1) Justification is the making or declaring of the sinner to be right or free from the guilt of sin and the penalty of death; whereas sanctification is an alteration or transforming of qualities from evil to good.

(2) Justification consists in remission of sins through or because of the imputation of Christ's righteousness; sanctification is the renovation of the whole being by the holy spirit.

(3) Justification is perfected at once; sanctification only gradually approaches perfection.

(4) Justification naturally precedes sanctification (though not consecration); for God sanctifies only those who have some relation to him, and the basis of all his relations with human beings is some kind of justification.

The Lord through the Psalmist informs us: "Holiness becometh thine house . . . for ever". (Psalm 93:5) If this is true, if our hearts are to be established "unblamable in holiness" (1 Thessalonians 3:13), if we are not called "to uncleanness, but to holiness" (1 Thessalonians 4:7), then there is no more vital subject than this, to find out how we can become holy, or if already holy in some senses, to become still more holy. The new creature is "created in righteousness and true holiness", we are told. (Ephesians 4:24) The thought here seems to be that the creative work under which the new creature is being developed is retarded by unrighteousness and unholiness, but is forwarded by that which is right. Conscious, habitual determination to be and to remain separate from sin is engendered by the presence of positive graces, which not only tend to sharpen the discernment of evil, but which also beget an abhorrence of that evil. One who is born and reared in abject poverty cannot feel as great a recoil from it as one who is reared in affluence and to whom every evil smell, every unlovely sight, every greasy stair-rail and creaking step, every discordant sound, every uncertain taste is loathsome. So it must be with God, with Jesus, with the holy angels. But we are born in moral poverty, more or less squalid: ours is an uphill work, the first act of which is to get the concept of holiness, then to strive for it by making use of such sanctifying agencies as the Father has provided for that purpose.

### PERFECTING HOLINESS

To perfect this holiness is not to perfect the flesh, as some have mistakenly supposed, but it is to render firm, fixed, and established our love of righteousness and hatred of iniquity, so that we can be trusted with glory, honor, and immortality. The fear of the Lord is a strong factor in this; for we read that we are to perfect "holiness in the fear of God". (2 Corinthians 7:1) "The fear of the Lord is to hate evil," it is elsewhere stated. (Proverbs 8:13) We cannot have a wholesome fear of God without hating that which is his opposite.

Sincerity is absolutely inseparable from the idea of holiness. It is first of all a "sanctification of the spirit", or mind. (2 Thessalonians 2:13; 1 Peter 1:2) This is accomplished by God's mind meeting our own, by means of his expressed will. So we can well "give thanks at the remembrance of *his* holiness" (Psalm 30:4; 97:12); hence, also, the encouraging words in which we are told that "being made free from sin [through justification] ye have your fruit unto holiness, and the end everlasting life".—Romans 6:22.

The process by which we are made holy is called sanctification. Unfortunately we are obliged to jump from an Anglo-Saxon word (holy, i. e. *halig, helig,* which means whole or sound) over to the Latin word sanctification, when we need a verb. This has a tendency to break the continuity of thought and the really close connection between many Scripture statements. But this difficulty can be overcome if heed is paid. Sanctify means to make holy; holiness is the native attitude which virtue has toward sin; therefore to make holy means to engender, develop, or to contribute to that love of righteousness and hatred of iniquity which must distinguish the followers of him who was exalted above his fellows because of those virtues.—Psalm 45:7.

### JESUS' PRAYER FOR OUR HOLINESS

In harmony with the Father's will elsewhere expressed, Jesus considered the work of sanctification in his church to be of sufficient importance to mention it in his high-priestly prayer, just before the ending of his earthly career. He prayed to the Father: "Sanctify them through thy truth: thy word is truth". (John 17:17) In passing, it is necessary to remark that the words holy and sanctify have a very wide range of meaning. Almost everything which is tinged by sacredness, either subjective or objective, is described by the words holy and sanctify. We might be inclined to separate these meanings and to attach different words to them. But it is for us to accommodate our phraseology to that of the Lord himself. Doubtless he did this with a view to calling attention to the all-pervasive need of holiness by the very general pervasion of the word throughout his various messages and instructions. There are several shades of meaning, for instance, to the word *sanctify* as used in the Bible, but the principal of them are these:

(1) To confess, declare, and celebrate that to be holy which in itself is so and was so before our declaration. (Matthew 6:9) This is the meaning wherever God is said to be sanctified.

(2) To separate persons and things from common or unholy conditions and install them for holy uses, as the Tabernacle and its furnishments, the Temple, the typical priests, etc.

(3) To employ a thing, ordinance, or institution in holy and religious exercises in the worship of God in either public or private and in the celebration of his works. In this and in the second sense the seventh day is sanctified.—Exodus 20:8.

(4) To make persons holy who were not so before. (1 Corinthians 6:11) And this is the sense of the word in those passages of Scripture where the footstep followers of the Lord are said to be sanctified.

Our Master's prayer for the church's sanctification was addressed to the heavenly Father. God is to do this work. He will not and cannot do it without our coöperation, but given proper conditions in our own hearts, the responsibility is with him. This is a work which we cannot do alone; for it requires superhuman wisdom and superhuman power. We cannot be sure, for instance, of choosing the right experiences for even one day which would work to our eternal interests. We might pick out those things which would be too difficult for us or, more likely, things which would be so easy as not to develop the vital strength of the new creature.

### SANCTIFICATION FOR THE CHURCH

This prayer implies relationship with God through consecration; it does not apply to the world in this age; for in the same connection our Lord prayed: "I pray for them: I pray not for the world, but for them which thou hast given me". (John 17:9) Our Master did not mean to limit the force of his prayer to those who were at that time his followers, because he himself explained: "Neither pray I for these alone, but for them also which shall believe on me through their word". (John 17:20) This sanctifying to which the Master referred cannot mean a mere setting apart or dedication to the Lord's service; for the apostles were already thoroughly devoted to the Lord and thoroughly desirous of being guided by his will, even at that time. There was a certain designation of these apostles and other believers at Pentecost by the sending of the holy spirit, but this sanctification of the Master's prayer is a great process which is to be accomplished by the Lord's Word. And Jehovah is to do it, even as prayed by the Apostle: "The very God of peace sanctify you *wholly*"—that is, contine with the good work which he has begun in you until there is not a vestige of heart attachment to anything worldly, sensual, or devilish.

God's Word is spoken of as being the means for accomplishing this work; but it is not the literal or literary Word merely. Many men have been most familiar with the Sacred Scriptures in a literary way and have never been sanctified by them. The *truth* is the active agency in the Lord's Word which is to accomplish this work. The truth is the characteristic influence of Jehovah which pervades his message. It is like the personal and unstudied touch of a dear friend's letter. A stranger would miss it.

How sublime is the prospect, "That we might be partakers of *his* holiness". (Hebrews 12:10) We know this sanctification is the Lord's will for us (1 Thessalonians 4:3); for he distinctly commands, "*Be ye holy,* for I am holy".—1 Peter 1:16.

### A PHOTOGRAPH AS ILLUSTRATION

As a photographer exercises great care in the portraiture of a distinguished personage, as he places the cloth over his head, brings the camera into general line of vision and then into focus, as he sees that the lens is clean and properly inserted, as he gives care to the placing of the plate and jealously guards it until it is developed; so we are sanctified by the truth through the Word. It is Jehovah's love of right and abhorrence of evil which we wish to copy. "He dwelleth in light" and this light has a potency for transforming us—"even as by the spirit of the Lord". (2 Corinthians 3:18) By the act of consecration we shut off the sidelights from the world and the alluring things of the flesh and bring ourselves into general alignment with the Lord through the privileges of justification in Christ. We adjust our attitude before him to that of humility. Only in this proper focus can we see him as he is and get what we so much need. The lens, the Bible, God's message, is perfect in itself, though it may have some dust specks of mistranslation or interpolation which would tend to render less perfect the picture.

But the main point in photography, the point without which all the preliminary arrangements are futile, is to *expose the plate.* The coating of the plate is exceedingly sensitive to light. That is our hearts. If the light of divine truth from God himself floods through the lens of his Word into our hearts, that light will have a transforming effect upon our hearts, even though it is difficult for the beholder to discern. To make the plate really useful it must be submerged in a chemical bath, which developes and fixes it. So we must be immersed in death before we can be used in printing or impressing this idea of holiness, God's holiness, now also become ours, upon the minds and hearts of mankind in the future.

With these glorious prospects before us we can well "follow peace with all men, and *holiness,* without which no man shall see God".—Hebrews 12:14; Matthew 5:8.

## EUROPEAN TOUR

[CONTINUED]

SINCE Captain Joshua marched his forces around the walls of ancient Jericho and, as a reward for his faith, the walls fell down at the blowing of the rams' horns, this has been a famous spot in the land of Canaan. Many events of great interest have transpired in this vicinity, and every one who has a keen interest in the divine plan takes advantage of an opportunity to see Jericho. It lies about eight hundred feet below the sea level at the very edge of a plain or valley some sixteen miles wide, with the Jordan eight miles distant and the mountains of Moab on the east.

In ancient times men who journeyed from Jerusalem to Jericho made the trip either on foot or by donkey, and often fell among thieves. It is a country well suited for robbers. Our party journeyed from Jerusalem to Jericho in a Ford car over a road built in recent years. We observed that the owner of the car would not permit the driver to start until he had armed him-

self with a good revolver, and on inquiring the reason we learned that robbers still infest the hills on either side of the roadway. The road is almost a constant descent from Jerusalem to the Jordan and is skirted on both sides by rugged hills rising perpendicularly, sometimes to a height of more than a thousand feet above the road.

The present city of Jericho is some two and one-half miles south and west of where the ancient city stood. The present inhabitants are Arabs and Bedouins, with a few Jews. Without doubt, however, this land will some day in the near future be wonderfully productive and provide food for a great number of people. The entire valley of the Jordan on both sides from mountain to mountain is very fertile, and with irrigation it will produce abundantly.

Elijah and Elisha journeyed together from Bethel down to Gilgal, then to Jericho, and from Jericho about eight miles further east to the Jordan, crossing the river. When returning to Jericho from the other side of Jordan, Elisha healed the fountain of water and made it sweet. Our party drank at this fountain, which gives forth an abundant supply of very fine drinking water. The overflow is used for irrigating gardens nearby. We visited some of these gardens and found them to be exceedingly productive. Here within a radius of a few yards are grown many kinds of fruits and vegetables, such as bananas, oranges, lemons (both sweet and sour), grapes of various kinds, pomegranates, figs, dates, sugar cane, pumpkins, beans, peas, eggplant, citrons, sweet melons, watermelons, etc. While it is located below the sea level, the climate is not oppressively hot. The soil is so rich and the climate such that with proper cultivation the soil would produce several crops each year. Great caravans of camels transport the food and grain now raised in this valley up to Jerusalem and on to the Mediterranean Sea; and we confidently predict that within a few years there will be modern means of transporting the great quantities of grain that will be produced in the vicinity of Jericho. Even now the desert is beginning to blossom as the rose.

From Jericho we journeyed to the Jordan, visiting the spot where, according to the best evidence obtainable from the Scriptures, our Lord was immersed by John the Baptist. While, of course, no one can definitely locate the exact spot, the Biblical account is that John was teaching in the wilderness and all people came out from Judea and from Jerusalem to be baptized of him in the Jordan. And Jesus came also. It was a solemn yet thrilling moment as we stood by the swift current of the Jordan and remembered that the precious feet of the Master had once gone into that stream and there his body was immersed, symbolizing his death. This was the same stream where Jehovah performed a great miracle, holding back its rushing waters until the people had passed over, and from the bottom of which they afterward carried twelve stones and set up a monument to commemorate the goodness of the Lord.

It was in this same stream, and probably in the same vicinity, that the Lord again performed a miracle in behalf of Elijah and Elisha. The two stood by the river's edge and Elijah, taking his mantle, smote the waters and they divided, and the two went over on dry ground. Afterward Elisha returned, and taking the mantle which had fallen from the shoulders of Elijah, smote the waters and they divided again and he crossed to the other bank. While this experience has always been of interest to Christians, it is of peculiar interest to Bible students just now because we are reminded that Elijah and Elisha there were performing pictures which have had a partial fulfillment in the last two years and are still in course of fulfillment. The writer walked over the Jordan and came back dry shod; but lest any one might mistake this remark, we mention the fact that in the year 1919 General Allenby built a bridge across the Jordan at this point, over which the crossing was made. The British army now carefully guards this bridge at both ends; and on inquiring of the officers in charge, we learned that the particular reason for guarding this entrance was because of fear of approach of the Turks and Persians. Verily the armies of the British Empire are guarding the approach to Jerusalem from every point of the compass; and while Great Britain maintains control over the land of Palestine at this time ostensibly in behalf of the Jew, it is quite evident that the real purpose is to protect the interests of the British Empire. Palestine is a key to the situation. Its loss now might mean the loss of the Suez Canal, and the loss of the Suez Canal would mean the loss of Egypt and probably India.

After the baptism of Jesus in the Jordan he was led up of the spirit into the wilderness to be tempted of the devil. He remained in the mountains forty days and nights and the tempter came unto him. Immediately west of Jericho and about ten miles from the Jordan are some very high mountains, and it is probable that in one of these the Lord abode for forty days and nights. One of them, indeed, is designated the Mount of Temptation. Whether this is the proper designation or not, without doubt it was in that vicinity.

The return journey from Jericho to Jerusalem was attended with some danger and some anxiety. The difference in the elevation of the two points is approximately twenty-five hundred feet and the roadway traversed by automobiles covers a distance of twenty-five to thirty miles. Our party started back in the Ford car about three in the afternoon, in ample time to reach Jerusalem before night. But we soon realized that this would be impossible. Several times trouble occurred with the tires, and our Arabian driver attempted to repair them and then moved on again. We had gotten well into the mountains and were still some twenty miles away from Jerusalem when we had about the fourth puncture and it developed that this was the last inner tube that our driver had. The evening was rapidly coming on. Some of our party started to walk. The hills were very steep and we made slow progress. After going on for a short distance the driver wanted to return to Jericho; to which we objected, and he pushed on again. Another breakdown suggested to us that we

might have to remain in those mountains overnight at the mercy of the Bedouins, or other robbers. An Arab driving a military car passed us and we called on him for relief, but without any response. Darkness came on and our driver protested against going further and insisted on sleeping with the Bedouins until morning. To this we objected. He pointed to his car and we saw that he had no lights on it. Then he gave us to understand that if he drove into Jerusalem without lights he would be sent to jail for three months or more.

The moon was shining, but being yet young was up only for a short while. We suggested to the driver that he could get on by moonlight and if he would drive to the Mount of Olives we would walk in from there. He mended the last tire he had by stuffing it full of burlap, strapping it on in some way with cords, and we continued our journey over the perilous road. In many places the road went around the mountain side, with a deep precipice below, and it required a close outlook to keep the car from going over. It was not far distant from this place that Joshua called to the sun to stand still until he could administer punishment to the five kings and their armies who had come up to battle against him and his ally. As we looked at the moon fast going down we thought of Joshua and his experience, and we earnestly wished that the moon would shine until we could get out of this mountainous region, and we asked the Lord, if such were in harmony with his will, to permit it to shine and light our way. On our car pushed, as we asked the Lord to get us out of the peril. Each mile of the road left behind was one mile less to walk in case the car could go no further. But after three hours of this exciting drive, we passed through Bethany and we knew we were near the Mount of Olives; and a short time afterward we turned at a point on the western slope of the Mount of Olives and at that moment the moon sank out of sight beyond Mount Zion. Our car crept cautiously down the side of the Mount of Olives and across the brook Cedron and up Mount Moriah, until we reached Damascus Gate. Here our driver went forward, found a policeman, explained our dilemma and asked for permission to go into the city. This was refused, but at the suggestion of the policeman a bottle was obtained by the roadway, the bottom broken off and a candle inserted in the neck and lighted. One of our party held this behind the windshield while we drove on into Jerusalem to our hotel, and we were safe.

### MOUNT MORIAH

For many years the Mohammedans have had possession of Mount Moriah and prior to the war they refused to permit any Christian to approach the site of the Temple, where now stands the Mosque of Omar. This point is of great interest to all Christians. It seems quite probable that this is the very spot where Melchisedec met Abraham when he returned from the slaughter of the kings and administered unto Abraham bread and wine, and Abraham paid tithes unto Melchisedec. It is the spot to which Abraham journeyed from Hebron three days, and there, on the top of the mount, offered his only beloved son, Isaac—a type of the sacrifice of the Lord Jesus. It was on this spot that Solomon built his glorious Temple. It was the place where Jesus taught the people and rebuked the hypocritical priests. It may yet be the site of the Temple of Ezekiel's vision, because it is not improbable that such a temple may be erected during the reign of Christ. It seems not at all unlikely that the city of Jerusalem will be the site of the executive offices of the earthly phase of Messiah's kingdom. The prophet Isaiah tells us that the law shall go forth from Mount Zion and the word of the Lord from Jerusalem. Mount Zion is just across the little valley from Mount Moriah.

It was in this place also that Jeremiah was imprisoned, and while there gave his prophecy against the ecclesiastical system of Jerusalem, which more particularly pictured the denunciation of the Lord against Babylon at this time and foreshadowed the downfall of the Babylonish systems. Since the war it has been made possible to enter the place of the site of the Temple, and as we stood on the site of this memorable structure many things of the past concerning God's dealings with his people were vividly called to mind. It is strictly against the rules of the Mohammedans to make photographs of the Mosque, either inside or outside; but, seemingly, almost by miracle we got photographs of both the inside and the outside.

Jerusalem is a very crowded city, particularly inside the walls. It is said of David Street that it is the busiest point in the world. While this can hardly be true, the street—a very narrow one—is always crowded, from early morning until late in the evening, with human beings and donkeys. It is the chief street of traffic in the city and every available space is taken up by shops, and trading goes on inside the shops and out on the narrow street.

We observed that there is practically no improvement in progress within the walls of the city, while outside the walls many modern buildings have been erected. It seems not at all improbable that the Lord will not permit the rebuilding of Jerusalem until the return of the ancient worthies. It seems wholly improbable that he will permit the old city in its present state to stand, since Jerusalem is to be the capital of the world. Our opinion is, therefore, that with the return of the ancient worthies the whole of the city inside the walls will be reconstructed and beautified and made the site for the executive offices of the earthly phase of Messiah's kingdom.

### SOCIETY'S OFFICE IN PALESTINE

One of the objects of the visit to Palestine was to establish in that land a branch office of the Watch Tower Bible & Tract Society, especially a point where literature might be stored and from which it might be distributed. We searched diligently for several days both within and without the walls in order to find a vacant room where an office could be established, but wholly without success. Everything in Jerusalem is crowded full, with little or no prospect of an office soon to be obtained. We finally concluded that probably it was not the Lord's will that the office be estab-

lished in Jerusalem at this time, but somewhere else nearby. We, therefore, visited Ramallah, nearby and in sight of the city, and where there is now a class of some ten or twelve Bible Students. All these brethren are either Arabs or Syrians. Here we found without difficulty what seems to be a desirable place for the establishment of a branch office.

A brother who owns a large house situated on a hill in a part of Ramallah was glad to have the office in a room of his building. We therefore are pleased to announce that arrangements were made for the establishment of a branch office. The address will be:

Watch Tower Bible & Tract Society,
Ramallah, Palestine

Brother Abed Mansour will be in charge, assisted by Brother F. M. Akel and Brother Salem Ganaem.

We have already considerable literature printed in the Arabic language and in the Yiddish, and more is being prepared and published in these languages and in the Hebrew. Ramallah is situated about halfway between Bethel, meaning the house of God, and Mizpah, meaning watch tower. Ramallah means mountain of God. We see a wide field for witnessing the truth among the Christian Syrians, Arabs, and Egyptians, over a space of territory from Damascus in the north to Egypt in the south; and we ask the brethren to join with us in petitioning the Lord's blessing upon the effort to give to the people who dwell in this favored land, a witness to the incoming kingdom.

### PUBLIC MEETING IN JERUSALEM

Halls for public meeting in Jerusalem are very scarce. We succeeded in obtaining the best hall available, known as Feingold's Hall, which is situated on the Jaffa Road, outside the walls of the old city. A public meeting was advertised for Sunday afternoon, October 17, and held at three o'clock on that date. The subject announced was: "Millions Now Living Will Never Die". The announcement was made in Hebrew, Arabic and English through the local newspapers and by means of special circulars. The hall was comfortably filled and much interest was shown from the beginning. Fully half of the audience could understand English and all could understand Arabic, so the interpretation was in Arabic. The interpreter claimed to be a Christian, yet evidently not very fully advised as to the teachings of the Lord and the prophets.

In giving the evidence concerning the end of the world, particular stress was laid upon the return of the Jews to Palestine and the restoration of that land. The interpreter himself became offended and left the platform, which caused some excitement and quite a number withdrew from the hall; but in a few moments some of these and others returned and the lecture proceeded. The interest was unusual and at the conclusion of the meeting about seventy left their names, and these with many others waited behind to ask questions.

It is quite manifest that the Greek and the Roman Catholic priests and other clergymen in Jerusalem dominate the minds of the so-called Christians there, and have prejudiced these against the Jews; and it is easy to be seen how this prejudice may be fanned into greater anger, causing many who claim to be Christians to join hands with others in an assault upon the Jews in the time of Jacob's trouble. It will probably require this trouble to open the eyes of many besides the Jews concerning the Lord's presence and his kingdom. However, there are many others who are calm, reasonable, and who give evidence of an earnest desire to know about the truth. We have great hopes of much good being done in Jerusalem and vicinity in the near future.

Several prominent Jews were present at the meeting and manifested a great deal of interest. Among these was Dr. Levy, Manager of the Anglo-Palestine Company's bank, who requested all the literature that we would let him have. The next day we furnished him a copy of the lecture and he asked permission immediately to furnish it to the press, which was granted, of course.

Many other points of Biblical and historical interest in and about Jerusalem were visited and photographed. On Mount Scopus is laid the foundation for the new Hebrew University, to which all the Jews who have returned to Palestine point with great pride and look forward to the time when it will be completed as the seat of learning for the returned Jews. From this spot we had a most beautiful view of the city of Jerusalem. It affords a splendid view of the Mount of Olives, the valley of Jehoshaphat, the walled city, the city outside the walls, and the surrounding mountains. And truly as one stands on this spot and looks away, he recalls the words of the Psalmist: "Beautiful for situation is the city of God". A panoramic view was made from this spot, which we are sure will be of interest to all Bible students.

## CATECHISTIC EXAMINATION AT BAPTISM?

*Question:* Is it the thought of the Society that candidates for immersion should be subjected to elaborate questionings on doctrinal points before they should be immersed in water? It seems to have developed into a custom in our class for the elders to question each candidate thoroughly. It has proven to be very discouraging to some who are nervous. I do not find Brother Russell to say anything of this kind.

*Answer:* We were not aware of the fact that any such practice was being carried on by any readers of The Watch Tower. The responsibility for consecration, and consequently also for the symbol of consecration, lies with the candidate himself. We still think the simple method outlined in the Sixth Volume of Scripture Studies to be the preferable one and the one most pleasing to the Lord in every way. Entrance into the body of Christ is not made on the basis of logic or philosophy, but is made on the basis of faith in Christ

Jesus and whole-hearted devotion to him. We think by far the better way, the Scriptural way, is for the one who conducts the baptismal service, or the one who gives the Scriptural talk on such an occasion, to ask merely the simple questions: (1) Do you believe in Christ Jesus as your Redeemer, and your personal Savior from sin and death? (2) Have you presented your heart and life to God, to follow the indications of his will under the headship of Jesus his Son?

If more is attempted, it has not only the effect of discouraging those who are inexperienced speakers, but whose hearts may be thoroughly trustful toward and devoted to the Lord, but also the further effect of setting up an intellectual standard for membership in the body of Christ. Beyond the simple and basic confession of faith there might be all kinds of judgment as to the range advisable to be covered by doctrinal inquiries. The Society, under Brother Russell's direction, did put out and does still put out what for convenience are called the V. D. M. Questions. But these are not intended to be used as a standard for admission into the body of Christ. The Lord himself chooses his own members in harmony with divine principles. If we are faithful to the Lord and his message we are not likely to be popular enough to attract any except those who truly love his Word. We foresee no immediate danger of any grand rush into our ranks on the part of worldly-minded people.

# REWARDS OF FAITHFULNESS

——FEBRUARY 27—MATTHEW 25:14-30——

DISTINCTION TO BE MADE BETWEEN THE POUNDS AND THE TALENTS—THE MASTER'S LONG ABSENCE AND FINAL RECKONING—DANGER OF NEGLECTING OPPORTUNITIES.

*"Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things."*
*—Matthew 25:23.*

IT WAS on the way from Jericho toward Jerusalem that our Lord gave the parable of the ten pounds, delivered one each to ten servants. (Luke 19:11, 12) The parable of the talents which we are now considering is a different one in several particulars, though bearing close resemblance to the other. It was part of our Lord's teaching to his disciples during the few days preceding his crucifixion, probably the Tuesday preceding it, on the evening journey from Jerusalem to Bethany. This parable illustrates to us the differing abilities of God's people in respect to his service, and how each is accountable according to his ability, and how that the same results are neither required nor expected from all, but simply faithfulness by each in the use of that ability and opportunity which he possesses.

The Revised Version notes the fact that the words, "the kingdom of heaven," in the opening verse, are not found in the ancient MSS., but this does not interfere with the thought that it is the kingdom of heaven in embryo (the church) that is discussed and that is likened to these servants who receive the talents; for this parable, it is to remembered, followed immediately the parable of the ten virgins, which is declared to be an illustration of the kingdom. The parable of the talents, therefore, merely continues the thought respecting the kingdom class, making these fresh observations respecting it.

### THE APOSTLES AND OTHER SERVANTS

The expression, "far country," would give the thought of a considerable time to elapse between the Master's leaving and his return to establish his Millennial kingdom. Meantime the apostles were to understand that they themselves were his servants to whom he entrusted his property, and that he would expect them to be faithful in guarding all of his interests and affairs, and promoting the same according to their several abilities. But since the parable covers the long period of eighteen hundred years, and looks down to certain servants living at the time of the Master's return, it is evident that it was intended to include, not only the apostles, but, as our Lord's prayer expressed the matter, "them also which shall believe on me through their word". We are to notice distinctly that the parable does not concern the world; nor do the decisions mentioned as taking place at the second advent of our Lord in any sense of the word represent decisions respecting the world, but merely decisions respecting the church. We even understand that the parable includes simply and only the specially consecrated servants of the Lord, to whom he has committed certain responsibilities, namely, those only who have been begotten of the holy spirit.

We may safely say that there are comparatively few five-talent servants among the Lord's people: the majority of the saints may safely be considered as being of the one- and two-talent classes. There are not many five-talent people in the world anyway, and it would appear that the world, the flesh, and the devil bid so high for the services of these few that the number of them to become the Lord's servants, and to make consecration of their five talents fully and exclusively to his service, is comparatively small—not many wise after the flesh, not many mighty, not many noble.

The parable shows that five-talent people among the Lord's servants are not to measure themselves with others and to say, I have done enough; certainly more than A, who has one talent, but as much as B, who has two talents. Rather, each disciple is to seek to know truthfully just what talents of natural ability and opportunity for service the Master has committed to his care, and to seek to use every one of these as fully, as thoroughly, and as constantly as possible, so that the results may be much fruit, much praise, much service, much honor to the Lord. And as this parable should be a check upon those servants who have five talents, to hinder them from taking a slothful view of the matter, so it should also be an encouragement to those having fewer talents of ability and opportunity, showing them that the Lord will not expect so great things from them as he would expect from those having greater opportunities and greater natural talents. It teaches such that they should do with their might what their hands find to do, and realize that this reasonable service is what the Lord expects and what he purposed to reward in each. The servant who had only one talent of ability and opportunity should have felt equally his responsibility, and might equally have had the Master's approval had he been faithful, in which event, no doubt, his one talent would have increased to two.

### FAITHFULNESS EXPECTED OF ALL

Our Lord's arrangement of the parable, that the person who received the one talent was the one who digged in the earth and buried it, should not be understood to mean that the one-talented people are more likely than others of the Lord's servants to neglect and misuse them. As far as observation teaches, we might conclude that proportionately

as many of the two-talented and five-talented dig in the earth and hide their talents, as of those who possess only one; and of course their so doing would be proportionately more blameworthy than that of the one-talented man. Why, then, is the one-talented man chosen as an illustration of these talent burials? We answer that it is to show the responsibility of those who have least—that the Lord expects even the least of his consecrated people to know of and to use the talents he has in his possession, and that he will not hold guiltless even those who have the smallest ability to serve him and his brethren and his truth and who neglect to use it. As the responsibilities accompanying a larger number of talents would be greater, so the losses in their case would be greater, and thus the punishment more severe.

"After a long time the Lord of those servants cometh and reckoneth with them." To our understanding we are now living in "the days of the Son of man", and he is now reckoning with his servants in this, the day of his revelation. The lesson to every one of the Lord's consecrated people is plain: we are to "seek first [primarily] the kingdom of God". That kingdom is to be our chief concern and to receive from us all the time, attention, thought, energy, influence, and means we have. The things *necessary* for the maintenance of our present life are understood to be excepted; but our love and zeal will be manifested by the proportion of even these things which we are willing to sacrifice in the interest of heavenly things.

### SIMILARITY OF REWARD

The reward given to the faithful servants was the same in each case—the entering into the joys of the Lord; and we may reasonably understand that this will mean that the cup of joy to each will be full. In this, too, we have a great encouragement for all, and one which perhaps is specially needed by the majority of the Lord's servants, who possess only one or two talents of opportunity. They have an equally good opportunity of entering into the joys of the Lord as though they had five or ten talents; and the reward, "Well done, good and faithful servant," will be truly meant for, and as fully appreciated by the one as the other. The reward of these servants is in full harmony with the foregoing application of the parable, and shows that during the Millennial age the faithful servants, the "elect" of this gospel age, will be the rulers of the world, joint-heirs with Christ Jesus their Lord in his kingdom and upon his throne of rulership; for the Word specifies: "Thou hast been faithful over a few things, I will set thee over many things".

The servant who hid his talent in the earth and who failed to use it endeavored to justify his course by blaming the Master with being too hard and exacting. And so it is with many who, having taken upon themselves the vows of consecration to the Lord, subsequently fail to perform them. They are disposed to blame the Lord and his methods, or some of his servants, rather than themselves, and this course indicates that their real lack is—love. They do not love the Lord fully, truly, sufficiently, and their course reveals this fact. Had they loved him they would have delighted to do to their ability his will; and only such are blest with rewards.

The servant who fails to use the present privileges of consecration and service and sacrifice will find the opportunity taken from him. He will have it no more; neither will he have any share in the reward given to the overcomers. He will suffer this great loss. He is represented as going into "outer darkness", implying that he had already been in the light of divine favor, blessing, privilege, knowledge of divine things;—that he would lose this enlightenment, and that his understanding would become darkened as respects spiritual things. It is "outer darkness" because it is darkness common to and resting upon the whole world of mankind only the consecrated, accepted of the Lord, being permitted to come fully into the clear light of the knowledge of the Lord and of his plan now shining. Any others than these upon whom this light may temporarily fall, have it only in a secondary sense, at very most, and see not the glorious things themselves, but merely, so to speak, their reflections. The unfaithful servant is to be cast completely out of all favor; even the reflected light will be obscured from his vision and he will find himself, now or shortly, in the darkness of the world as respects the divine purposes, the divine work of the present, etc. And there he will share with the world in its great time of trouble with which this age is closing, a time of trouble which is fittingly pictured in the parable by the weeping and gnashing of teeth.

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# JESUS AMONG HIS FRIENDS

——March 6—Matthew 26:1-13——

THE TIME OF THE LAST FEAST—THE ALABASTER BOX—ITS MONEY VALUE AND ITS SYMPATHY VALUE—THE USE OF MONEY TALENTS.

*"She hath done what she could."—Mark 14:8.*

THE FEAST at Bethany referred to in this study may have been on the night before the Lord's betrayal, two days before the feast of the Passover. But the consensus of opinion seems to be that it occurred on the Sabbath evening preceding the triumphal ride to Jerusalem. It matters not, however. There was such a feast. It was at the house of Simon the leper, presumably the home of Lazarus and Martha and Mary, one supposition being that Simon was the father of the family, and another that he was the husband of Martha, who at this time was a widow. One of the evangelists tells us that Lazarus was one of those who sat at the feast, that Martha was one of those who served, and the lesson before us tells especially the work of Mary, who, while the Lord was reclining, approached and broke the seal of an alabaster box of precious perfume—not ointment in the present use of the word. One of the accounts says that it was very precious, another that it was worth three hundred pence, which in our money would be about $50.00, in actual value; but when we remember that a penny a day was the wage then, the comparative value rises to near $1,500.

Such anointings were very rare, usually for kings or princes or nobles; and the disciples, under the lead of Judas, who seems to have been the spokesman (see John's account), were all filled with indignation at the waste. John tells us that Judas was a thief, who carried the bag, the treasurer of the company, and that his solicitous remarks respecting the use of the money for the poor were hypocritical. In any event, we may sympathize with the other apostles for falling into line with his arguments; for they were all poor men, unused to such luxury and extravagance, and in this respect probably represented the majority of the Lord's people today, who likewise would consider a perfume bill of $50.00 a very extravagant waste of money. We are the more interested to know how Jesus himself regarded the matter. We realize that our conceptions of matters of this kind are more or less biased by our own selfishness or poverty and necessity for economy.

### GRACIOUS RECEIVING

Our Lord discerned at once the criticising, faultfinding spirit among his disciples and promptly took the part of Mary, saying, "Why trouble ye the woman? for she hath wrought a good work upon me." "Christ sets us an example of how to receive as well as how to give. He might have resented an honor so sudden and public; he might have felt in it a certain embarrassing indelicacy, and have shrunk from its seeming ostentation, and from the position in which it placed him in regard to the spectators. He does nothing of the kind. He receives the gift with perfect simplicity, grace, and courtesy, and raises the whole episode into a light unutterably solemn and affecting."

Woman's intuition had guided Mary in the doing of the proper thing at the proper time. She realized that she owed the Master a debt that she never could pay, and that this costly offering of the perfume would be but a small tribute, a small expression of her gratitude. She had found in the Lord an object worthy of her heart devotion; she was not a woman's rights advocate; she found no fault with the Lord that he had not chosen her and Martha to be members of the company of apostles and to go abroad preaching his name and fame. Doubtless she would have gladly undertaken this work had she been so directed, but her womanly instincts did not lead her in this direction nor cause her to take offense at the Lord's showing a difference between the male and female as respects the promulgation of his message.

### PLEASING THE LORD

Although Mary was barred from the honorable service of a public ministry of the truth, our Lord declared, "She hath done what she could". She did what pleased the Lord; she illustrated the noblest and truest qualities of the feminine heart—love, devotion, fidelity. She spoke by actions rather than by words, and the perfume of her act of love and kindness and adoration of her Lord has come down through the ages, filling the entire church of Christ with the sweet odor of the perfume she poured upon his head and subsequently upon his feet. This is in accord with what our Lord prophetically declared respecting the act: "Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her".

How sweet a memorial of Mary! How we all love and reverance her true womanhood, and appreciate the fact that her intuitions in respect to this anointing of the Lord were superior to the reasonings of the twelve apostles on the subject—they were too cold and calculating, too business-like. She made up for this deficiency in the warmth of her loving devotion. Undoubtedly woman has filled profitably just such a niche in the church during all the centuries from then until now. Without her part undoubtedly the religion of Jesus would have been much more cold and business-like and formal than it is; but the broad, deep sympathy of true womanhood has helped to interpret the heart of Christ, the love of Christ, and has proven a blessing to all of the followers of the Lamb.

It is a miscalculation to suppose that the moments spent in communion with the Lord, in the study of his plan, and the dollars and hours spent in his service, in the promulgation of his truth, are wasted, and that thus the poor have less. On the contrary, in proportion as any one has true, loving devotion to the Lord, he will have devotion to his service and to the poor. No one can love the Lord in sincerity without being the more sympathetic and the more generous proportionately to the poor and to all within reach of his benevolence. As the Scriptures admonish us: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty"—to want—to poverty of soul as well as poverty of purse. (Proverbs 11:24) The Lord's followers are to be prudent, economical, but not parsimonious, not miserly, not stingy, not hoarders of wealth. They are to cast their bread upon the waters; they are to do good and trust to the Lord for the results; they are to use freely the riches of the Lord as entrusted to them, both temporally and spiritually, and are to receive their blessing from the exercise or increment of these.

### SPIRITUAL DIVIDENDS

This very act on the part of the devoted Mary and our Lord's commendation of it have doubtless been helpful to the Lord's people along these very lines throughout this gospel age. Similarly we were once inclined to consider the one-day conventions and the general conventions of the Lord's people to be entirely too expensive, to represent a waste of money which might have been used otherwise; but our experience is that there is a blessing in the using of the money talent—that whoever fails to do some investing, some sacrificing in the interest of the truth, will surely fail to get the large returns of spiritual blessing. Whoever on the contrary seeks to use his means in serving the truth to others and in nourishing his own heart receives proportionately the greater blessing. We are even inclined to think that the Lord makes up to them in temporal matters also; but should this not be the case, should they be the poorer in temporal matters as a result of their spiritual feasting, we know that spiritual nourishment, fatness of soul, prosperity as new creatures in Christ, is by far the most important matter with which we have to do. It is the very object of our present membership in the school of Christ, association with the fellow-members, that we may grow in this very grace as well as in knowledge and love in the Master's likeness.

Our Lord declared that Mary's action was a preparation for his burial. We remember that several of the honorable women of the Lord's company came to the tomb early on the first day of the week with spices and ointment, perfume, for his anointing, after the custom of the time, and because they failed to remember and recognize his prophecy of his resurrection from the dead on the third day. Their motive in thus going was undoubtedly a proper one, and yet Mary's conduct in anointing our Lord before his burial was very much more to the point, very much more appreciated by him. And so it is with us, with our dear friends, the brethren and others. It behooves us to anoint them with kindly words, loving sympathy, tender expressions, while they are still in the valley of conflict, before they have reached the end of the journey. We know not how much even the strongest of the Lord's followers may need a word of sympathy and encouragement at times, and we do our own hearts good when we tender such sympathy.

### APPROPRIATENESS OF SYMPATHY

We do not mean that fulsome flattery should be poured upon one another; but there is a wide difference between flattery and encouraging, sympathetic words; and who is there of a sympathetic heart, possessing a heart filled with the love divine, that is not himself an alabaster box of perfume, which should be opened and poured upon the spiritual brotherhood and all of our earthly friends and relatives as we might come in contact with them, and in proportion as the blessing of the Lord would be appropriately theirs! Let us not forget this; let us use these opportunities which are ours day by day of scattering flowers in life's pathway for others, and perhaps as we do this the Lord will permit some one to scatter some flowers also for us. On the principle that he who watereth others shall himself be watered, he who helps others should never go hungry, he who comforts others should never lack comfort. Doubtless the Lord will see to it that in proportion as we have and exercise the proper spirit of benevolence and generosity toward others, we will have our share of rich blessings in return when most needed.

# THE LORD'S SUPPER

——MARCH 13—MATTHEW 26:14-30——

THE PASSOVER SUPPER AND THE PASSOVE FEAST—ALL LEAVEN PUT AWAY—OPPORTUNITY FOR SERVICE OVERLOOKED—JESUS' EXAMPLE.

*"As often as ye eat this bread, and drink this cup, ye proclaim the Lord's death till he come."—1 Corinthians 11:26.*

BETHANY, near to Jerusalem, was the place chosen for lodgings by Jesus and his apostles that they might be near to and thus able to eat the Passover Supper in the holy city and that our Lord might be there to suffer at the hands of his enemies, as he foretold his disciples—that thus he might accomplish an atonement for the sins of the people. His arrival was a week before his crucifixion. The following day, Sunday, the day following the Jewish Sabbath, at the supper Mary anointed him. On the next day, Monday, he rode on the ass into Jerusalem, was not received, wept over the city, and said, "Your house is left unto you desolate". On the following day, Tuesday, he visited the temple, driving out the money changers with the scourge of cords. The next day, Wednesday, he gave his last public teaching in the temple, declaring himself to be the light of the world. Every night he seems to have returned to Bethany to the house of Lazarus and Martha and Mary, which was also the home of himself and the apostles whenever they were in that vicinity. On Thursday the Lord sent two of his disciples to make ready the Passover, which was eaten by himself and the twelve that night—"the same night in which he was betrayed".

### IMPORTANCE OF THE PASSOVER

The feast of the Passover lasted a week, and was one of the most important celebrated under the Jewish arrangement. During that week, leaven, as a type of sin, was carefully put away from all the food and destroyed in every house, in intimation of the holiness and purity, the unleavenness, of the Lord's people—spiritual Israel—typically represented by natural Israel. The whole week was a festival of rejoicing because of God's deliverance of Israel from the bondage of Egypt. The feast-week began on the 15th day of the first month, Jewish reckoning, but it was preceded on the 14th by the killing of the lamb, and the sprinkling of its blood upon the doorposts of the houses, as a memorial of what took place in Egypt on the night in which the Lord spared the first-born of Israel under the blood and slew the first-born of the Egyptians, and thus made the latter willing to let his people go free. It was for the eating of this memorial lamb on the night previous to the beginning of the Passover feast-week that our Lord sent his disciples to make ready.

Luke tells us that it was Peter and John who were sent on this mission, and Mark tells us that they were to know the man at whose house the feast would be held by his carrying a pitcher of water. It has been surmised by some that the house was that of Mark's mother, Mary, and that the upper room thus used was the same one in which the apostles subsequently met and where the Pentecostal blessing was poured out upon them. We do know that it was at the house of this Mary that many gathered to pray for the release of Peter from prison. It was a "large upper room" and was already prepared with a suitable dining couch of proper dimensions. It has been surmised that Jesus took this indirect way of indicating the place that Judas might not be informed until the time for the gathering, so that there might be no interruption of the feast and our Lord's subsequent discourse, recorded in John 14-17, on the part of those who were seeking his apprehension. Peter and John made ready the Passover in the sense of furnishing and preparing the lamb, the unleavened bread, bitter herbs, and the fruit of the vine, and in the evening, at the appropriate time, the entire company gathered for the celebration.

### STRIFE ABOUT PREEMINENCE

Luke only records (22:24-30) that there was strife among the apostles on this occasion, though John (13) also implies this. We are not to suppose that the apostles were actuated wholly by ambition and selfishness. We may well suppose that the strife was for the position of nearness to the Master because of their love for him. The Lord improved the opportunity to give them a most wonderful discourse, which doubtless lasted them through the remainder of their lives. They had arrived late in the afternoon, over dusty roads, and, not being of the wealthy class, no servants were there to receive them and to wash their feet; and instead of thinking to do this one for another, to their mutual comfort, they had been striving with one another for favored positions at the table, John evidently gaining the most desired position next to the Master—possibly accorded him because he was not only a kind of relative, and one whom Jesus specially loved, but also because he was the youngest of their number.

The customs of olden times differ from those of the present in many respects. In eating they reclined on a couch surrounding a table. They leaned on their left elbow and used the right hand for conveying food to the mouth; thus their heads were brought comparatively close together, while their feet extended out behind over the couch. Apparently permitting the dispute to run its course and the supper to begin, Jesus arose and, going behind them, began to wash the feet of one after another of them. Such a service rendered to them by the Master was of course a severe reproof. They should have thought of washing his feet and each other's and now probably wished that they had done so, but at the time each was apparently intent upon establishing the fact that he was in no degree inferior to the others. They had forgotten so soon the lesson of a short time before—that he who would be greatest among them should be servant of all. Our Lord here had the opportunity of illustrating this very matter: he was willing to serve them all, was continually serving them all in the spiritual things, and hence they regarded him truly and properly as their Master; but now he showed them his humility to the extent that he was willing to serve them in the most menial capacity also. Valuable lesson! May it never lose its import among the Lord's true followers. Some, however, have erred in supposing that this became an institution or ordinance similar to the Lord's Supper and baptism; to our understanding the lesson to be conveyed by this symbol, and its application to each of us at any time and at any place, would be that we should seek to render some useful service to the brethren regardless of how menial it might be, and that so doing to them it would be reckoned of the Lord as though done unto him.

### A FELLOW TO BETRAY

It was while they were at supper that Jesus, appearing very sorrowful, gave as an explanation that it would be one of his own chosen twelve that would betray him and thus become accessory to his death—one of those who dipped with him in the dish, partaking of the same supper, the same bread, the same roasted lamb. Then he pointed out that although this was all written, and thus no alteration would be found in respect of the divine plan, nevertheless it signified a very gross breach of friendship—one sad to contemplate. It really made no difference to the Lord, so far as his intention and consecration were concerned, whether he were apprehended by the rulers without any betrayal or whether the betrayal were by a comparative

stranger or by a disciple: the fact would make no change in the divine arrangement; but it was a cause for great sorrow that it should be one who had been a bosom friend and disciple.

"It had been good for that man if he had not been born," implies to us that, from the Lord's standpoint, Judas had already experienced so large a measure of knowledge and opportunity for better things that his responsibility for his act was complete, and that there would be no hope for him at any time in the future. We will certainly have no objection to it if the Lord should find some excuse for granting Judas a further opportunity for correcting his character, but we see no Scriptural reason for thinking there will be such further opportunity. From our standpoint it appears as though he sinned against great light, experience, and knowledge—contact with the Lord and under the power of the holy spirit—one of those commissioned to heal diseases and cast out devils in the name of the Lord, and as his representative, and using his power. His end was a sad one: every suicide by his act confesses his wish that he had never been born.

### "IS IT I?"

Another account tells us that each of the disciples inquired of the Lord, "Is it I?" and last of all Judas. The others felt sure that they had nothing to do with it and wished the Lord to confirm their innocency, and the eleven having asked and no response from the Lord indicating their culpability, the implication would be that Judas was the one; yet such was his spirit of bravado that he also asked the Master, "Is it I?" Jesus answered him, "Thou hast said," or, "It is you". How noble was the Lord's reproof; he could have scarcely said less—not a threat, not an imprecation, not a manifestation of bitterness, but merely an expression of sorrow and pity. What a lesson for us! Our enemies are to be pitied, not hated; to be blessed as far as we are able, but never to be cursed. It is well for all of Jesus's disciples to watch and pray against any Judas-like disposition to sell the Lord or his truth or his brethren for money or other selfish considerations. Knowing that there will be others of the Judas class, let us guard our hearts and ask, "Lord, is it I?"

While they were eating the Passover Supper, prescribed by the Jewish law, or rather, while they were still at the table after they had finished the supper proper, Jesus took some of the remaining bread—which in shape at least more particularly resembled what we today would call crackers—he blessed it, broke it, and gave it to his disciples, saying, "Take, eat; this is my body". Another evangelist adds, "broken for you". The bread, as our Lord explained, represented the bread from heaven—his flesh which he sacrificed for the sins of the world. He invites all of his followers to eat of it, and we partake of his flesh when we appropriate to ourselves the blessings, the mercy, the grace secured by the breaking of his body. We thus appropriate to ourselves the benefits of the sacrifice which secures to us the forgiveness of sins and reconciliation with the Father.

He took the cup and gave thanks and gave it to the apostles, saying, "Drink ye all of it; for this is my blood of the new covenant, which is shed for many for the remission of sins". This represents my blood, it will continue to represent my blood with you and with all my dear followers at all times, and will be to you on such occasions a reminder of my death and of the covenant which was guaranteed between God and sinners by myself as the great Mediator between God and man.

### THE BREAD AND THE CUP

The Apostle Paul shows that this bread and cup had a still further and broader signification. He it was who had so clear an understanding of the "mystery"—Christ in you—that we are members of the mystical body of Christ, participators now in his sufferings, and, if faithful, to be members of his glorious body and participators also in his glory. From this standpoint, as the Apostle explains, the broken loaf represents not only the breaking of the Lord Jesus personally, but the breaking of all his mystical members throughout this gospel age; and the drinking of the cup was not only his own participation in death that he might thus guarantee the new covenant on behalf of mankind, but that his invitation to us to join with him in partaking of the cup, "Drink ye all of it," implied that we could have participation with him in the sufferings and death in the present time—participation with him in the inauguration of the new covenant conditions during the Millennial reign. How grand is the thought, how deep, how broad! What a wonderful privilege that we should be permitted to fill up that which is behind of the afflictions of Christ and to look forward to a participation in his glories in the future. From this standpoint we see fresh force in his word to the apostles, "Are ye able to drink of the cup that I shall drink of, and be baptized with the baptism that I am baptized with?" As not every one is worthy to be invited to such participation, so also not every one who is invited will so appreciate the privilege as to participate in this matter joyfully and gratefully. Let us each resolve and say to the Lord, as did James and John, "Lord, we are able"—we are willing. By thine aid we will come off conquerors and more than conquerors.

Our Lord declared that he would no more participate in the fruit of the vine until he would drink it new in the kingdom. The thought is not that he would drink new or unfermented wine in the kingdom with them, but that until in the kingdom the new or antitypical thing represented in the wine would not be fulfilled. When the kingdom shall come all the sufferings and trials of the present time will be past, the treading of the winepress, the wine making, will all be over, and instead the wine shall be that of joy and exhilaration, representing the joys and the blessings beyond imagination or expression that will be the portion of all those who truly have fellowship with our Redeemer in the sufferings of this present time and also in the glories that shall follow.

### OUR LORD'S LAST DISCOURSE

Following this was the discourse which has blessed so many of the Lord's people down through intervening centuries, recorded by John in chapters 14, 15, 16, and 17. Then they sang a hymn and went out to the Mount of Olives—to the Garden of Gethsemane and to fresh trials upon all of the disciples.

It is said that the Jews sung at the Passover "the one hundred and thirteenth and five following Psalms, chanting the first two of them at the commencement, and the latter four at the close of the feast. These Psalms, called collectively *The Hallel*, were selected because they were held to celebrate the exodus from Egypt, the dividing of the Red Sea, the giving of the Law, the resurrection of the dead, and the lot of the Messias." Some such psalm or hymn was probably the one sung by Jesus and his disciples.

It has seemed to us that with every recurrence of the Memorial season, and every fresh symbolization of our pledges to the Lord, come fresh trials, fresh testings, fresh siftings upon the Lord's people. Who shall be able to stand? Let us hold fast the confidence of our rejoicing firm unto the end, hold fast the faithful Word, hold fast the exceeding great and precious promises, hold fast to our Passover Lamb, our Deliverer!

## MEMORIAL DATE 1921

The Jewish calendars this year show the Passover week to begin the evening of April 22—the full moon coming at 2:49 a. m. that date. This brings the Memorial on Thursday evening, April 21, after sundown.

# International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

### BROTHER R. H. BARBER

San Angelo, Tex.....Feb. 14
Goldsboro, Tex.....Feb. 15, 16
Merkel, Tex.....Feb. 17
Weatherford, Tex.....Feb. 19, 20
Cleburne, Tex.....Feb. 21
Alvarado, Tex..... " 22
Alvord, Tex.....Feb. 23
Bowie, Tex..... " 24
Stoneburg, Tex..... " 25
Wichita Falls, Tex..... " 27
Archer City, Tex..... " 28
Electra, Tex.....Mar. 1

### BROTHER T. E. BARKER

Salisbury, N. C.....Feb. 15
Hickory, N. C..... " 16
Asheville, N. C.....17, 18
Hendersonville, N. C.....Feb. 19
Spartanburg, S. C.....Feb. 20, 21
Greer, S. C.....Feb 22
Greenville, S. C.....Feb. 23, 24
Westminster, S. C. .....Feb. 25
Greenwood, S C..... " 27
New Brookland, S. C.....Feb. 28
Kershaw, S C.....Mar. 1
Sumter, S. C..... " 3

### BROTHER W. W. BLACK

Bracebridge, Ont.....Feb. 9, 10
North Bay, Ont.....Feb. 11
New Liskeard, Ont. Feb. 13, 14
Haileybury, Ont..... " 15, 16
Matheson, Ont. ..... " 17, 18
Timmins, Ont. ..... " 19, 20
Winnipeg, Man.....Feb. 22, 27
Neveton, Man..... " 23-25
Darlingford, Man.....Mar. 1
Winkler, Man.. ..... " 2
Morris, Man. ..... " 3
Treherne, Man... .....Mar. 4-6

### BROTHER J. A. BOHNET

Johnstown, N. Y.....Feb. 15
Gloversville, N. Y..... " 16
Utica, N. Y..... " 17
Rome, N. Y..... " 18
Watertown, N. Y..... " 20
Spragueville, N. Y..... " 21
Mannsville, N. Y.....Feb. 22
Oswego, N. Y..... " 23
Syracuse, N. Y..... " 24
Oneida, N. Y..... " 25
Binghamton, N. Y..... " 27
Oneonta, N. Y..... " 28

### BROTHER B. H. BOYD

Bay Minette, Ala.....Feb. 13, 14
Brewton, Ala.....Feb. 15
Pensacola, Fla. .. .....Feb. 16, 17
De Funiak, Fla. ..... ...Feb. 18
Florala, Ala. ..... " 20
Geneva, Ala. ... .... .... .... " 21
Opp, Ala..... .... Feb. 22
Andalusia, Ala..... .....Feb. 23, 24
Elba, Ala..... " 25, 26
Enterprise, Ala. ..... " 27, 28
Dothan, Ala. .... .....Mar. 1, 2
Bainbridge, Ga.. ..... Mar. 3

### BROTHER A. J. ESHLEMAN

Salina, Kans. ... .... .. .. Feb. 15
Gypsum, Kans. ... ...Feb 16, 17
Emporia, Kans. .... .... Feb. 18
Clay Center, Kans. . Feb. 20, 21
Jamestown, Kans... .. " 22, 23
Lebanon, Kans..... ... .. . Feb. 24
Lenora, Kans.... .. Feb. 26, 27
Oberlin, Kans... Feb. 28, Mar. 1
Achilles, Kans. ... .... Mar. 2, 3
Bloomington, Neb. .. ... " 5, 6
Grand Island, Neb. ... " 7, 8
Columbus, Neb. .... ... ... ..Mar. 9

### BROTHER A. M. GRAHAM

Simcoe, Ont. .. .....Feb. 15, 16
Nanticoke, Ont..... Feb. 17
Caledonia, Ont.. ..... " 18
Brantford, Ont. ..... .... " 20
Galt, Ont. .. .. ... .... .. . " 21
Kitchener, Ont. ..... .... " 22
West Montrose, Ont.....Feb. 23
Guelph, Ont. . ..... . . " 24
Brampton, Ont. .... ..... " 25
Toronto, Ont. ..... " 27
Markham, Ont. .. . ..... " 28
Stouffville, Ont.. .... .....Mar. 1

### BROTHER M. L. HERR

Big Sandy, Tenn..... .....Feb. 15
Memphis, Tenn. .. .. . . " 16
Mounds, Ill..... .... .... " 17
Thebes, Ill... ... .... ..Feb. 18, 19
Anna, Ill.. ..... .. .. " 20, 21
Marion, Ill.. ..... .... .....Feb. 22
Metropolis, Ill. ..... Feb, 23
White Ash, Ill..... ... " 24
Flora, Ill. .....Feb. 26, 27
Rinard, Ill... .....Feb.28, Mar. 1
Cisne, Ill.. .....Mar. 1, 2
Bellmont, Ill.....Mar. 3

### BROTHER G. S. KENDALL

Punta Gorda, Fla... ... ..Feb. 13
Avon Park, Fla..... . . . . " 15
Tampa, Fla..... .... Feb. 16, 17
Key West, Fla..... . .Feb. 20
Miami, Fla.....Feb. 22, 23
Delray,, Fla.....Feb. 24
Fort Lauderdale, Fla.....Feb. 25
Torry Island, Fla..... ... " 27
Lake Worth, Fla.....Mar. 2
Sanford, Fla. .... ..... " 4
Orlando, Fla. .. .. ..... " 6
Bartow, Fla. ..... " 8

### BROTHER S. MORTON

Stevens Point, Wis.....Feb. 15
Junction, Wis. ..... .... . " 16
Wausau, Wis.....Feb. 17, 18
Atwood, Wis. ..... . Feb. 20
Withee, Wis. .....Feb. 21, 22
Marshfield, Wis..... " 23, 24
Chili, Wis. .....Feb. 25
Osseo, Wis. ..... " 27
Fairchild, Wis..... " 28
Black River Falls, Wis. ...Mar. 1
Tomah, Wis.....Mar. 2, 3
Whalan, Minn.....Mar. 4

### BROTHER W. H. PICKERING

New Orleans, La. ....Feb. 13, 14
Bogalusa, La. ..... .Feb. 15
Lake Charles, La.....Feb. 16, 17
McNary, La. .....Feb. 18
Verda, La..... " 20
Kelly, La. ..... " 22
Shreveport, La. .....Feb. 23
Gladewater, Tex. ..... " 24
Big Sandy, Tex.....Feb. 26, 27
Rusk, Tex.....Feb 28
Clawson, Tex. .....Mar. 1
Houston, Tex.....Mar. 3-6

### BROTHER G. R. POLLOCK

Rockyford, Colo. .....Feb. 15
Pueblo, Colo..... " 16
Colorado Springs, Colo. " 17
Denver, Colo.....Feb. 19, 20
Silt, Colo. .....Feb. 22
Grand Junction, Colo..... " 23
Salt Lake City, Utah....Feb. 25
Pocatello, Ida. ..... " 27
Twin Falls, Ida..... " 28
Glens Ferry, Ida.....Mar. 2
Nampa, Ida..... " 3
Caldwell, Ida. ..... " 4

### BROTHER V. C. RICE

Gadsden, Ala.....Feb. 15
Boaz, Ala.....Feb. 16, 17
Walnut Grove, Ala..... " 18
Anniston, Ala. ..... " 20
Piedmont, Ala. ..... " 21
Pell City, Ala..... " 22
Riverside, Ala. .....Feb. 23
Lincoln, Ala..... " 24
Ashville, Ala. ..... " 25
Roanoke, Ala. ..... " 27
Montgomery, Ala.....Mar. 1
Selma, Ala.....Mar. 2, 3

### BROTHER C. ROBERTS

Charlottetown, P.E.I...Feb. 15-17
Amherst, N. S.....Feb. 18
Pictou, N. S.... ..... " 19
Stellarton, N. S..... " 20
North Sydney, N. S..... " 21
Sydney, N. S.....Feb. 22, 23
Edwardsville, N. S.....Feb. 24
Glace Bay, N. S.....Feb. 25, 27
Inverness, N. S.....Feb. 28
Brook Village, N. S.....Mar. 1
Mabou, N. S..... " 2
Port Hood, N. S..... " 3

### BROTHER R. L. ROBIE

Tonkawa, Okla. .....Feb. 14
Enid, Okla.....Feb. 16, 17
Minco, Okla... .....Feb. 18
Chickasha, Okla. ..... " 20
Washita, Okla. ..... .... " 21
Marlow, Okla.....Feb. 22, 23
Comanche, Okla.....Feb. 24, 25
Terral, Okla.....Feb. 26
Lawton, Okla.....Feb. 27, 28
Roosevelt, Okla.....Mar. 1
Hobart, Okla.....Mar. 2, 3
Thomas, Okla.....Mar. 4

### BROTHER O. L. SULLIVAN

Auburn, Ind. .....Feb. 14, 15
Garrett, Ind.....Feb. 16
Fort Wayne, Ind..... " 17
Muncie, Ind. .....Feb. 19, 20
Anderson, Ind. .....Feb. 21
Indianapolis, Ind.....Feb. 22, 23
Brazil, Ind.....Feb. 24
Bridgeton, Ind..... " 25
Terre Haute, Ind..... " 27
Sullivan, Ind..... " 28
Dugger, Ind.....Mar. 1, 2
Linton, Ind. ..... " 3, 4

### BROTHER W. J. THORN

McKeesport, Pa. .....Feb. 15
Buena Vista, Pa.. ..... " 16
Monessen, Pa.. ..... " 17
Brownsville, Pa..... " 18
Rices Landing, Pa. .... " 20
Point Marion, Pa... .Feb. 21, 22
Leckrone, Pa.....Feb. 23
Connellsville, Pa..... " 24
Greensburg, Pa. ..... " 25
Blairsville, Pa..... " 26
Vandergrift, Pa..... " 27
New Kensington, Pa.....Mar. 1

### BROTHER T. H. THORNTON

San Rafael, Cal.. .... .... Feb. 15
Petaluma, Cal. ..... " 16
Santa Rosa, Cal. ..... " 17
N. Vallejo, Cal... .... .. .. " 18
Oakland, Cal.... . Feb. 19, 20
San Francisco, Cal..... Feb. 22
Richmond, Cal.....Feb. 23
San Jose, Cal.....Feb. 24, 25
Santa Cruz, Cal. .....Feb. 27
Watsonville, Cal..... " 28
Paso Robles, Cal.....Mar. 1, 2
Atascadero, Cal.....Mar. 3

### BROTHER W. A. THRUTCHLEY

Toledo, Ohio ..... ..Feb. 15, 16
Fremont, Ohio . .... .....Feb. 17
Bellevue, Ohio ..... .... " 18
Tiffin, Ohio . .....Feb. 20, 21
Attica, Ohio ... .. .....Feb. 22
Upper Sandusky, Ohio.... " 23
Fostoria, Ohio .....Feb. 24
Findlay, Ohio. ..... " 25
Lima, Ohio .. ..... " 27
Van Wert, Ohio..... " 28
Defiance, Ohio .....Mar. 1
Bryan, Ohio..... " 2

### BROTHER S. H. TOUTJIAN

San Antonio, Tex... .Feb. 13, 14
Bandera, Tex.....Feb. 16
Tarpley, Tex..... ..... " 17
Kerrville, Tex. ..... " 20
Comfort, Tex..... ..... " 21
San Marcos, Tex.. ..... " 22
Austin, Tex.....Feb. 23, 24
Belton, Tex. .....Feb. 25
Temple, Tex. .... Feb. 27
Lampasas, Tex. ..... " 28
Bastrop, Tex.....Mar. 1
Houston, Tex.....Mar. 3-6

### BROTHER G. YOUNG

Midland, Ont. ... .....Feb. 15
Elmvale, Ont..... " 16
Barrie, Ont. ..... " 17
Toronto, Ont. ..... " 18
Camilla, Ont..... " 20
Wiarton, Ont..... " 22
Hepworth, Ont.....Feb. 23
Allenford, Ont. .....Feb. 24, 25
Owen Sound, Ont.....Feb. 27
Bognor, Ont..... " 28
Meaford, Ont.. .....Mar. 1, 2
Collingwood, Ont.....Mar. 3

### BROTHER L. F. ZINK

Indianola, Ia.....Feb. 15
Chariton, Ia..... " 16
Red Oak, Ia..... " 17
Glenwood, Ia..... " 18
Omaha, Neb.....Feb. 20, 21
Little Sioux, Ia.....Feb. 22
Sioux City, Ia.....Feb. 23, 24
Galva, Ia. .....Feb. 25
Cherokee, Ia.....Feb. 27, 28
Sutherland, Ia. .....Mar. 1
Superior, Ia.....Mar. 2, 3
Estherville, Ia..... .....Mar. 4

### Conventions to be Addressed by Brother Rutherford

Los Angeles, Calif., Feb. 12, 13: F. P. Sherman, 211½ N. Sichel St.
Oakland, Calif., Feb. 18-20: S. A. Willard, 5241 Shafter Ave.
San Antonio, Tex., Mar. 4: J. M. Kimport, 415 Live Oak St.
Houston, Tex., Mar. 3-6:.....J. Isaacs, Jr., 905 Thompson St.
New Orleans, La., Mar. 7:.....P. J. Losch, 919 Cherokee St.

"Watchman, What of the Night?"
The Morning Cometh, and a Night also" Isa. 21:11-12

VOL. XLII SEMI-MONTHLY No. 4

Anno Mundi 6049—February 15, 1921

## CONTENTS

VIEWS FROM THE WATCH TOWER ..... 51
Some Perspicacious Clergymen ..... 52
Journalistic Shortcomings ..... 53
Pyramids of Wealth ..... 54
SPIRITUAL FOOD ..... 55
EUROPEAN TOUR ..... 56
Jerusalem to Jaffa ..... 56
The Vale of Sharon ..... 57
Back to Egypt ..... 58
France and Switzerland ..... 59
JESUS ON THE CROSS ..... 60
Ignominy, Pain, Death ..... 60
The Finished Work ..... 61
THE LIVING CHRIST ..... 62
The Sentinels' False Witness ..... 62
"Go Disciple All Nations" ..... 63

*"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Habakkuk 2: 1.*

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24:33; Mark 13:29; Luke 21:25-31.

# THIS JOURNAL AND ITS SACRED MISSION

THIS journal is one of the prime factors or instruments in the system of Bible instruction, or "Seminary Extension", now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1884, "For the Promotion of Christian Knowledge". It not only serves as a class room where Bible students may meet in the study of the divine Word but also as a channel of communication through which they may be reached with announcements of the Society's conventions and of the coming of its traveling representatives, styled "Pilgrims', and refreshed with reports of its conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V. D. M.), which translated into English is *Minister of God's Word*. Our treatment of the International Sunday School Lessons is specially for the older Bible students and teachers. By some this feature is considered indispensable.

This journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated —redemption through the precious blood of "the man Christ Jesus, who gave himself a *ransom* [a corresponding price, a substitute] for all". (1 Peter 1:19; 1 Timothy 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Corinthians 3:11-15; 2 Peter 1:5-11) of the Word of God, its further mission is to "make all see what is the fellowship of the mystery which . . . has been hid in God, . . . to the intent that now might be made known by the church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed".—Ephesians 3:5 9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken - according to the divine wisdom granted unto us to understand his utterances. Its attitude is not dogmatic, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made to facilitate such testing.

## TO US THE SCRIPTURES CLEARLY TEACH

That the church is "the temple of the living God", peculiarly "his workmanship"; that its construction has been in progress throughout the gospel age—ever since Christ became the world's Redeemer and the Chief Corner Stone of his temple, through which, when finished, God's blessing shall come "to all people", and they find access to him.—1 Corinthians 3:16, 17; Ephesians 2:20-22; Genesis 28:14; Galatians 3:29.

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones", "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Revelation 15:5-8.

That the basis of hope, for the church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "a ransom for all," and will be "the true light which lighteth *every man that cometh into the world*", "in due time".—Hebrews 2:9; John 1:9; 1 Timothy 2:5, 6.

That the hope of the church is that she may be like her Lord, "see him as he is," be "partakers of the divine nature',' and share his glory as his joint-heir.—1 John 3:2; John 17:24; Romans 8:17; 2 Peter 1:4.

That the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next age.—Ephesians 4:12; Matthew 24:14; Revelation 1:6; 20:6.

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial kingdom, the restitution of all that was lost in Adam, to all the willing and obedient, at the hands their Redeemer and his glorified church, when all the wilfully wicked will be *destroyed*.—Acts 3:19-23; Isaiah 35.


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**WATCH TOWER BIBLE & TRACT SOCIETY**

**124 COLUMBIA HEIGHTS ¤ ¤ BROOKLYN, N.Y., U.S.A**

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PLEASE ADDRESS THE SOCIETY IN EVERY CASE.

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*(Foreign translations of this journal appear in several languages)*

***Editorial Committee:*** This journal is published under the supervision of an editorial committee, at least three of whom have read and approved as truth each and every article appearing in these columns. The names of the editorial committee are: J. F. RUTHERFORD, W. E. VAN AMBURGH, F. H. ROBISON, G. H. FISHER, E. W. BRENISEN.

***Terms to the Lord's Poor:*** All Bible students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied free if they send a postal card each May stating their case and requesting such provision. We are not only willing, but anxious, that all such be on our list continually and in touch with the Berean studies.

***Notice to Subscribers:*** We do not, as a rule, send a card of acknowledgment for a renewal or for a new subscription. Receipt and entry of renewal are indicated within a month by change in expiration date, as shown on wrapper label.

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## BROOKLYN CONVENTION

Arrangements are being made for a four-day convention to be held in Brooklyn May 19-22, inclusive. An auditorium with a capacity of 2,500 will be used for the entire convention. It is expected that many will attend from different parts of the United States, but it will particularly furnish an opportunity for friends in the Eastern and New England States to have a season of fellowshipping together and of the study of God's Word. We make this brief announcement now so that the friends may be making their plans to attend. A more detailed statement will appear later.

## HYMNS FOR APRIL

| | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Sunday | | | **3** | 289 | **10** | 229 | **17** | 279 | **24** | 6 |
| Monday | | | **4** | 277 | **11** | 150 | **18** | 299 | **25** | 331 |
| Tuesday | | | **5** | 181 | **12** | 2 | **19** | 174 | **26** | 250 |
| Wednesday | | | **6** | 13 | **13** | 122 | **20** | 136 | **27** | 198 |
| Thursday | | | **7** | 145 | **14** | 209 | **21** | 146 | **28** | 300 |
| Friday | **1** | 183 | **8** | 180 | **15** | 186 | **22** | 95 | **29** | 112 |
| Saturday | **2** | 257 | **9** | 134 | **16** | 25 | **23** | 160 | **30** | 8 |

## STUDIES IN THE SCRIPTURES

These STUDIES are recommended to students as veritable Bible keys, discussing topically every vital doctrine of the Bible. More than eleven million copies are in circulation, in nineteen languages. Two sizes are issued (in English only): the regular maroon cloth, gold stamped edition on dull finish paper (size 5"x7½"), and the maroon cloth pocket edition on thin paper (size 4"x6¼"); both sizes are printed from the same plates, the difference being in the margins; both sizes are provided with an appendix of catechistic questions for convenient class use. Both editions uniform in price.

SERIES I, *"The Divine Plan of the Ages,"* giving outline of the divine plan revealed in the Bible, relating to man's redemption and restitution: 350 pages, plus indexes and appendixes, 75c. Magazine edition 20c Also procurable in Arabic, Armenian, Dano-Norwegian, Finnish, French, German, Greek, Hollandish, Hungarian, Italian, Polish, Roumanian, Slovak, Spanish, Swedish, and Ukrainian; regular cloth style, price uniform with English.

SERIES II, *"The Time is at Hand,"* treats of the manner and time of the Lord's second coming, considering the Bible testimony on this subject: 333 pages, 75c. Obtainable in Dano-Norwegian, Finnish, German, Polish, and Swedish.

SERIES III, *"Thy Kingdom Come,"* considers prophecies which mark events connected with "the time of the end", the glorification of the church and the establishment of the Millennial kingdom; it also contains a chapter on the Great Pyramid of Egypt, showing its corroboration of certain Bible teachings: 380 pages, 75c. Furnished also in Dano-Norwegian, Finnish, German, Polish, and Swedish.

SERIES IV, *"The Battle of Armageddon,"* shows that the dissolution of the present order of things is in progress and that all of the human panaceas offered are valueless to avert the end predicted in the Bible. It contains a special and extended treatise on our Lord's great prophecy of Matthew 24 and also that of Zechariah 14:1-9: 656 pages, 85c. Also in Dano-Norwegian, Finnish, Greek, German, and Swedish.

SERIES V, *"The Atonement Between God and Man,"* treats an all important subject, the center around which all features of divine grace revolve. This topic deserves the most careful consideration on the part of all true Christians: 618 pages, 85c. Procurable likewise in Dano-Norwegian, Finnish, German, Greek, and Swedish.

SERIES VI, *"The New Creation,"* deals with the creative week (Genesis 1, 2), and with the church, God's new creation. It examines the personnel, organization, rites, ceremonies, obligations, and hopes appertaining to those called and accepted as members of the body of Christ: 730 pages, 85c. Supplied also in Dano-Norwegian, Finnish, German, and Swedish.

SERIES VII, *"The Finished Mystery,"* consists of a verse-by-verse explanation of the Bible books of Revelation, Song of Solomon, and Ezekiel: 608 pages, illustrated, $1.00 in cloth, 20c in magazine edition—latter treats Revelation and Ezekiel only.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLII FEBRUARY 15, 1921 No. 4

# VIEWS FROM THE WATCH TOWER

PERSONS who are constantly observing the crowds of our large cities are familiar with the fact that drunkenness is more prevalent than it was prior to the enactment of the so-called dry laws. Many of those who were responsible for lobbying through this law or who supported it doubtless did so on conscientious grounds. It is reasonable to suppose that many of those who labored for the prohibition amendment did so because they thought it would work for the general benefit of the people as a whole. No doubt it has had some good effect in spots, but such good effect is very negligible in large cities. A man whose name and face are familiar to many millions of American people said only a few days ago in New York that while one experiences certain restrictions in Great Britain in the buying of intoxicants there seem to be no restrictions at all in New York.

This whole subject of reforming people by laws is one which has many elaborate by-passages. For instance, it is commonly reported and believed in New York state that the stringent law against the possessing and carrying of weapons was framed with a view to extorting from arms manufacturers a large "ransom". The arms manufacturers were willing to produce only half the amount demanded, and, consequently, the bill was allowed to go through and become a law. Unscrupulous politicians sometimes find it quite profitable to frame threatening bills and have them bought off. None of these stringent laws have any perceptible effect upon the real conduct of those who desire to engage in illegitimate activities. The above mentioned weapons law only makes it difficult for individuals who may have real use for arms to procure them. It has no deterring effect whatever upon the professionally criminal class. The public continues to be shot in exactly the same manner as before the law existed. The same is true of the narcotics laws. They have almost no effect on the distribution and sale of narcotics to habitual users.

### ONE EFFECT OF DRY LAWS

An item from the New York *Herald* touching on the effect of the "dry" laws on the populace reads as follows:

"Cases of insanity from alcoholism have increased in the Cook County Psychopathic Hospital [Chicago] since prohibition went into effect, according to the quarterly report of Dr. James Whitney Hall.

"Dr. Hall reported an increase of 33 percent in alcoholic cases in December, 1920, over the last officially 'wet' December, and of 16 percent in November. A slight increase was noted in October over previous Octobers, while in September the increase was 30 percent."

It is not for the Lord's people to discourage any honest effort on the part of the world to better its conditions. But sympathy for any proper degree of right desire or right doing cannot blind them to the fact that much of these activities are inappropriately conducted by men who claim to be followers of Christ Jesus. Neither can it blind them to the fact that all human remedies are sure to fail, because Christ is not supreme. Those who name the name of Christ should know better than to expect God's blessing upon unauthorized and unanointed activities. The time for real reform with real power lies just ahead of us, beyond the time of trouble. "Without me ye can do nothing."—John 15:5.

Newspapers are constantly reporting that the Lord's Day Alliance, coöperating with the International Reform Bureau, which is said to serve as a connecting link between the Alliance and the Anti-Saloon League, is going to great lengths to force Congress to enact legislation intended to bring about a return of a strict observance of the Puritan Sabbath. This purpose has been very boldly proclaimed and it has a well organized lobby with which to swoop down upon Congress and browbeat it into doing its will, very much as the Anti-Saloon League browbeat that legislative body into passing the eighteenth amendment, and, later, the adoption of the Volstead Enforcement Act.

### PROMINENT ANTI-SABBATARIANS

No small amount of antagonism is observable against this proposed move to legislate holiness onto people. Some individual writing in the New York *Globe* remarks:

"In view of the Sunday question being brought up prominently again, I thought some might like to know how bygone authorities on religion and others viewed this question.

"St. Paul: 'One man esteemeth one day above another. Another esteemeth every day alike. Let every man be fully persuaded in his own mind. Let no man, therefore, judge you in meat or drink or in respect of a holy day or of the new moon or of Sabbath days.'

"St. Cyril: 'Jesus Christ hath redeemed thee—henceforth reject all observance of Sabbaths.'

"Luther: 'As regards the Sabbath or Sunday, there is no necessity for keeping it. St. Paul and the apostles after the gospel began to be preached and spread over the world, clearly relieved the people from the observance of the Sabbath.'

"Melanchthon: 'The Scriptures allow that the observance of the Sabbath has now become void, for it teaches that the Mosaic ceremonies are not needful after the revelation of the gospel. The observance neither of the Sabbath nor of any other day is necessary.'

"Erasmus: 'It is meet, therefore, that the keeping of the Sabbath day give place to the community and profit of man.'

"Archbishop Cranmer: 'The Jews were commanded to keep the Sabbath day, but we Christians are not bound to such commandments of Moses's law.'

"Justin Martyr: 'You, because you are idle for one day, suppose you are pious. Our God is not pleased with such observances. You see the heavens are not idle nor do they observe the Sabbath.'

"Bishop Warburton: 'The observance of the Sabbath is no more a natural duty than circumcision.'

"Cardinal Gibbons: 'Read the Bible from Genesis to Revelation and you will not find a single line authorizing the sanctification of Sunday as a Sabbath.'

"The Rev. James Freeman Clarke: 'Scholars are now generally agreed that the Sabbath obligation was not transferred by Christ or his apostles to the first day; that there is not in the Christian Scriptures a single command to keep the Sabbath in any form or on any day.'

"Alexander Campbell: 'There is no precept or command in the New Testament to compel by civil law any man who is not a Christian to pay regard to the Lord's Day. It is without authority of Christian religion.'

"I wonder where our shining reformers get their authority from—certainly not from the above. Lack of space keeps me from quoting lots of others in the same strain."

### SOME PERSPICACIOUS CLERGYMEN

The ministers of Columbus, Ohio, seem to have a faculty for seeing clearly upon this question, as they did also upon the League of Nations question. One paper reports them as follows:

"Columbus ministers not only are not in sympathy with the agitation for the passing of a set of rigorous Sunday blue laws in America, but on the other hand, are generally firmly opposed to the proposition, [as] a symposium of opinions gathered from local pastors of various denominations shows. Statements obtained from different ministers here Wednesday are marked by the practically unanimous declaration that clergymen and church-goers have nothing to do with the scheme and that an organization of non-church-going propagandists is behind the project, the purpose of which is branded by some as 'a sinister one'.

" 'This agitation is started by a company of propagandists who intend to put through the various state legislatures laws to weaken the existing set of statutes in the various states,' said Rev. W. M. Hindman, pastor of Northminister Presbyterian church. 'The movement is not on the part of church people at all. We have in Ohio a Lord's Day Alliance, the board of directors of which is composed of such men as Bishop Anderson of Cincinnati, President W. O. Thompson of Ohio State University, Bishop Theodore Irving Reese, and others. I have investigated the matter myself and know that no action has even been considered by this society for the enacting of any so-called blue laws. It will come out that no church people are behind the scheme, but a crowd of agitators whose identity is yet to be disclosed, and whose purpose must be to reflect upon the religious organizations to which the project has been attributed.'

"Practically reiterating Dr. Hindman's beliefs, Rev. Joseph Taylor Britan, pastor of Central Presbyterian church, declared that a sinister motive inspired the organization responsible for the recent propaganda. 'The real source of the thing has not yet been exposed in the press,' he declared, 'but the truth will show that ministers and churchmen have nothing to do with the idea.'

"Other ministers who were questioned, while not emphasizing the work of the body of propagandists so strongly, invariably announced themselves as opposed to the ideas involved in the blue law plans. 'It would be a violation of the first amendment of the constitution,' stated Rev. E. L. Rexford, pastor of All Souls church, 'to enact such laws. Congress and state legislatures have not the power to make laws regulating religious matters and such a set of statutes would violate the civil rights granted citizens by the constitution. I do not believe in it at all, and am glad to find it so generally rejected by the clergy.' "

### "PRESENT DAY VIEWS"

The Rev. Frank E. R. Miller, Pastor of the First Baptist Church in Chicago, recently created a furore in church circles when he tendered his resignation on account of the faultiness of churchdom. Just after resignation he was reported by the Chicago *Herald and Examiner* as saying:

"It is with me a firm conviction that the present generation of churchdom is almost comparable to hypocrisy. I have taken pains to prove that in the series of articles I have written for *The Herald and Examiner*.

"One special point that has attracted my attention is the shortage of $7,000,000 this year on the collections of the $150,000,000 world work program that had been subscribed. Why is this laxness?

"Fifteen of our most prominent ministers wrote on the interchurch world movement. Already five of them have resigned from the ministry.

"Even the Rev. Philip Yarrow, one of the most prominent of Chicago ministers, has seen the light and resigned. Churchdom has undergone a terrible change. When I learned the present day view was different from mine I decided to quit."

"The present day view" with which Mr. Miller finds himself at variance is very well headed up in a new system of church management which is reported by the New York *Evening Journal*:

"A business manager for the church is the next step in the evolution of religious institutions, in the opinion of several Chicago preachers.

"This will be no experiment. One Chicago church has had a business manager two years and has gained 500 per cent in membership during that time.

"Now churchmen say this is the solution for the 'slipping church.' Soul saving will be a business enterprise in the future. The business director will pilot all the activities, with the exception of preparing and delivering sermons under the new plan.

"Business methods will swing the church into the club house category, and it will be open every day in the week, instead of one. The occasional bean supper and the semi-annual bazaar will be converted into year-around activities, with dancing and singing and athletics. There will be libraries and reading rooms and gymnasiums and swimming pools and class rooms in the church of the future that has a business manager."

" 'That is the solution to the city church problem,' said Bishop Samuel Fellows, of the Reformed Episcopalian Church. 'The church must keep pace with the community and must serve the wants of that community or it has no excuse for existing.

" 'The church must become a place to which people will turn for social activities and recreation. The business manager relieves the pastor of everything excepting preparing and delivering sermons, and there will be no excuse under this plan for poor sermons.'

"Bishop Thomas B. Nicholson, of the Methodist Episcopal Church, said he is much interested in the plan."

### HOMES AND MOVING PICTURES

One publication, after giving some trenchant words concerning the condition of the churches, offers the following comments on homes:

"Our homes have ceased to be our social centers: we look to amiable women's clubs to supply these. Children go out o'night to the companionship of 'uplifters', foster mothers who are too busy to have children of their own. Instead of the family sitting room being the hub of the children's life, it is a mere adjunct to the home eating and lodging rooms. One reason why our houses are being built smaller is that we use them less. They are, so to speak, our domestic lockers. We keep our spare clothing there, and do our dressing there, but in reality millions live at the show and the chop suey joints. There are multitudes of people in the United States who see moving pictures every day; hundreds and hundreds of working girls and school children who see moving pictures every noon and night. There are literally millions of children in our great centers who know nothing of love, work, home life, business, politics, nature, or indeed anything else, save what the movies have to tell them; and even in this boastful age there will no one arise to say that the movie is a safe or even a decent teacher."

The craze for moving pictures has doubtless swept the large majority of the inhabitants of Christendom, particularly of this country and of Great Britain, from their moorings. This craze is educating the young of these two powerful countries in crime and conjugal infidelity. Mrs. Ellen A. O'Grady, fifth deputy police commissioner of New York City, recently gave testimony on this point, saying:

"Since moving pictures were introduced juvenile delinquency has increased to an alarming extent."

"Seventeen years ago, when I first came into this work, it was the exceptional thing to see a little girl, say from twelve to sixteen years old, ruined. Now it is the rule.

"Do you want to know the reason? It is the moving picture. Children are thinking lust all the time, and they get it from the pictures. If you do not believe me, listen to this list of pictures which are being shown in the theatres of the city tonight and which children are attending and—absorbing."

We hesitate to publish the list of motion picture plays referred to, because it seems out of place in these columns and also because anyone who is out of doors is already abundantly familiar with them from seeing the bill-boards.

### JOURNALISTIC SHORTCOMINGS

After showing that the people of Christendom have been taught to delight in the artificial things, that they talk and write in syncopated style, that they eat out of tins and depend on bakers' shelves, that their hospitality is made at delicatessen stores, etc., the review proceeds with a word concerning the newspapers:

"Our newspapers have degenerated into printed movies instead of the public forums they used to be. The editor is now a judge of scenarios instead of a thoughtful publicist. News is measured by its 'peps' and not by its informative value. Reporters are fiction artists with a fine disregard for the usual responsibilities. Many serious-minded critics are deprecating the colored comic supplements with their asinine brutality and drivel; let them be patient, the daily issues of the newspapers will soon render the comic supplements tame and they will die of neglect. In the past five years we have seen our inland newspapers abdicate their journalistic positions altogether and become flaring signboards for a volume of advertising that has become a burden on the merchant and the public, causing the death of the editorial side of journalism by fatty degeneration of the business office coffers. Thousands of acres of trees are daily slaughtered that flaring advertising sheets, with a modicum of telegraphic news, may be littered about the streets of hundreds of cities. And the newspaper, once a real necessity and now surviving mainly as a habit, has come to a place where it is all but universally distrusted. Newspaper men agree themselves that one of the outstanding characteristics of the times is the people's distrust of News. News is now a manufactured product and the quality has steadily deteriorated. Here too, in this formerly most potent field, the warning Hand has been raised —'Thus Far, and No Farther!'"

Professor Ward, of the Union Theological Seminary, was recently reported as telling the church league that "to his personal knowledge" the moneyed powers are making an organized effort to control the churches of the country. He says the campaign started after the Interchurch World Movement had published a report criticizing the conduct of the steel magnates at the time of the steel strike. Possibly the steel interests think it wise to take steps to forestall a repetition of such an awkward occurrence.

Professor Ward is of the opinion that "the financial gentlemen have succeeded splendidly in controlling the newspapers", and are now trying to control the pulpit. If a preacher shows any degree of outspokenness or disposition to independence he is formally warned, Professor Ward says, by some purse potentate in his congregation or in his community.

The truth of these observations cannot be honestly denied. But there is some compensation in extreme measures. The public has come to the point of general belief, if not of absolute conviction, that the newspapers are undependable as purveyors of fact. This impression of itself weakens the effect of any statement made by the press. It is like the boy who shouted, "Wolf, wolf," when there was no wolf, and who was unable to stimulate credence in his message when he had a genuine one to tell. The same thing holds good of the pulpit. If ministers are subsidized by plutocracy, or to the extent that they are subsidized or influenced, their power for good declines. Is anyone so blind that he cannot see the decline of this power?

### SUNDAY SCHOOLS AND GOVERNMENT

Some careful observer, seeing this decline of church and Sunday school power for good, sounds a note of warning. Such is a statement by the Philadelphia *North American*, which frankly advocates the support of Sunday schools and Bible classes as an insurance of safe and stable government:

"Religion is essential to sound popular government, and this is notably true of the Christian religion, for Christ stands out against the background of history as the foremost of all teachers of popular rule. The Sunday School is the most powerful organized agency for the cultivation and dissemination of religion. It therefore follows that the relation between this institution and the institution of government is one which cannot be allowed to sag unless we are willing to base all experiments in freedom on a new platform.

"In dealing with this subject we do not pretend to approach it from the standpoint of theology, but simply from the human side, as involving the moral duties and responsibilities of the average person."

"The fact remains, after all criticism is exhausted, that the spiritual development of the individual is our strongest

line of defense, and that whatever contributes to this upbuilding is to be regarded as fundamentally necessary."

"Morality is morality, whatever the banner under which it be taught. And it stands to reason that those millions who fail to receive such moral guidance as is given in the Sunday school suffer a lack which not only imperils their own personal development and welfare, but at the same time militates against the welfare of the nation as a whole."

### PYRAMIDS OF WEALTH

The editor who penned that article knew that it would be acceptable to the financial interests before whom as God, most people bow. The grip which wealth has upon this country in particular, and upon Christendom in general, is shown by a recent report of vast fiduciary interests controlled by American families. We quote from the New York *American*:

"Fifty families in the United States control more than $100,000,000 each, one hundred families control over $50,000,000 each, and five hundred families control more than $10,000,000 each.

"John D. Rockefeller's estate is now up to $3,000,000,000.

"Five billion dollars of wealth in the United States has been handed down to heirs, many of whom were incompetents, in the last fifteen years.

"Two hundred persons in the United States control $15,000,000,000; in France the same amount is controlled by four hundred and eighty times that number of persons, or 96,000.

"Industrially, the United States is becoming dynastic. There is a veritable dynasty in each important industrial structure, some of which are:

"Sixty percent of the Tobacco Trust wealth is in the hands of ten families.

"Twelve families, with the Rockefeller family away in the lead, control 50 percent of the oil industry.

"The railroads of the country are controlled by one-third of the stockholders.

"One and five-tenths of the stockholders in the Steel Trust possess 51 percent of the stock.

"Two families control 51 percent of the stocks in the Harvester interests.

"These startling figures on the concentration of wealth in the United States were obtained from Henry H. Klein, Deputy Commissioner of Accounts of New York City, a deep student of economic affairs. He has spent ten years collecting concrete facts on the pyramiding of American wealth.

"Klein had read the recent statement of George P. Hampton, managing director of the Farmers' National Council, that thirty-three individuals own 2 percent of the entire American national wealth. He estimated this 2 percent at about $1,837,000,000. Hampton gave no names, but the following lists of individuals and estates and their vast holdings, checked up to a recent date, was given last night by Mr. Klein:

"J. D. and William Rockefeller, $3,000,000,000 to $5,000,000,000; Pratt family, $400,000,000; Harkness family, $400,000,000; Carnegie family, $300,000,000; Weyerhauser estate, $300,000,000.

"The Vanderbilts, $300,000,000; the Astors, $300,000,000.

"Payne Whitney family, $200,000,000; Frick estate, $150,000,000; the Goelets, $100,000,000.

"J. J. Hill estate, $100,000,000; Hetty Green estate, $100,000,000; Field estate, $100,000,000; Harrimans, $100,000,000; Morgans, $150,000,000 to $200,000,000.

"Flagler estate, $100,000,000; Anthony Brady estate, $100,000,000; Goulds, $100,000,000; Wideners, $80,000,000; George Farr Baker, $80,000,000.

"Stillmans, $60,000,000; Isaac Stevenson, $70,000,000; Kennedy-Todd group, $75,000,000.

"Sage estate, $60,000,000; Blair estate, $50,000,000; Rhinelanders, $50,000,000; Rogers family, $50,000,000; Archbold estate, $50,000,000.

"Mills estate, $50,000,000; Daniel Reid estate, $50,000,000; Plant estate, $50,000,000; Searles estate, $40,000,000.

"Armours, $100,000,000; Swifts, $100,000,000; Morrises, $50,000,000; I. C. James family, $60,000,000; Cleveland Dodge, $60,000,000; Pullman estate, $50,000,000."

"Klein's list, which is several pages long, does not go below the ten million dollar class.

"He has compiled these figures and data on those 'who own America' to point out the danger of the concentration of wealth in the United States and the evils of tax exempt securities, which are heavily held by the big estates, and in advocacy of a Constitutional amendment for the limitation of private fortunes.

"Klein pointed out that most of the Rockefeller institutions are supported by wealth invested in tax exempt securities.

" 'And,' he added, 'they haven't spent what they have saved in taxation'."

### "KEPT US OUT OF THE LEAGUE"

Is it any wonder in the face of these facts that financial interests can and do control the policies of nations, can force them into war, or into leagues which yield no advantage but to the commercial princes? The present chief executive of this country was elected on the sole issue, "He kept us out of war". Hardly had the words of his oath of office died until this country was plunged into the world conflict. The present president-elect was chosen on the sole issue, "He kept us out of the League". And experience shows with what ease the international oligarchy can bring this country into the League, under whatever name, as soon as the new president is in office. The newspapers are already propagandizing the public with specious suggestions concerning the unavoidability of such a course and with tearful remarks as to their resignedness to such a "fate". One old-time politician, with mingled honesty and wit, explained: "A political platform, like the platform of a railway station, is to get in on, and not to ride on".

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"Now Adam, dazzled, ill at ease,
Inspects the copper-colored skies;
Ringed with the roar of strange machineries,
He thinks of Paradise.

"Yes, this is better. Here, at least,
Is speed and vigor, not the old
Languor of Eden and the lukewarm beast—
Here life is hot and cold!

"Released for action, Adam is
God in these swift complexities;
He laughs and leaps from cliff to precipice,
Lurches through toppling seas.

"New grain is always his to thresh,
Through him all energy is hurled;
He rides triumphant on the tides of flesh,
Pride of a gaping world.

"Yet Adam, hero of all he sees,
Remains untamed, unreconciled
And, in the midst of swaggering victories,
Turns like a wayward child.

"Hungers for all he spurned, and shrinks
From clamor and the applauding cries;
Lost in a storm of dreams, he sinks,
Remembering Paradise."

# SPIRITUAL FOOD

IT IS just as essential for the new creature while in course of development to have food as it is for a human being to have food. The food for the new creature is the Word of God; and to grow, one must have both the Word and the spirit of the Word. The Lord himself is the interpreter and makes it plain in his own due time.

It pleased the Lord Jesus at his second appearing, in harmony with the divine arrangement, to appoint one as a wise and faithful servant to provide meat for the household of faith in due season. This provision was made by the publication of the STUDIES IN THE SCRIPTURES and THE WATCH TOWER. The classes of Bible students that have adhered to the Berean studies have profited more than those who have pursued the course of independent Bible study. It is true that they have found some mistakes in each and every one of the volumes. This should be expected, because the writer was not perfect. It is likewise true that there are mistakes in the Bible which men have discovered from time to time, because the agencies which have been used for its publication were imperfect.

The new creation must be walking in the light, and as they walk in the light they should expect to have fulfilled to them the promise of the Lord: "The path of the just is as the shining light, that shineth more and more unto the perfect day". (Proverbs 4:18) But such an one will be able, with his increased vision of the divine plan, to have a deeper appreciation of what is written in the STUDIES IN THE SCRIPTURES and to digest more fully that which is there written. There is no one in present truth but will find it profitable to read and reread the volumes of STUDIES IN THE SCRIPTURES. Likewise we believe that the church will find it profitable to study carefully each issue of THE WATCH TOWER.

The editors of THE WATCH TOWER do not claim to be perfect, of course; but if the work in which we are engaged is the Lord's work—and we feel sure it is—then we should expect the Lord to direct; and if some mistakes are made, which of course will be the case, he will overrule these to the good of all who have the right condition of heart. Remembering that the battle ground of the new creature is in the mind, that it is the mind which must be transformed and sanctified, and that this sanctification comes by the word of truth, we urge the dear brethren everywhere to apply themselves with diligence to the study of God's Word in the light of the explanation that he has given to the church through the publications above mentioned.

### HEAVENLY MANNA

It has come to our attention that some of the dear friends have a misconception of the purpose of the DAILY HEAVENLY MANNA, how it came into existence and its use. For the benefit of such we here say that Brother Russell did not compile this book, nor did he select the texts. By reference to the title page it will be seen that these texts were selected by another and that the comments placed under each text were culled from the writings of Brother Russell. Furthermore, the MANNA was not published by Brother Russell with the view of using it for the prayer meetings. That was an afterthought. Several years after the MANNA had been in use it was suggested that the text for each Thursday morning be used for the week text and as the text for the prayer meeting on the Wednesday night following. This was done.

Some of the dear friends have conceived the thought that because other texts have been suggested for the prayer meetings this is an abandonment of the MANNA. However, such is not the fact. At the Bethel Home the HEAVENLY MANNA text and comment are used every morning, as formerly, and we strongly urge the brethren everywhere that in their homes, with their families or privately, they daily use the HEAVENLY MANNA, and keep in mind the text and the comment.

It was thought that some other texts in the Bible might be considered with profit. It has been the custom for many years to have a year text; and since the text for 1921 has particular reference to Jehovah and the work of his hands, it was thought well to have prayer meeting texts each week that would especially magnify Jehovah. If one will take the calendar for 1921 and go through it carefully, he will see that the texts selected keep in the forefront Jehovah, the great God of the universe. What could be more helpful to the church than to keep in mind that he is the great God, that he is the perfect One who is working in us to will and to do his good pleasure, and who is transforming the members of the body that they may be made meet for his use in his kingdom! How is this process of transforming carried on? The Apostle gives us the thought when he says: "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord". (2 Corinthians 3:18) In commenting upon this text, THE WATCH TOWER in 1905 explained that the church now is beholding in God's Word his character and that of the Lord Jesus, and that this Word reflects as a mirror the glory and grandeur of Jehovah's character. In proportion as we, the church, appreciate and copy this character, in that same proportion the transforming process continues and we grow more and more like our Lord. What greater benefit, then, could result to us than being transformed into his likeness; and what better thing could we do than to behold his glory as mirrored in his Word; and what part of his Word could have a more sanctifying influence than a study of the character of Jehovah?

Having in mind that we must triumph by his grace and power and not of our own strength, it seems that no study could be more beneficial than the study of Jehovah's character. Thus studying, we ascertain his will concerning us; and as we strive to keep and do that will our Lord strengthens us.

It is not obligatory upon any one to use the calendar texts for the prayer meeting who does not wish to do so,

but many of the friends expressed a desire to consider some other texts aside from those set forth in the MANNA, for the reason that those texts had been gone over time and time again and that those friends believed that they would be pleased to feed upon some other portion of the precious Word of God. It is our opinion that if the dear friends will study the text and at the testimony meetings strive in their testimonies to magnify the greatness of Jehovah, they will thereby keep their own minds fixed upon the Lord and enable others who associate with them to keep their minds upon the Lord; and he who keeps his mind filled with the precious things of God, particularly concerning the holiness of Jehovah, the beauty and grandeur of his character, will be better enabled to withstand the assaults of the enemy and will keep himself more nearly in the proper attitude to be a coworker with God in the transforming process that is going on within.

# EUROPEAN TOUR

[CONCLUDED]

A VIEW of the hills of Judea, particularly those surrounding Jerusalem, gives one a keener appreciation of the words of the Psalmist. David was surrounded by enemies who were continuously making war against him and often, of course, attacked him when least expected. He was a valiant warrior and won many victories; but for all of his victories he gave glory to the Lord. It has been said that Judea is impregnable, but such is hardly true, because it has been taken on many occasions. This hilly country, however, furnishes a great barrier to an invading army; but when the defenders were negligent, Judea was quickly penetrated. Is not that exactly the state in which the Christian finds himself? He must be on the alert, active and vigilant, to ward off the attacks of the world, the flesh, and the adversary.

The Psalmist says: "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever". (Psalm 125:2) As the mountains round about Jerusalem furnished a sure shield of defense against invaders, provided the defenders were always on the alert and vigilant, trusting in the Lord, so the Lord is round about his people, shielding and protecting them, as long as they look to him for strength. This suggests that a time would come when the light of truth would shine so brightly that God would be a special protection to his people who would heed his plain teaching, from that time forward. If one be in Christ Jesus and dwell there and the Word dwell in him, he therefore dwells in the impregnable fortress, because Jehovah is surrounding him with his strength. But should he become negligent, an attack might prove disastrous to him.

### JERUSALEM TO JAFFA

The journey from Jerusalem to Jaffa was made by automobile. Immediately after leaving Jerusalem we were in the hills of Judea, the sides of which are very steep and often precipitous. In recent years the road leading to the west has been cut out of the mountain side, many places overlooking a deep canyon. There are many sharp curves in the road and one gets a good view of these narrow valleys below. While the Scriptures indicate that at one time these hills were fruitful, they have long been stripped of their forests. Occasionally, however, on a hillside and in the valleys are found olive and pomegranate trees and small vineyards, affording very pleasant scenes.

Naturally this country is one of ambush, where a small army is easily concealed and where a large army has no room for operations. For this reason a small army could often repulse one of greater numbers. The defenders of the Holy City had a splendid opportunity to withstand the assault of enemies from the west; but the conditions required them to be nimble, quick, sure and swift of foot, with ability to leap over the rocks and natural fortresses, which means they evidently employed in making a defense.

David fought many battles in these hills. In the eighteenth Psalm he seems to refer to some of these, saying: "By thee I have run through a troop; and by my God have I leaped over a wall.... It is God that girdeth me with strength, and maketh my way perfect. He maketh my feet like hinds' feet, and setteth me upon my high places. He teacheth my hands to war, so that a bow of steel is broken by mine arms. Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness hath made me great."—Psalm 18: 29 - 35.

Thus we have a picture of the warfare of the new creature. If quick to hear and swift to act, then God who guards us with his strength will make our ways perfect and set our feet on the solid foundation and not permit them to slip.

### NATURAL FORTRESSES OF JUDEA

These hills of Judea furnished a natural fortress for the defenders and David used these natural places to picture the condition of those who rely upon the Lord, saying: "The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower. I will call upon the Lord, who is worthy to be praised: so shall I be saved from mine enemies." (Psalm 18:2, 3) From the natural viewpoint Judea was not impregnable, except when her people relied absolutely upon the Lord. The church is impregnable only because she is in charge of the invincible Jehovah and is led by her Captain, the great King of kings and Lord of lords.

Flocks of sheep and goats feed along these narrow valleys; but it is to be observed that the shepherd always goes before them. When they come to a watering place the flocks are mixed and one might wonder how they would be properly divided later. But it is easily seen when the shepherds take different positions on the hillsides and utter their own peculiar calls. Their flocks obey and are gathered to the proper place. Evidently this has been the habit and custom for many centuries, and was in all probability used as an illustration by the Good Shepherd when he said: "When he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice, and a stranger will they not follow, but will flee from him; for they know not the voice of strangers. I am the good shepherd, and know my sheep, and am known of mine." —John 10: 4, 5, 14.

The flocks are not numerous now, because the pasturage is scarce. There must have been a time when the hills and valleys swarmed with flocks; and the Lord has promised that that time shall return. It is interesting to note, then, that we have reached that period in the development of the Lord's plan which marks the beginning of his returning favor to Israel, and ere long his promise shall be fulfilled even unto this land that is now desolate. "Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger for ever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the Lord. Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion."—Jeremiah 3: 12 - 14.

As we sped rapidly down the western slope of the higher mountainous country, we were soon in the foothills, marking the place where Samson lived and operated. It was in this vicinity of Judea that he caught the three hundred foxes, tied to their tails certain combustible materials, set them on fire and sent them into the standing wheatfields of the Philistines and thus destroyed them. A great deal of the history of Palestine was made in the hills of Judea, and therefore they hold much interest to Bible students and furnish many apt illustrations for the benefit of the Christian.

### THE VALE OF SHARON

Emerging from the hill country, there lay before us a beautiful plain, sometimes called a valley. This land is chiefly level, but diversified in places by low hills. It is the southern portion of the plain or valley of Sharon, extending from a point about seven miles south of Jaffa along the Mediterranean coast northward to the region of Mount Carmel. It is an open country, about fifty miler long and on an average of ten or twelve miles in width. The soil is rich and gives evidence of being very productive. Here are grown grain and fruits, besides furnishing good pasture for live stock. The land produces wonderful oranges, lemons, pomegranates, and grapes.

During the World War the military authorities built a standard gauge railway from the southern border of Egypt along the Mediterranean northward to Haifa; and this road is intersected at the town of Ludd by another line built from Jaffa to Jerusalem on the bed of the old narrow gauge road. Ludd is situated in a very historic spot in the very vicinity of the ancient city of Lod, mentioned in 1 Chronicles 8: 12 and Nehemiah 11: 35, the region then having been known as "the valley of craftsmen". In this particular vicinity are large groves of olive trees.

In the days of the apostles this place was called Lydda, where dwelt some Christians. St. Peter found a man there by the name of Æneas, who had been eight years sick with the palsy. He healed him. "And all that dwelt at Lydda and Sharon saw him, and turned to the Lord." The fame of this man's restoration shortly reached Jaffa, only a few miles away, where dwelt Dorcas, who was a good woman. Dorcas died. Other Christians sent at once for Peter, who came down and found many standing by weeping, because Dorcas was no more with them. Then Peter raised Dorcas from the dead.—Acts 9: 33 - 13.

In this fertile land are located a number of Jewish colonies, including Richon-le-Zion, which is said to support one of the largest wine cellars in the world, the wine being made from the vineyards thereabout.

### THE CITY OF JAFFA

After many mishaps with our Ford car and much delay incident thereto, we arrived in the night time at Jaffa, a seaport town situated at the edge of the plain of Sharon. This is one of the ancient towns of Palestine. It is beautifully located; although the streets are not very inviting. At one time it was a very important port, but at present it has no landing pier. In the time of Solomon it is understood that a harbor was here constructed and here Hiram, king of Tyre, brought the cedars of Lebanon which were used in building the temple at Jerusalem. It was at this point where Jonah took ship when he was sent by the Lord to Nineveh; and, as "explained" by our Arabian guide, "near this place is where Jonah swallowed the whale". It was here also, resting on the roof of the house of Simon the tanner, that St. Peter received a vision directing him to take the message to Cornelius, marking the beginning of the proclamation of the gospel to the Gentiles.

There is much evidence about Jaffa testifying to the fulfillment of the prophecies concerning the Jews' return to Palestine to rebuild the land. As an example of this we noted the colony named Tell Aviv, situated at the border of Jaffa. The construction of the houses here is modern; the streets are wide; the people are enterprising and look after the welfare of those who become members of the colony. They have schools and gymnasiums; and at the time of our visit were constructing a public bath-house. The builders of this

bath-house included both men and girls, who were carrying stones and mortar for that purpose. A number of houses were in course of construction in this colony. They are being built of first-class material — stone, cement, cement blocks, with tile roofs. Most of these houses are being constructed on the apartment plan, with four rooms and a private bath for each apartment, tile floors on the porches, airy and light, well ventilated, and in every respect inviting and pleasing to the eye.

### THRIVING AGRICULTURAL INDUSTRIES

It was our privilege one day while in Jaffa to attend an agricultural fair. The Jewish farmers took great delight in exhibiting their products—various kinds of fine oranges, lemons, sugar cane, honey, wines and other grape products, cheese, chickens and other farm fowls—all giving evidence of the sincere earnestness with which the Jews are taking hold of rebuilding Palestine.

In the vicinity of Jaffa are some thriving agricultural colonies, among which is Petah Tikweh. This colony is well organized and operated in a systematic manner, and contains some of the most flourishing orange groves, which produce wonderful fruit. The officers in charge of this colony took pleasure in showing us about and explaining the operation of the colony, and desired to have their greetings sent to their American countrymen, assuring them that they are building up Palestine. This colony is situated in the beautiful plain of Sharon. The climate here is the most delightful in the world. It is indeed a pleasant place in which to dwell. God's prophet, Isaiah, used this beautiful land to illustrate the times of restoration, which are now just beginning. Looking down to the time when God's blessings will be upon the whole world, the prophet wrote in this happy strain: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God."—Isaiah 35: 1, 2.

### CARMEL AND HAIFA

Mount Carmel is well known as a beautiful, inviting promontory, stretching from Samaria toward the sea. Its glory is extolled in the Scriptures and Bible students for many centuries have viewed it with the keenest interest. The north side of the mountain contains some very magnificent orange groves, producing splendid fruit; and at its base near the sea are date groves. Nearby is Haifa, which bids fair to become the leading seaport of Palestine because of its deep water near the shore. Many Jews are now in Haifa and are rebuilding it. It is the terminus of the railway running from the southern border northward. From Haifa to Tiberias, by way of Nazareth, there is a splendid military road in course of construction and now about completed. Two hundred fifty men and girls are employed in the construction of this road. They are enthusiastic in their work and seem to appreciate the fact that they are building up their own country.

The most flourishing colonies in Palestine are those near the sea of Galilee and the upper Jordan, which is a very fertile country. There is a greater number of Jews in this vicinity than in any other part of Palestine. This country is of peculiar interest to the Christian, because it is the place where the Lord Jesus spent the greater portion of his earthly existence. The means employed for irrigating the land in this vicinity is wells. At almost any point water may be had by drilling from twenty to eighty feet in depth. Wind mills and also a few gasoline engines are employed for pumping the water and distributing it over the fields.

Great flocks and herds of sheep, goats and cattle are to be seen in this part of the land. Here also many houses are in course of construction and a great number of trees are being planted. These include the olive, eucalyptus, orange and lemon. This part of Palestine also produces splendid wheat; and with more intensive cultivation a great quantity will be raised. The employment of modern farm machinery is needed; and doubtless some will be installed shortly. So much has been written about Galilee and the towns in its vicinity that description here would be superfluous. Suffice it to say that this reconstruction in that locality is substantially progressing and the work is being done by Jews who have come from Russia and various parts of Europe and America; and as the prophets foretold, they have come back to build their homeland, where they shall dwell in peace and happiness and none shall prevent them. As the visitor looks about he is more thoroughly convinced that we are in the time of fulfillment of the prophecies concerning the return of the Jews to Palestine, corroborating the prophetic words of the great Master that we are at the end of the world, that the times of restitution are here, and that, therefore, millions now living will never die.

### BACK TO EGYPT

One of the chief purposes of our visit to Palestine and Egypt, of course, was to give a witness to the truth. Arrangements had been made for a public meeting at the American Cosmograph, Cairo, which is a splendid auditorium. The meeting was well advertised in the newspapers and on Sunday morning, October 24, a good sized and very attentive audience listened to the lecture: "Millions Now Living Will Never Die". More than three hundred forty of the audience left their names and addresses, desiring literature upon the subject. Many remained behind to ask questions. Some of these were professed Christians and some Mohammedans. In the course of the lecture reference was made to the return of Abraham, Isaac, Jacob, Moses and the prophets, and God's purpose to use them specially, as indicated by the Apostle Paul. After the meeting, a very earnest young man, a Mohammedan, approached the speaker and with a sad countenance remarked: "You spoke of Abraham and the prophets, but you said nothing about Mohammed. He was a prophet. Is not there

something for him in God's great arrangement?" Not wishing to offend the young man, but rather to enlist his interest in the study of the Bible, the answer was given thus: 'St. Paul, after mentioning several honored ones of the Lord, adds "and all the prophets". You may be quite sure if Mohammed was one of the prophets the Lord will have some good place for him.' This was quite true, of course, and seemed to satisfy the young man and he went away, glad to know that God would have something even for Mohammed.

There are many earnest people in Egypt and here one meets people from various parts of the world. Many Syrians reside there and some of these are quite earnest Christians. A visit was had with a distinguished doctor who is in the military service of the British government — a native of Damascus, who spends the greater portion of his time in Cairo and the upper Nile region. He attended the lecture and expressed great interest and now is the possessor of all seven volumes of STUDIES IN THE SCRIPTURES and the booklets. He pressed the writer very hard to accompany him to the upper Nile region and take the message of the Lord's kingdom to those people in person; but such was not possible at the time.

Yet, as I looked over the situation I became convinced that it would be pleasing to the Lord to give a wide witness to the truth from Damascus on the north to the peoples of the upper Nile in Egypt, and we are watching the Lord's leadings and if our great Master provides the means for the spreading of the truth in this benighted country, it will be a great joy and a wonderful privilege to have a part in it. Truly we can appreciate the Master's expression: "The field is the world". The parish or place for the work of Christian people now is in all Christendom, and the message of Messiah's kingdom must go forth to the nations as a witness before the final end. Knowing this fact, we are greatly enthused in bending our efforts to carry this message forth as a witness according to the Lord's expressed will.

### FRANCE AND SWITZERLAND

Our return journey from Port Saïd was by the British steamer *Orsova*. The five-day voyage on the Mediterranean was a very pleasant one, the ship landing us at Toulon in southern France on Saturday, October 30. From there we journeyed by rail to Paris and after a short stay in that city, proceeded to Switzerland, where a convention of Bible Students was held at Berne, November 6 and 7, attended by about seven hundred friends. This was one of the most enthusiastic, helpful and uplifting conventions it has been my privilege to attend.

From every part of Switzerland the friends came, as well as some from Germany and Alsace Lorraine. It was indeed good to be there, reminding us of the happy meeting of the Lord's people at the general convention soon, by his grace, to assemble. Seven years had passed since I had seen many of these friends and it was a great joy to renew acquaintance with them and to have Christian fellowship together. A public meeting was held at the Casino, having a capacity of 2,300, which was packed to its utmost limit. Here we began the sale of the "Millions" booklets. At this meeting 1,100 copies were sold. At Basle, Switzerland, another public meeting was held, at which 2,000 were present and 1,000 booklets were sold. At Zurich only 2,000 people could crowd into the hall, and yet 1,650 of the booklets were sold. No passport for Germany being held, that country was not visited; but the elders of the various classes in Germany were invited to a conference which was held at Basle, Switzerland, November 4 and 5. This conference was attended by about thirty of the elders from the principal classes throughout Germany. We believe the conference was fruitful of much good. The German work was reorganized and every one went home enthusiastic and with greater determination to push the Lord's work. There is greater interest now manifested in Germany in the truth than at any time in the past. Meetings that were formerly attended by a hundred and less are now attended regularly by a thousand and upwards. Besides there are the public meetings; the halls are always inadequate to hold the people who come. Two hundred thousand copies of the "Millions" booklet are already published in German.

### CENTRAL EUROPEAN WORK

After a careful review of the situation, it was decided to reorganize the central European work under the supervision of one general manager. The central European countries embraced are Switzerland, France, Belgium, Holland, Germany, Austria and Italy. The central office is now located at Zurich, Switzerland, but will shortly be removed to Berne. Brother C. C. Binkele was assigned to the duty of general manager of the Central European Office for the countries above named. In some of these countries local managers have been appointed and the work is well organized and progressing, and we hope to see it progress much more.

A splendid printing arrangement was entered into in Berne, Switzerland, with a printing company which owns a plant operated entirely by consecrated brethren. This will enable the publication of a greater quantity of literature at a cheaper price than heretofore, and we hope to be able from this office to supply, in addition to the countries above mentioned, Czecho-Slovakia, Greece, the Isle of Crete, and probably some other points further east. The work will be extended in proportion as the Lord is pleased to supply the necessary means. We realize that it is his work and not man's; and it will be a joy to watch his leadings and enter quickly when he opens the door of opportunity for a wider witness.

The dear friends in Switzerland and Germany are very zealous and enthusiastic. The experience of one dear colporteur sister is worthy of mention. This sister adopted a plan of going into the smaller towns and asking for the use of a hall, which is usually granted free of charge. Then, according to the custom in German towns, she arranges with the town crier to go about ringing his bell and inviting the people to come

to the hall and hear Fraulein ——— tell something about the war and other troubles upon the people. Crowds flock to the hall, and about the time they arrive the sister has a chart of the Ages put up and, pointing to the chart, she canvasses the entire audience for the books instead of canvassing one person at a time. The result has been very gratifying and many books have been sold. This has so enraged the clergy that they have appointed a committee of their number to follow the sister about to try to injure the work. At one place eighteen of these clergymen assembled at one of the meetings, but the people were not with them, and their efforts to interrupt rather increased the desire of the people for the books and resulted to the Lord's glory.

### GERMAN AND FRENCH INTERESTS

We are pleased here to say that the dear German brethren are fairly well provided with material necessities. The sorrows which have come upon them as a result of the war have opened the minds of many to listen to the truth, and our brethren take great joy in carrying the message to them. The only opposition to the truth in Germany is that which is engendered by the clergy and joined in by their allies. Thus far the Lord's dear people have been able to give a wide witness, which is on the increase.

A public meeting was also held at Strassburg in Alsace, attended by 3,000, who manifested the keenest interest in the lecture, "Millions Now Living Will Never Die"; and at the conclusion 1,300 copies of the booklet were sold.

As heretofore announced in these columns, the first public meeting addressed by an American brother in Paris was held on Sunday evening, September 19. Following that meeting about forty persons have been attending the class regularly. Another public meeting had been arranged for Paris for Friday night, November 12. This meeting was attended by fully 2,500 persons. The attention was good, much interest manifested, and we hope much good was done. More than five hundred of the "Millions" booklets were sold at the close of this meeting.

With this meeting the European tour came to an end, and on the thirteenth of November our party boarded the steamship *Aquitania* at Cherbourg, France, homeward bound. On arrival at New York we were greeted by a large number of the New York Congregation and our hearts all breathed a prayer of thankfulness to our heavenly Father and our Lord Jesus, who had so wonderfully blessed the journey and brought us all again safely together that we might reunite our hearts and hands in further proclamation of the truth in this land.

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# JESUS ON THE CROSS

——March 20—Matthew 27:33-50——

THE SIMPLICITY AND CONVINCING POWER OF TRUTH — DISTINCTION BETWEEN THE IGNOMINY, THE PAIN, THE DEATH — JESUS' SPIRIT COMMITTED INTO THE FATHER'S CARE.

*"God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us."—Romans 5:8.*

THE narrative of the crucifixion is one of the most it is told in the most simple and artless manner and touching in history, and this in spite of the fact that without any apparent attempt at dramatic embellishment. As no novel could present a more eventful life, so likewise none ends more tragically than did this great real drama set upon the stage by the Almighty, as an exhibition to both angels and men of his justice and love combined. How strikingly the depravity of fallen human nature was illustrated in those who witnessed our Lord's many wonderful works, and then his unresisting sacrifice for our sins, coldly, without appreciation. Nothing could illustrate this better than the account of the division of our Lord's garments and the lot cast to see who would get the seamless robe, which so beautifully represented his personal perfection, and which had probably been a gift from one of the noble women mentioned as being among his friends. (Luke 8:3) The climax was reached when, after finally dividing the spoils, his executioners unpityingly viewed his sufferings and death: "Sitting down they watched him there".

### THE VENEER OF WORLDLY POLITENESS

Moreover, we are compelled to concede that while the influence of the gospel of Christ has had a large indirect influence upon the world of mankind, producing a civilization which certainly is to be appreciated as a great advance over more rude and barbarous conditions of the past, nevertheless, we can readily discern that under the veneer of worldly politeness and civilization there is yet a great deal of the depraved disposition in the natural heart. For are there not many today who after coming to a knowledge of the facts of his case (a greater and clearer knowledge too than that enjoyed by the Roman soldiers), after learning of the wonderful works and of the sufferings of Christ, and how that these were on our behalf, instead of falling at his feet and exclaiming, "My Lord and my Redeemer," on the contrary do just as the Roman soldiers did—'sitting down, they watch him there'? Their hearts are not moved with pity, or at least not to a sufficiency of sympathy to control their wills and conduct, and they continue to be "enemies of the cross of Christ", for as he himself declared: "He that is not with me is against me".—Matthew 12:30.

Pilate, in deference to the law which required the executed's crime to be posted, wrote an inscription and had it placed above our Lord's head on the cross: "This is Jesus, the King of the Jews". He knew that the rulers of the Jews had delivered Jesus to death because they were envious of his influence as a teacher; and since the charge that they brought against him was "He maketh himself a king", claiming, "We have no king but Cæsar," and since by this hypocritical course they had forced Pilate to crucify him, on the claim that it was necessary to the protection of the throne of Cæsar, therefore Pilate now retaliated and used their weapon against themselves. But little did he think, of course, that this was the true title of the wonderful man Christ Jesus, whom they caused to be put to death. Another evangelist tells us that the leading Jews objected strongly, but that Pilate refused to alter the inscription.

### IGNOMINY, PAIN, DEATH

It was a part of the ignominy which our dear Redeemer bore and a part of the "cup" which he desired if possible to

be spared of drinking, that he was crucified between two thieves, and as an evildoer, a blasphemer. The Apostle says that we should consider this from the standpoint of enduring contradiction or opposition of sinners against himself, and suggests that it will make us stronger (not fighting with carnal words or weapons but) in *enduring* similar though lighter opposition, afflictions and misrepresentations.

It is proper in this connection to remember that it was not the pain which our Lord endured, not the agony, which constituted our ransom-price; it was his death. Had he died in a less violent and ignominious manner our ransom-price would have been equally well paid; but the trials, sufferings, and contradictions which our Lord endured, while no part of our ransom-price, were expedient, in the Father's judgment, as being a part of his testing. The patient endurance of these proved his loyalty to the Father and to righteousness to the fullest degree; and thus proved his worthiness of the high exaltation which the Father had prepared as his reward. It was in view, not only of his humiliation to man-nature and his death for our sins, but in view also of the cup of shame and ignominy which he drained, that it is writen: "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth".—Philippians 2:9, 10.

How strangely the average mind, in its fallen estate, unguided by the sound principles of judgment and the Lord's word, can be swayed from one extreme to the other. This is illustrated by the fact that many of those who wagged their heads and reviled the Lord upon the cross, and taunted him with his declaration that he was the Son of God, and with his statement respecting the temple of his body, had evidently been among those who heard him during the three and a half years of his ministry. Some of them probably had seen his "many wonderful works", and were among those of whom it is written, They "marvelled at the gracious words which proceeded out of his mouth", and who said, "When Messiah cometh can he do greater works than this man doeth?" Yet when they saw the tide turned against him, and especially when the influential of their religious teachers opposed him, they seem to have been easily swayed. We feel ashamed for the weakness of our fallen race as here shown. Yet the same thing is exemplified today: however pure and however luminous may be the presentations of the divine truth, if the chief priests and scribes and Pharisees of Christendom denounce it, they sway the multitude: however pure and true and honorable the lives of the Lord's servants, Satan can still suborn false witnesses, and secure honorable (?) servants to slander and reproach them. But this is what we are to expect. Did not our Master say: "It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beëlzebub, how much more shall they call them of his household?" (Matthew 10:25) Did he not assure us also: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven." (Matthew 5:11, 12) Thus is fulfilled in us the declaration of the prophets also: "The reproaches of them that reproached thee are fallen upon me".—Psalm 69:9.

### THE PHARISEES' REPROACHES

The reproaches of the scribes and Pharisees were evidently the most cutting of all. When deriding Jesus' kingly office and power, his faith in the heavenly Father, and his claimed relationship to him, they bantered him to manifest that power and to come down from the cross. Oh, how little they knew that it was necessary for the Son of Man to suffer these things to enter into his glory! How little they understood the divine plan, that Messiah could have no power to deliver Israel and the world from the hand of Satan and death, except he first of all should lay down his life as our *ransom* price. How thankful we may feel that our dear Redeemer was not controlled by passion and revenge, but by the Father's will and word, so that he endured the abuses of his tormenters in meekness and bowed his will to the will and plan of the heavenly Father.

It was not surprising that the two criminals on either hand of our Redeemer should join with the others in reviling Christ. The only little word of sympathy, however, that he received on this occasion, so far as the record goes, came later from one of these thieves.

Our Lord's crucifixion took place at the third hour—Jnine o'clock in the morning—appropriately, as represented in the type, for this was the hour of the morning daily sacrifice, and his death occurred six hours later, at three o'clock in the afternoon which, according to the Jewish reckoning, was the ninth hour. This also was appropriately represented in the type, for the daily evening sacrifice was offered at this hour. It was fitting also that nature should veil her glories before such a scene, and that there should be darkness. We are not, however, to suppose that it was a dense darkness, but simply darkness, as stated. Nevertheless, it must have been supernaturally dark; for, as it was the full of the moon, a solar eclipse could have lasted but a few minutes at most.

### JESUS FORSAKEN

It was now that our Lord uttered those agonizing words, "My God, my God, why hast thou forsaken me?" He had borne with wonderful fortitude the contradictions of sinners against himself, and Peter's denial, and the fact that all of his disciples fled from him, and his last hours were spent amid the jeers of his enemies; but when the moment came that the Father's fellowship of spirit was withdrawn from his, that was more than he could bear, and it is claimed that he died of a literally broken heart.

It may be questioned by some whether or not this was a failure of our Lord's faith merely, and not an actual withdrawal of the Father's favor and communion. We hold, however, that the philosophy of the subject proves that it was the latter, and that this was a necessary part of our Lord's suffering as the Sin-bearer. The penalty of Adam's transgression was not only death, but additionally separation or alienation from him of divine favor and communion: consequently, when our Lord Jesus took Adam's place and suffered in his room and stead, the justfor the unjust, that he might redeem us to God by his precious blood, it was not only necessary that he should die on our behalf, but it was also necessary that he should experience the full cutting-off and separation from the Father which was connected with the penalty of Adam's transgression. He was not alienated or separated from the Father as a sinner throughout the three and a half years in which he was laying down his life; neither did he suffer the full penalty during those three and a half years; but the moment of crisis came at the cross, and for at least a brief period he must be deprived of the Father's fellowship, and must thus die—*as* a sinner, for our sins; and in order that as "by man came death, by man came also the resurrection of the dead".—1 Corinthians 15:21.

Matthew does not record the words of our Lord when "he cried again with a loud voice," but we have them from Luke and from John. He said: "It is finished! Father, into thy hands I commend my spirit."

### THE FINISHED WORK

Many false teachers tell us that nothing was finished, and declare that no sacrifice for sins was needed, and that none was given, but the testimony of the Scriptures is explicit on this subject that without a sacrifice, "without shedding of blood is no remission" of sins. (Hebrews 9:22) Our Lord's sacrifice dated from the time that he reached man-

hood's estate, thirty years, when he came promptly to John at Jordan, and was baptized—thus outwardly symbolizing his full consecration of himself unto death, in doing the Father's special will. The sacrifice there begun was faithfully continued down to his last moment. When he had endured to the very last all the ignominy, all the shame, and was finally cut off from communion with the Father—this was the last, and so our Lord indicated by the words, "It is finished". His work was finished; the redemptive price was provided; the sufferings were over; he had finished the work which the Father had given him to do, as far as its shameful and ignominious features were concerned. Another part of his work remained and is yet unfinished, namely, the work of blessing all the families of the earth, bestowing upon them the gracious favor and opportunities of eternal life secured to them justly by his sacrifice for sins.

He gave up the ghost, that is, the spirit. What spirit? He did not yield up his spirit body; for at this time he had no spirit body. Thirty-three years or so before he had laid aside spirit conditions and nature, to become partaker of a human nature, through his mother Mary—the spirit of life which belonged to him having been transferred to human conditions. He enjoyed and exercised this spirit of life or life-power, as the animating, vivifying principle of his human body, for thirty-three and a half years; now he was surrendering it up in death—dissolution. The crucified flesh was to be his no longer, for, as the Apostle declares, he took upon him the form of a servant, *for* the suffering of death, and not *for* the keeping of that form of a servant to all eternity. The promise of the Father was that he should be glorified with himself, and even with a still higher glory than he had with the Father before the world was—and that was a spiritual glory, and not a human glory. He left spiritual conditions when he "was made flesh, and dwelt among us" (John 1:14); but he trusted in the Father that when he had finished the work given him to do he should be again received up into glory—the spirit condition. Thus he said to the disciples: "What and if ye shall see the Son of man ascend up where he was before?"—John 6:62.

# THE LIVING CHRIST

——March 27—Matthew 28:1-20——

THE TIME OF THE DEATH AND RESURRECTION OF JESUS—EARLY VISITORS TO THE TOMB—THE ROMAN SENTINELS' STORY—A SPECIAL HONOR FOR WOMAN.

*"I am with you always, even unto the end of the world."—Matthew 28:20.*

WE CONCUR in the generally accepted—and, we believe, well-attested—view, that our Lord's crucifixion on the fourteenth of Nisan, Jewish time, corresponded to the sixth day of the week which we call Friday. According to the records, our Lord died at three o'clock in the afternoon. Calvary was but a short distance from the gate of Jerusalem, the Temple, and Pilate's residence. Hence, Nicodemus and Joseph, members of the Sanhedrin, evidently friendly to Jesus but not sufficiently convinced of the truthfulness of his claims, or else not sufficiently courageous to lay down their lives with him, had not far to go after noting his death to secure consent for his burial; and the tomb in which it is supposed he was buried is within a stone's throw of the supposed location of the cross. It has been presumed, therefore, that our Lord was buried about four o'clock on the afternoon of that day, corresponding to our Friday. The next day, which we call Saturday, and which the Jews called the seventh day or Sabbath, began (Jewish time) Friday evening at sundown and ended on what we call Saturday at sundown, and our Lord's resurrection took place early in the morning of the first day of the week, which we now designate Sunday.

Thus our Lord arose from the dead on the "third day". He was in death from three o'clock until six on Friday, all of the night following, all of the next day (Saturday), all of the next night, which, according to Jewish reckoning, was the forepart of the first day of the week. This would not make three days and three nights full, complete—seventy-two hours—but we believe it did constitute what the Lord meant when he declared that he would arise from the dead on the third day. Some, desirous of counting full three days and three nights, have been led to claim that our Lord was crucified on Thursday; but neither would this make three days and three nights—seventy-two hours. In order to have three full days and three full nights we would be obliged to suppose that the Lord was crucified on Wednesday. But all the testimony is against such a supposition and the weight of it is decidedly in favor of Friday, and the counting of a part each of three days and nights as being what our Lord referred to. But if anyone have a different view from ours on this subject, we will not contend with him: it is a relatively small matter, of no vital importance. Nothing that we can see was dependent upon the length of time that our Lord would be dead. The important items were that he should actually die, that he should be dead long enough for it to be positively known that he was dead, and that he should rise from the dead.

### THE SENTINELS' FALSE WITNESS

Evidently the matter of the resurrection was beyond the mental grasp of the apostles themselves at the time it occurred. Jesus had foretold that he would rise again on the third day, but they had not comprehended the meaning of his words. None of them for a moment thought of his resurrection, but merely of what they could do in the way of embalming his body, and showing to it, as his remains, the same sympathy and love which they would have shown to the remains of any dear friend or brother or sister. Thus it was that, being hindered from coming to the sepulcher on the Sabbath day by the Jewish law, which forbade labor of any kind on that day, the Lord's friends began to gather at the sepulcher, probably by previous appointment, about daybreak, after the Sabbath—on the first day of the week. There were a number from Galilee, and probably they were lodged with other friends in different parts of the city, and possibly with some at Bethany; hence they went by different routes. The accounts vary, and are yet in perfect accord and all true. They are told from the different standpoints of each writer, and are all the more conclusive to us as evidences in that they show that there was no collusion between the writers of the gospels, no endeavor to state the matters in exactly the same terms, as there surely would have been had the account been a manufactured one, a concocted story.

Before the arrival of the disciples, while the Roman guard was still on duty at the tomb, an angel of the Lord appeared on the scene and a shock like that of earthquake was experienced, and the guard, or "watch", became as dead men—swooned or fainted—but, recovering, hastened from the spot to make their report to the chief priests, at whose instance they had been appointed to this service. The chief priests induced them to circulate the report that the body had been stolen by his disciples while they slept, and this report was evidently current for quite a time subsequently, as we read: "This saying is commonly reported among the Jews until this day"—up to the date of the

writing of Matthew's Gospel, which is supposed to have been written some nine years after the event. Like all arguments against the truth, it was a weak one, but the best they could do. How foolish would be the testimony of men who would say what took place while they were asleep! A bribe was given to the guard as the price of this false statement, and they had the assurance of protection, security against the ordinary penalty for a Roman soldier sleeping while on duty; but then they were not on duty for the Roman government; they were merely a complimentary guard furnished in the interests of the priests and at their solicitation.

### HONORED WOMEN

Meantime, while the guard was on its way to the priests to report matters, the Lord's friends began to gather, with their love and spices. Woman had the honor of being first to be made acquainted with the fact of our Lord's resurrection, and to receive his first message thereafter. Perhaps this was in part because the feminine mind seems naturally to grasp such subjects more quickly than the masculine mind, by what is sometimes termed intuitive faith, in contradistinction to what might be termed analytical faith. Or this may have been as a special recognition of woman's tender sympathy, which sought the earliest opportunity to bring balms and spices and otherwise to show sympathy and love for the deceased. At all events the women, who were earliest at the sepulcher, had a rich reward for their service, and for the love which prompted it.

They were fearful and surprised when they received the angel's message that Jesus was risen; yet they grasped the fact by "intuitive faith". As they eagerly ran to carry the joyful news to the brethren, Jesus met them in the way, revealing himself in such a body as they could recognize. They worshipped at his feet, and held him fast, as though fearful that he would leave them; but the Master consoled them, and sent them on their journey as bearers of his message to his disciples.

His words to Mary Magdalene, "Touch me not, for I am not yet ascended to my Father... and your Father, to my God and your God" (John 20:17), were doubtless uttered at this time, and need examination, because they have been sadly misconstrued. Professor Young's Lexicon shows that the word here rendered *touch* has the significance of "hold-on". Mary evidently had already touched the Lord, for, as Matthew declares, they were holding the Lord by the feet. They evidently were fearful that the power which had raised our Lord would transport him elsewhere. Probably, too, from the time the angels told them that he was risen, they had been discussing the matter and remembered that he had so told them and had said that he would "ascend up to where he was before". So now, when they saw him and really embraced his feet, they feared to let him go, lest they should see him no more. From this standpoint of view our Lord's words plainly meant: Do not hold me as though fearful that you will never see me more; my time to ascend to your Father and God and mine has not yet come. Go carry the news to the brethren. And remember that my God is your God, my Father in heaven is your Father in heaven.

In view of the fact that our Lord thus sent women as his special messengers, we may well consider it as an indication to us that while the Lord and the apostles never commissioned women to take the chief and public place in the preaching of the gospel, yet they have a good place in this great service of the truth, a not less noble though less public mission in connection with the promulgation of the gospel. It is safe for us to suppose that the natural tenderness and love supplemented by the holy spirit of love fits and qualifies her for many important though less obtrusive and aggressive services for the Lord and his people. And happy are the brethren, and happy are the sisters in the church of Christ, where their mutual helpfulness in the service is recognized, and where each coöperates with the other, and seeks to follow as nearly as possible that divine order and custom in the use of their respective talents.

### WITNESS TO GALILEANS

Our Lord's message was to tell the disciples that he would meet them again in Galilee. Thus it was that after five or six appearances in the vicinity of Jerusalem, our Lord abstained from further appearing to his followers, and they returned to their home country, Galilee, where he met them, as he had engaged to do. We must remember that the most of our Lord's ministry was spent in Galilee and that the majority of the believers were Galileans. It was to be expected that all of the household of faith should have some opportunity for witnessing to our Lord's resurrection, and so the Apostle Paul tells us that in one of these later manifestations, largely to Galileans (Acts 1:11), our Lord "was seen of above five hundred brethren at once; of whom the greater part remain unto this present [the time the Apostle was writing], but some are fallen asleep".—1 Corinthians 15:6.

It is necessary that we should note carefully the two objects our Lord had in view in the various manifestations he gave his followers of the fact that he had risen from the dead. The first of these was a demonstration that he was no longer confined to earthly conditions, as they had known him to be during the previous years of acquaintance, but was now, like all spirit beings, able to go and come like the wind—invisibly, secretly. Like all holy spirit beings, he was now glorious. The Apostle explains the resurrection of the overcomers of the church in 1 Corinthians 15:51, 52, and the Scriptural assurance is that in our resurrection we shall be like the Lord, see him as he is and share his glory. The Scriptures also assure us that our resurrection is really a part of his resurrection, a part of the first resurrection—that Jesus, the Head of the glorious Christ, was raised from the power of death, was glorified on the third day after his death, and that early in the morning of the new dispensation the church will come forth from death in his likeness, sharers in his resurrection.—Philippians 3:10.

Our Lord's statement, "All power is given unto me in heaven and in earth," is in sharp contrast with his previous utterances, prior to his resurrection, while he was finishing the work of sacrifice which the Father had given him to do. Then he had said repeatedly, "Of mine own self I can do nothing; as I hear I speak". What was the change? Why now speak of himself so differently—as possessing a power which he previously disclaimed? It was because he had been "changed". He was no longer the man Christ Jesus, to suffer death; but having suffered it he was now risen, glorified, "Lord of all". His own trial and testing for worthiness to be heir of all was past. His resurrection as a spirit being was the evidence that he was accepted as "worthy to receive glory and honor, dominion and might, for ever and ever". And not only so, but by his death he had provided the purchase price for humanity and all the hopes, privileges, rights, and interests originally belonging to humanity, as well as those conferred upon it through the divine oath of promise to father Abraham, to Isaac, and Jacob, and David. These words, then, were a modest announcement of the great victory won for himself, and for Adam and his race.

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# International Bible Students Association Classes

## Lectures and Studies by Traveling Brethren

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Ardmore, Okla. ..... " 3
Wynnewood, Okla. ..... " 4
Oklahoma City, Okla. ..... " 6
Sapulpa, Okla. ..... " 7
Tulsa, Okla. ..... Mar. 8
Bartlesville, Okla. ..... " 9
Cherryvale, Kan. ..... " 10
Pittsburg, Kan. ..... " 11
Joplin, Mo. ..... " 13
Springfield, Mo. ..... " 14

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New Brookland, S. C. ..... Mar. 1
Kershaw, S. C. ..... " 2
Sumter, S. C. ..... " 3
Lamar, S. C. ..... " 4
Charleston, S. C. ..... " 6
Savannah, Ga. ..... Mar. 7
Jacksonville, Fla. ..... " 8
Tampa, Fla. ..... Mar. 10-13
Lakeland, Fla. ..... Mar. 14
Orlando, Fla. ..... " 15
Sanford, Fla. ..... " 16

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Darlingford, Man. ..... Mar. 1
Winkler, Man. ..... " 2
Morris, Man. ..... " 3
Treherne, Man. ..... Mar. 4-6
Souris, Man. ..... " 7, 8
Brandon, Man. ..... " 9, 10
Rapid City, Man. ..... Mar. 11, 13
Hamiota, Man. ..... Mar. 14
Minnedosa, Man. ..... " 16
Kelwood, Man. ..... Mar. 17, 18
Dauphin, Man. ..... Mar. 20
Grandview, Man. ..... Mar. 21, 22

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Cortland, N. Y. ..... Mar. 1
Ithaca, N. Y. ..... " 2
Auburn, N. Y. ..... Mar. 3, 4
Elmira, N. Y. ..... Mar. 6
Hammondsport, N. Y. ..... " 7
Rochester, N. Y. ..... " 8
Batavia, N. Y. ..... Mar. 9
Buffalo, N. Y. ..... " 10
Tonawanda, N. Y. ..... " 11
Niagara Falls, N. Y. ..... " 13
Niagara Falls, Ont. ..... " 14
Lockport, N. Y. ..... " 15

### BROTHER B. H. BOYD

Dothan, Ala. ..... Mar. 1, 2
Bainbridge, Ga. ..... Mar. 3
Clayton, Ala. ..... Mar. 5, 6
Albany, Ga. ..... Mar. 7
Columbus, Ga. ..... " 8
Atlanta, Ga. ..... " 9
Rome, Ga. ..... Mar. 10
Chattanooga, Tenn. ..... " 11
Knoxville, Tenn. ..... " 13
Bristol, Tenn. ..... " 14
Roanoke, Va. ..... " 15
Lynchburg, Va. ..... " 16

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Albuquerque, N. Mex. Feb. 24, 25
El Paso, Tex. ..... " 27, 28
San Antonio, Tex. ..... Mar. 2
Houston, Tex. ..... Mar. 3-6
Sealy, Tex. ..... Mar. 9
Palacios, Tex. ..... " 10
Galveston, Tex. ..... Mar. 13, 14
Alvin, Tex. ..... Mar. 15
Crosby, Tex. ..... " 16
Orange, Tex. ..... " 17
Beaumont, Tex. ..... Mar. 19, 20
Center, Tex. ..... Mar. 21

### BROTHER E. F. CRIST

Madisonville, Ky. ..... Mar. 1
Providence, Ky. ..... " 2
Beech Creek, Ky. ..... " 4
Owensboro, Ky. ..... Mar. 6
Paducah, Ky. ..... Mar. 7, 8
Mayfield, Ky. ..... " 9, 10
Memphis, Tenn. ..... Mar. 11
Helena, Ark. ..... " 13
Haynes, Ark. ..... " 14
Paragould, Ark. ..... " 15
Rector, Ark. ..... " 16
Jonesboro, Ark. ..... " 18

### BROTHER A. J. ESHLEMAN

Oberlin, Kan. ..... Mar 1
Achilles, Kan. ..... Mar 2, 3
Bloomington, Neb. ..... " 5, 6
Grand Island, Neb. ..... " 7, 8
Columbus, Neb. ..... " 9, 10
David City, Neb. ..... Mar 11
Lincoln, Neb. ..... Mar. 13
Omaha, Neb. ..... " 14
Nebraska City, Neb. ..... " 15
Auburn, Neb. ..... " 16
Falls City, Neb. ..... " 17
St. Joseph, Mo. ..... " 18

### BROTHER A. M. GRAHAM

Stouffville, Ont. ..... Mar 1
Uxbridge, Ont. ..... " 2
Lindsay, Ont. ..... " 3
Cameron, Ont. ..... " 4
Haliburton, Ont. ..... " 6
Peterboro, Ont. ..... " 8
Havelock, Ont. ..... Mar 9
Stirling, Ont. ..... " 10
Belleville, Ont. ..... " 11
Kingston, Ont. ..... " 13
Brockville, Ont. ..... " 14
Prescott, Ont. ..... " 15

### BROTHER M. L. HERR

Rinard, Ill. ..... Mar 1
Cisne, Ill. ..... Mar 1, 2
Bellmont, Ill. ..... Mar. 3
Mt. Carmel, Ill. ..... " 4
Lawrenceville, Ill. ..... " 6
Martinsville, Ill. ..... " 7
Paris, Ill. ..... Mar. 8
Isabel, Ill. ..... " 9
Danville, Ill. ..... Mar. 10, 11
Chicago, Ill. ..... Mar. 13
Des Plaines, Ill. ..... " 14
Waukegan, Ill. ..... " 15

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Fort Lauderdale, Fla. Feb 25
Torry Island, Fla. ..... " 27
Lake Worth, Fla. ..... Mar. 2
Sanford, Fla. ..... " 4
Orlando, Fla. ..... " 6
Bartow, Fla. ..... " 8
Tampa, Fla. ..... Mar 10-13
Williston, Fla. ..... Mar. 15
Jacksonville, Fla. ..... " 17
Savannah, Ga. ..... " 18
Charleston, S. C. ..... " 20
Wilmington, N. C. ..... " 22

### BROTHER S. MORTON

Black River Falls, Wis. Mar 1
Tomah, Wis. ..... Mar. 2, 3
Whalan, Minn. ..... " 4
Rochester, Minn. ..... " 6
Austin, Minn. ..... " 7
Mapleton, Minn. ..... " 8
Farmington, Minn. ..... Mar. 9
Eureka Center, Minn. ..... " 10
Minneapolis, Minn. ..... Mar. 11, 12
St. Paul, Minn. ..... " 13, 15
Ellsworth, Wis. ..... Mar. 14
Cambridge, Minn. ..... " 16

### BROTHER W. H. PICKERING

Clawson, Tex. ..... Mar. 1
Houston, Tex. ..... Mar. 3-6
Lake Charles, La. ..... Mar. 7
Baton Rouge, La. ..... " 8
Vicksburg, Miss. ..... " 9
Jackson, Miss. ..... " 10
McCool, Miss. ..... Mar. 11, 12
West Point, Miss. ..... Mar. 13
Columbus, Miss. ..... " 14
Okolona, Miss. ..... " 15
Memphis, Tenn. ..... " 16
Big Sandy, Tenn. ..... " 17

### BROTHER G. R. POLLOCK

Glens Ferry, Ida. ..... Mar. 2
Nampa, Ida. ..... " 3
Caldwell, Ida. ..... " 4
Boise, Ida. ..... " 6
Emmet, Ida. ..... " 7
Ontario, Ore. ..... Mar. 8, 9
Weiser, Ida. ..... Mar. 10
Union, Ore. ..... " 11
La Grande, Ore. ..... " 13
Pendleton, Ore. ..... " 14
Weston, Ore. ..... " 15
Walla Walla, Wash. Mar. 16, 17

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Montgomery, Ala. ..... Mar. 1
Selma, Ala. ..... Mar 2, 3
Brewton, Ala. ..... Mar. 4
Bay Minette, Ala. ..... Mar. 6, 7
Mobile, Ala. ..... Mar. 8
Silas, Ala. ..... " 9
Deer Park, Ala. ..... Mar. 11
Mobile, Ala. ..... " 13
Pensacola, Fla. ..... Mar. 14, 15
De Funiak, Fla. ..... Mar. 16
Marianna, Fla. ..... " 17
Dothan, Ala. ..... Mar. 19, 20

### BROTHER C. ROBERTS

Brook Village, N. S. ..... Mar. 1
Mabou, N. S. ..... " 2
Port Hood, N. S. ..... " 3
Hopewell, N. S. ..... " 4
Truro, N. S. ..... " 6
Brookfield, N. S. ..... " 7
Milford, N. S. ..... Mar. 8
Windsor, N. S. ..... " 10
South Rawdon, N. S. ..... " 11
Halifax, N. S. ..... Mar. 13, 14
Bridgewater, N. S. ..... " 14, 15
Middleton, N. S. ..... Mar. 16

### BROTHER R. L. ROBIE

Roosevelt, Okla. ..... Mar. 1
Hobart, Okla. ..... Mar. 2, 3
Thomas, Okla. ..... Mar. 4
Watonga, Okla. ..... " 6
Alva, Okla. ..... Mar. 7, 8
Shattuck, Okla. ..... " 9, 10
Amarillo, Tex. ..... Mar. 12
Dalhart, Tex. ..... " 13
Hooker, Okla. ..... " 14
Vega, Tex. ..... " 16
Childress, Tex. ..... " 18
Electra, Tex. ..... " 19

### BROTHER O. L. SULLIVAN

Dugger, Ind. ..... Mar. 1, 2
Linton, Ind. ..... " 3, 4
Bicknell, Ind. ..... Mar. 6
Washington, Ind. ..... " 7
Montgomery, Ind. ..... " 9
Evansville, Ind. ..... Mar. 10, 13
Wadesville, Ind. ..... Mar. 11
Boonville, Ind. ..... " 14
De Pauw, Ind. ..... " 15
Thompson's Chapel, Ind. " 16
Palmyra, Ind. ..... " 17
New Albany, Ind. ..... " 18

### BROTHER W. J. THORN

New Kensington, Pa. ..... Mar 1
Kittanning, Pa. ..... " 2
New Bethlehem, Pa. ..... " 3
Butler, Pa. ..... Mar 4-6
Punxsutawney, Pa. ..... Mar 7
Falls Creek, Pa. ..... " 8
Brockwayville, Pa. ..... Mar. 9
Mahaffey, Pa. ..... " 10
Curry Run, Pa. ..... " 11
Johnstown, Pa. ..... " 13
Alexandria, Pa. ..... " 14
Altoona, Pa. ..... Mar. 15, 16

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Defiance, Ohio ..... Mar. 1
Bryan, Ohio ..... " 2
Alvordton, Ohio ..... " 3
Pioneer, Ohio ..... " 4
Fort Wayne, Ind. ..... " 6
Auburn, Ind. ..... " 7
Garrett, Ind. ..... Mar. 8
Muncie, Ind. ..... Mar 9, 10
Richmond, Ind. ..... Mar. 11
Indianapolis, Ind. ..... " 13
Crawfordsville, Ind. ..... " 14
New Richmond, Ind. ..... " 15

### BROTHER S. H. TOUTJIAN

Bastrop, Tex. ..... Mar 1
Houston, Tex. ..... Mar 3-6
Normangee, Tex. ..... " 7, 8
Mexia, Tex. ..... Mar 9
Richland, Tex. ..... " 10
Thornton, Tex. ..... " 11
Waco, Tex. ..... Mar. 13, 16
Purmela, Tex. ..... Mar 14, 15
Hillsboro, Tex. ..... Mar. 17
Alvarado, Tex. ..... " 18
Weatherford, Tex. ..... " 20
Ennis, Tex. ..... " 21

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Mefford, Ont. ..... Mar 1, 2
Collingwood, Ont. ..... Mar. 3
Orillia, Ont. ..... " 4
Bracebridge, Ont. ..... " 6
Gravenhurst, Ont. ..... " 7
North Bay, Ont. ..... " 8
Haileybury, Ont. ..... Mar 10
New Liskeard, Ont. Mar 11, 13
Warren, Ont. ..... Mar. 15
Sault St. Marie, Ont. Mar 17, 20
Searchmont, Ont. ..... " 18
Madenman, Ont. ..... " 22

### BROTHER L. F. ZINK

Sutherland, Ia. ..... Mar 1
Superior, Ia. ..... Mar 2, 3
Estherville, Ia. ..... Mar 4
Inwood, Ia. ..... " 6
Chancellor, S. Dak. ..... Mar 7, 8
Menno, S. Dak. ..... " 9, 10
Yankton, S. Dak. ..... Mar. 11
Vermilion, S. Dak. ..... " 13
Irene, S. Dak. ..... Mar 14, 15
Mitchell, S. Dak. ..... " 17, 18
Huron, S. Dak. ..... " 19, 22
Miller, S. Dak. ..... " 20, 21

### Conventions to be Addressed by Brother J. F. Rutherford

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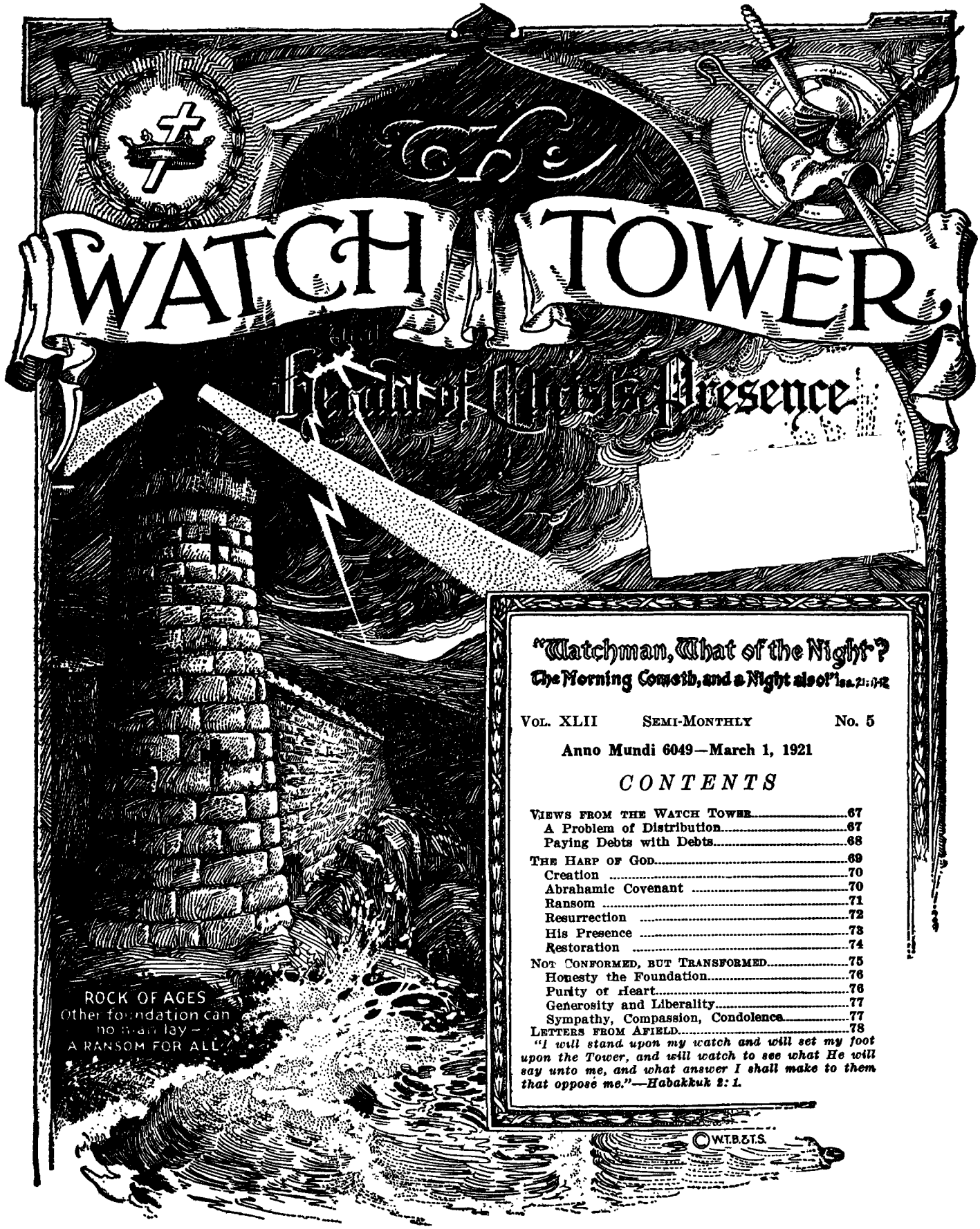
HOUSTON, TEX., Mar 3-6 ..... J. Isaacs, Jr., 905 Thompson St.
NEW ORLEANS, LA., Mar 7 ..... P. J. Losch, 919 Cherokee St.
JACKSONVILLE, FLA., Mar 9 ..... D. F Johnson, 1618 Liberty St.
TAMPA, FLA., Mar. 10-13 ..... R. Jones, 411 North F St.




# The WATCH TOWER

## and Herald of Christ's Presence

"Watchman, What of the Night?"
The Morning Cometh, and a Night also"—Isa. 21:11,12

VOL. XLII SEMI-MONTHLY No. 5

Anno Mundi 6049—March 1, 1921

## CONTENTS

VIEWS FROM THE WATCH TOWER.....67
A Problem of Distribution.....67
Paying Debts with Debts.....68
THE HARP OF GOD.....69
Creation.....70
Abrahamic Covenant.....70
Ransom.....71
Resurrection.....72
His Presence.....73
Restoration.....74
NOT CONFORMED, BUT TRANSFORMED.....75
Honesty the Foundation.....76
Purity of Heart.....76
Generosity and Liberality.....77
Sympathy, Compassion, Condolence.....77
LETTERS FROM AFIELD.....78

*"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Habakkuk 2: 1.*

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24:33; Mark 13:29; Luke 21:25-31.

# THIS JOURNAL AND ITS SACRED MISSION

THIS journal is one of the prime factors or instruments in the system of Bible instruction, or "Seminary Extension", now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1884, "For the Promotion of Christian Knowledge". It not only serves as a class room where Bible students may meet in the study of the divine Word but also as a channel of communication through which they may be reached with announcements of the Society's conventions and of the coming of its traveling representatives, styled "Pilgrims", and refreshed with reports of its conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V. D. M.), which translated into English is *Minister of God's Word.* Our treatment of the International Sunday School Lessons is specially for the older Bible students and teachers. By some this feature is considered indispensable.

This journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated —redemption through the precious blood of "the man Christ Jesus, who gave himself a *ransom* [a corresponding price, a substitute] for all". (1 Peter 1:19; 1 Timothy 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Corinthians 3:11-15; 2 Peter 1:5-11) of the Word of God, its further mission is to "make all see what is the fellowship of the mystery which . . .has been hid in God, . . . to the intent that now might be made known by the church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed".—Ephesians 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the divine wisdom granted unto us to understand his utterances. Its attitude is not dogmatic, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made to facilitate such testing.

## TO US THE SCRIPTURES CLEARLY TEACH

That the church is "the temple of the living God", peculiarly "his workmanship"; that its construction has been in progress throughout the gospel age—ever since Christ became the world's Redeemer and the Chief Corner Stone of his temple, through which, when finished, God's blessing shall come "to all people", and they find access to him.—1 Corinthians 3:16, 17; Ephesians 2:20-22; Genesis 28:14; Galatians 3:29.

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones", "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Revelation 15:5-8.

That the basis of hope, for the church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "a ransom for all," and will be "the true light which lighteth *every man that cometh into the world",* "in due time".—Hebrews 2:9; John 1:9; 1 Timothy 2:5, 6.

That the hope of the church is that she may be like her Lord, "see him as he is," be "partakers of the divine nature',' and share his glory as his joint-heir.—1 John 3:2; John 17:24; Romans 8:17; 2 Peter 1:4.

That the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next age.—Ephesians 4:12; Matthew 24:14; Revelation 1:6; 20:6.

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial kingdom, the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church, when all the wilfully wicked will be *destroyed* —Acts 3:19-23; Isaiah 35.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PLEASE ADDRESS THE SOCIETY IN EVERY CASE.

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***Terms to the Lord's Poor:*** All Bible students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied free if they send a postal card each May stating their case and requesting such provision. We are not only willing, but anxious, that all such be on our list continually and in touch with the Berean studies.

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## BROOKLYN CONVENTION

**Arrangements** are being made for a four-day convention to be held in Brooklyn May 19-22, inclusive. An auditorium with a capacity of 2,500 will be used for the entire convention. It is expected that many will attend from different parts of the United States, but it will particularly furnish an opportunity for friends in the Eastern and New England States to have a season of fellowshipping together and of the study of God's Word. We make this brief announcement now so that the friends may be making their plans to attend. A more detailed statement will appear later.

## HYMNS FOR MAY

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|---|---|---|---|---|---|
| Sunday ..... | 1 277 | 8 118 | 15 114 | 22 333 | 29 137 |
| Monday ..... | 2 328 | 9 178 | 16 256 | 23 154 | 30 186 |
| Tuesday ..... | 3 93 | 10 299 | 17 261 | 24 165 | 31 244 |
| Wednesday .... | 4 208 | 11 305 | 18 104 | 25 164 | ..... |
| Thursday ..... | 5 184 | 12 130 | 19 267 | 26 224 | ..... |
| Friday ..... | 6 27 | 13 177 | 20 179 | 27 281 | ..... |
| Saturday ..... | 7 116 | 14 109 | 21 49 | 28 98 | ..... |

## STUDIES IN THE SCRIPTURES

These STUDIES are recommended to students as veritable Bible keys, discussing topically every vital doctrine of the Bible. More than eleven million copies are in circulation, in nineteen languages. Two sizes are issued (in English only): the regular maroon cloth, gold stamped edition on dull finish paper (size 5″x7½″), and the maroon cloth pocket edition on thin paper (size 4″x6⅝″); both sizes are printed from the same plates, the difference being in the margins; both sizes are provided with an appendix of catechistic questions for convenient class use. Both editions uniform in price.

SERIES I, *"The Divine Plan of the Ages,"* giving outline of the divine plan revealed in the Bible, relating to man's redemption and restitution: 350 pages, plus indexes and appendixes, 75c. Magazine edition 20c. Also procurable in Arabic, Armenian, Dano-Norwegian, Finnish, French, German, Greek, Hollandish, Hungarian, Italian, Polish, Roumanian, Slovak, Spanish, Swedish, and Ukrainian; regular cloth style, price uniform with English.

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SERIES III, *"Thy Kingdom Come,"* considers prophecies which mark events connected with "the time of the end", the glorification of the church and the establishment of the Millennial kingdom; it also contains a chapter on the Great Pyramid of Egypt, showing its corroboration of certain Bible teachings: 380 pages, 75c. Furnished also in Dano-Norwegian, Finnish, German, Polish, and Swedish.

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SERIES VII, *"The Finished Mystery,"* consists of a verse-by-verse explanation of the Bible books of Revelation, Song of Solomon, and Ezekiel: 608 pages, illustrated, $1.00 in cloth, 20c in magazine edition—latter treats Revelation and Ezekiel only.

# The WATCH TOWER
## AND HERALD OF CHRIST'S PRESENCE

VOL. XLII — MARCH 1, 1921 — No. 5


# VIEWS FROM THE WATCH TOWER

A RECENT cable dispatch from Geneva, Switzerland, the seat of the League of Nations, says:

"From every part of Europe, from old countries and new, and even from Asia, reports arrive of unrest and disturbance, of commercial crises, unemployment and inability to sell products, together with the greatest need of such products."

We allow ourselves to indulge in the remark that if the League of Nations is "the political expression of Christ's kingdom on earth", this described condition is a very poor recommendation for Christ's kingdom. The Premier of Great Britain, Lloyd George, in a public address recently described some phases of the world situation as follows:

"I got figures from the Board of Trade this afternoon of what we sold to Europe before the war. We sold from this country, most of it our own products, but we got a profit on even what passed through—we sold 246 millions' worth of goods. At present prices, I am told, that would be about 600 millions, probably more.

"Where is that trade now? Our customers are impoverished, bankrupt. I am not sure about borrowing. The printing press may save you for a time, but you cannot always carry a sack of paper on your backs. That is what is happening in Europe. They cannot get on without it, and when they buy they cannot pay. Have you ever seen the spectacle of a man in rags, down at heels, standing in front of a shop window looking at clothes and boots of the latest fashions? And you say: Why does he not buy, he is in rags, he needs them, why does he not go in the shop? He cannot pay.

"Europe is standing in front of our shop windows, stocked with the best goods that any land can turn out. It is in rags and wants to buy. But its pockets are full of paper. It cannot buy. And until a customer is in a condition to trade with you we must admit it. Do not let us work up pretended causes; let us get at realities. Britain has got to work its way back to a full purse, and until it does that, nothing that Governments can do, nothing that federations can do, and nothing that newspaper articles can do can help us."

### A PROBLEM OF DISTRIBUTION

In another press report in the London *Daily News* it is mentioned that £60,000,000 worth of the finest Australian and New Zealand wool is piled up in Great Britain as a surplus over their normal demands. It is a sad commentary on human incapacity for righteous government to know that these vast stores of clothing material, as well as vast stores of foodstuffs in this land, are lying idle when thousands are actually dying in Europe and Asia from lack of food and clothing. From *Unity and Justice,* of Winston-Salem (N.C.), we take the following:

"Certainly the cause of industrial stagnation is not under-production on the part of the worker. Right now the retailers' shelves are filled with goods that they cannot sell, the wholesalers are heavily stocked with goods that they cannot sell; the manufacturers have filled their storage houses with goods they cannot sell. The American farmer has just harvested a record-breaking crop. There are plenty of goods.

"With the invention of the steam engine, the gas engine, the dynamo, the loom, the linotype, the self-binder and the automatic and semi-automatic machinery that does every operation in every branch of industry, the workers are enabled to produce ten, a hundred and even a thousand fold, more than they could in the old days of hand tools. The problem of production is solved.

"The problem of distribution is not solved and herein lies the cause of 'hard times' that are periodically occurring.

"Trade is inactive not because the people do not wish to buy; there is scarcely a home in all the country that does not need new furniture and furnishings, nor a family that does not desire better clothes, a great variety of food, books, magazines, etc.

"Everything that the manufacturers are making and the dealers are so anxious to sell, the people are just as eager to buy, but they cannot; they haven't the money with which to buy.

"The workers are not only the producers, they are the consumers as well. The amount that is paid them in wages for the goods they produce is much less than the retail price of the goods when they go to buy, consequently, for every dollar's worth of goods they are able to buy on the market they put four or five dollars' worth of goods on the market that they are unable to buy. Naturally the markets are glutted and business becomes stagnated. The manufacturer finds it necessary to 'lay off' his employes; and they walk the streets in idleness while their families go hungry, ill clad and cold because they have produced an abundance of food, clothing and fuel and all the other things that make life worth living."

### MUCH FABRIC, MORE RAGS

The Manchester (Eng.) *Daily News* sees the situation a little differently, because the British situation *is* different. But much of what it says is applicable to general world conditions.

"What is the meaning of the heavy fall in prices which has taken place in the last two months? It would be a fact to rejoice in if it meant that the production of the world was beginning to overtake the demand; but it does not mean that. It has a much more sinister meaning than that: it means that production and demand are divorced. It means that the external trade by which we have mainly lived in the past and by which alone this great industrial system can live in the future has ceased; that our manufacturers have piled up vast stocks of commodities for consumption and that having no customers abroad they are compelled to unload them on the home consumer at any price they can get.

"Europe is in rags, but New Zealand is choked with wool it cannot sell. In a very real sense the fall in prices is one of the most ominous signs of the time; it is the reminder that the ruin which the peace has wrought in Europe is beginning to react on ourselves. It has killed the goose that laid our golden egg, and because Europe is in rags and cannot buy, the streets of our industrial towns and of London as well are paraded by processions of unemployed, and the prices of stocks and shares in every kind of undertaking are falling to levels that threaten an unprecedented catastrophe."

"There can be no pause in the drift to catastrophe until we relate cause and effect, until we see that what we are doing in Russia, in Mesopotamia, in Ireland and elsewhere is responsible for the long faces in the City, for the intolerable demands of the tax collector, for the high cost of living and for the gathering cloud of unemployment. The connection is obvious enough, but public opinion, chloroformed by the Press, is blind to it."

The world needs Messiah's kingdom; and it is going to get it just when it needs it most. The Prophet Isaiah says: "Thou hast been a strength . . . to the needy in his distress". (Isaiah 25:14) All the world is needy, but all men do not recognize their needs. Among those who recognize their needs not all are willing to acknowledge them. Only those who recognize their need, acknowledge it, and come to Jehovah in the appointed way through Christ Jesus are helped and strengthened. All in Christendom have not yet been humbled to the point where they are willing to accept the Lord's help in the Lord's way. There is hardly a more notable phenomenon in all human experience than man's stubbornness and unresponsiveness to divine goodness. No one can accuse Jehovah of acting hastily in letting the time of trouble come to a head. He has been long-suffering for more than six thousand years, but he will not keep his anger for ever.

### PAYING DEBTS WITH DEBTS

The New York *Sun and Herald* makes some illuminating statements concerning one prominent cause for financial straitness in this country. Doubtless similar conditions exist elsewhere.

"Representative Fess says there can't be any chance for a reduction of Federal taxes so long as the Government continues its high operating expenses, an expression which simply means so long as the Government continues to overspend its income by billions of dollars a year.

"But Representative Fess might go further with his plain statement of fact and serve the nation a good turn. He might remind the American people, he might remind the United States Government in general, he might remind in particular the United States Congress, of which he is a member, that so long as the United States Treasury goes on giving the banks its I O U's by the billions of dollars to 'pay debts with debts', there must be a terrific and back-breaking strain on the country's banking credits.

"So long as the United States Treasury forces the banks to print 'money' by the ton so as to supply the Government with funds—I O U inflation funds—to pay daily bills that can't be paid out of the Government's income, there is going to be inordinate and dangerous inflation.

"So long as the United States Government creates such inflation there is going to be a merciless high cost of living, causing the American consumer such copious financial hemorrhages as to make him think he is bleeding to death.

"It is not merely the burden of billions of taxes, huge as this burden is, which the Government loads upon the public. Greater and worse is the burden of more billions in grossly swollen prices of commodities due to the Government's preponderant share in the money inflation which cuts the purchasing power of the American buyer's dollar to 75 cents in some instances, in others to only 50 cents. This makes it the more difficult for all, well nigh impossible for many, to scrape up the spare pennies with which to pay those very taxes.

"In this country of economic waste, financial squander and living cost excesses the United States Government's waste is the most colossal waste of all; the United States Government's squander is the most costly squander of all; the United States Government's responsibility for the bread and butter burdens of the American people is the most direct and the most insufferable of all."

One cannot read this without being reminded of the statement in Brother Russell's last preface to Volume IV in which he says:

"This spells bankruptcy—as soon as the war shall end and the issuing of bonds shall cease to provide money for the payment of the interest on other bonds. The nations are thus falling into the chasm of bankruptcy."

Public channels of information have several times stated that the current expenses for the United States Government during the past year were about nine billion dollars and the total possible income was six billion dollars. The deficit of three billion dollars had to come from somewhere. It could only come from those who had money or securities to furnish. It goes without explanation that a debtor is obligated to his creditor and it is rarely indeed the case that this obligation stops with financial matters. It nearly always reaches over into other realms and the obligation becomes partly moral. A heavy debtor rarely has the moral courage or even the desire to oppose the wishes of his creditor. Since the obligations of the Government are so enormous, it would not be surprising to find no inconsiderable amount of moral obligation given in return for the financial aid furnished. It is in these ways that a strongly centralized government becomes less and less representative of the people at large and more and more representative of the favored few.

### FEAR AND ANXIETY

Concerning the mental ills which are attendant upon complex modern life, a medical expert is reported by the Chicago *Daily News* as saying:

"Fear and anxiety, twin demons that make miserable so many lives, have their origin in inward conflict and can only be conquered by tracing the trouble to its sources, says Dr. Frankwood E. Williams, associate medical director of the national committee for mental hygiene, in the current number of *Mental Hygiene*.

"Complex community life brings about innumerable necessities for adjustment in the individual, and failure to make these adjustments with a measurable degree of success is often responsible for so called mental or nervous ills, technically termed psychoses or neuroses, according to Dr. Williams, who uses illustrations from the recent war to make this point clear.

"The measure of a man's success in handling life's problems, according to the article, lies in his skill in adjusting himself to the complicated life of modern society. Some fail completely, developing psychoses of a more or less serious nature, others are partly successful, but the diffi-

culties of adjustment set up nervous disturbances that render them neurotic, while the majority succeed in making their adjustments without too great difficulty."

Without attempting to enter into the technicalities of this question, there are points in it well worthy of observance by the Lord's people. Our Lord promises us that our experiences shall work in such a way as to contribute to our highest welfare. (Romans 8:28) Much of our spiritual lives is spent in experiences calculated to prove the truthfulness of this statement. Much of our spiritual energy, we fear, is needlessly expended on fear and worry. Either the Lord meant what he said or he did not mean it. If he did not mean it, then all of his promises are independable and we have no basis for any confidence whatever—an idea which is entirely untenable. If he did mean what he said in this connection we can depend on it absolutely; for he is omnipotent.

One of the most blessed and productive of lessons in the Christian way is to learn to be happy in spite of conditions and surroundings, rather than merely because of them. If our happiness and peace of mind is dependent upon conditions solely, then we are not living the life of faith at all. If we have become familiar with certain conditions and have accustomed ourselves to them and the Lord's providence points to the need of a move or a change and our hearts are filled with dread and uncertainty as to the outcome of that change, we are not leaning very strongly upon the everlasting arms. Fear is but another way of telling the Lord that we think our judgment is better than his. *We* know (?) what we need, but we are not at all convinced whether *he* is as able to understand us as we ourselves do. Fear is an insult to God's almighty power; anxiety an offense against his boundless love. "Perfect love casteth out fear."—1 John 4:18.

Albert J. Beveridge, sometime Senator from Indiana, was recently quoted by the Indianapolis *News* as asserting in an address that the reason for decline in church attendance all over the country was the failure of the ministers to preach the gospel. We quote:

"Let them preach Jesus Christ and him crucified and they will have no trouble in filling their churches. But no, instead, they lecture on hygiene and on every movement that comes before the public, and try to regulate the affairs of the nation instead of preaching the gospel of Jesus Christ."

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# THE HARP OF GOD

*"And them that had gotten the victory over the beast, and his image, and over the number of his name, stand on the sea of glass, having the harps of the Lord God and singing the song of Moses, the servant of God, and the song of the Lamb."—Revelation 15:2, 3.*

IT seems quite certain that the harp is used to symbolize the divine plan concerning man, as revealed in God's Word, the Bible. No one can understand the great plan except by divine aid; and no one can appreciate that plan except him who has the spirit of the Lord. When Jehovah favors one with an understanding and an appreciation of his plan necessarily the heart of such an one is filled with joy and singing. Therefore the harp fitly symbolizes the divine arrangement and the joy it brings to those in harmony with it. When all the strings are seen and appreciated by the child of God, and are used in harmony with the divine will, the harp yields a music of surpassing sweetness such as the natural man never heard.

The first mention of the harp in the Bible is in Genesis 4:21, and Jubal is the one named as its inventor. With Israel, the chosen people of God, it was an instrument consecrated to joy and exultation. David, who typified the Messiah, was an expert in the use of the harp and employed it in the praise of Jehovah. According to the records, the Jews were accustomed to use this instrument on occasions of joy, such as jubilees and festivals. Josephus is authority for the statement that the harp usually had ten strings, but that at times it was smaller and had only eight strings, being played then with the fingers. The number *ten* is used in the Scriptures to symbolize that which is perfect or complete as pertaining to man. The use of the harp with eight strings, then, would seem to indicate that, antitypically, for a time two of the strings would be lacking and unappreciated by Israel after the spirit; and we find this thought in harmony with the facts.

The first one to understand the divine plan was Jesus. In the fifth chapter of Revelation Jehovah is pictured as being seated upon his throne, having in his right hand (solely within his power and keeping) his great plan. The picture then shows one asking the question: "Who is worthy to open the book and to loose the seals thereof?" None of the angels of heaven were granted that favor, even though they had much desired to look into God's secret arrangement. No one of earth was granted the great privilege. Jacob on his deathbed had prophesied that this great favor would be granted by Jehovah to his beloved Son. The picture then discloses the Son, the express image of the Father and the very center of his plan, appearing as a lamb slain, now endowed with perfect power and wisdom, as breaking the seals—understanding and making known the beauty and harmony of this plan to the glory of the heavenly Father. Here, then, was the first time that the mystery of God, hid for ages and generations, was made known to any creature.

The harp is used to symbolize the grandeur and beauty, exquisite harmony and majestic sweetness, of the divine arrangement. The Old and the New Testaments contain the revealed purposes of God concerning man, his redemption, deliverance and blessing with life everlasting; hence the great fundamental doctrines or truths therein stated would constitute the strings upon the harp of God. These great fundamental truths were spoken by Jehovah through the law and the prophets and the testimony of Jesus and his apostles. Seeing that David is a type of the church and that he used a harp of ten strings, we are justified in concluding that

the ten fundamental truths testified to in the Scriptures harmoniously disclose the divine purposes concerning man. We, therefore, venture the suggestion that the following is a proper division of these ten truths or doctrines symbolized by the ten strings; viz.,

(1) creation
(2) justice manifested
(3) Abrahamic promise
(4) birth of Jesus
(5) ransom
(6) resurrection
(7) mystery revealed
(8) the Lord's presence
(9) glorification
(10) restitution;

and understanding and harmonizing these great truths brings joy to the heart and fills the soul with music.

### CREATION

Before the creation of man God prepared a place for his habitation. "I have made the earth, and created man upon it.... For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited." (Isaiah 45:12, 18) Jehovah's active agent in the creation of all things was the Logos, later called Jesus. In the Scriptures he is designated as "the bright and morning star". (Revelation 22:16) He was the joy and delight of the heavenly Father, in whose name he created all things. There was in heaven another star, clothed in beauty and glory and endowed with power and authority, whose name was Lucifer. With these in heaven was a host of angelic sons of God. When God began the creation as pertaining to man by laying the foundation of the earth, these great stars of heaven sang together the song of gladness, and the angelic sons of God shouted for joy. (Job 38:7) All of the heavenly host watched the development of creation step by step, in an orderly and progressive manner, culminating with the creation of man in the image and likeness of Jehovah.

This was the first string hung upon the harp of God and afterward made manifest to his creature, man. Up to that time, so far as revealed, there had been nothing to mar the beauty, glory, and sweetness of all this creation.

### JUSTICE MANIFESTED

One of the primary divine attributes is justice. (Psalm 89:14) It was the attribute of wisdom that originated and developed the divine plan. Justice must perform its part in harmony with the other divine attributes. God's law as made and declared was and is unchangeable. The prerogative of justice is to see that the law is enforced. The violation of the law of God was the occasion for justice being made manifest. Without its manifestation the great ransom sacrifice would have been an impossibility. Good and evil were set before man, who as a free moral agent was granted the liberty of choosing one or the other. He deliberately chose the evil course. God pronounced his judgment against man in these words: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return". (Genesis 3:19) But how could it be said that justice manifested is one of the strings of the harp of God? In all music there is to be found a minor key or tone, which seems to be necessary to produce perfect harmony. At any rate, in all the music of man there exists the minor key. The manifestation of strict justice was essential to sustain the dignity of the great Jehovah and to make it possible for other parts of his plan to be made manifest. It seems to be the string producing the minor key in all of man's music.

Job seems to be a picture of the world of mankind under condemnation; and thus he speaks: "My harp also is turned to mourning". (Job 30:31) The joy which fills the heart of the perfect man was turned into mourning when he realized his loss. Divine justice took away from man the right to Eden and all of its incident blessings, as well as life, and the world has been in a state of mourning from then until now. But it is the new creature that sees and appreciates the harp of God, not man that is under condemnation. The anointed of the Lord are not to mourn when they see divine justice made manifest. This is clearly shown in God's dealings with the two sons of Aaron who offered strange fire and who were stricken dead. "And as Aaron and the two remaining sons were forbidden to make lamentation for their brethren who were thus cut off, this signifies that all the faithful of the priests will recognize the justice of the divine decisions, and will bow to them in humble submission, saying, 'Just and true are thy ways, thou King of saints'."—T. 40.

The world cannot appreciate that man is justly under condemnation. Indeed none but those who have been regenerated by the merit of Christ, made right or justified by Jehovah, can appreciate this divine attribute; and these appreciating it can truly sing the song as described in our text, declaring the justice and majesty of Jehovah and his works.

### ABRAHAMIC COVENANT

The word *covenant* is the solemn term expressing a contract or promise to do a certain thing. With Jehovah a covenant or a contract is sacred and inviolate because he changes not. (Malachi 3:6) There can be no change in his justice or judgment. Once entered, that judgment must be enforced. He could, however, consistently make and did make provision for the satisfaction of justice and the granting to every one of the human race a trial or opportunity for life. In the exercise of his loving-kindness and to carry out his purposes, he chose the man Abram, whose name was afterward changed by him to Abraham, and to him he made the unconditional promise that "in thy seed shall all the families of the earth be blessed". In addition to his unchangeable word, it pleased Jehovah to bind this promise later with his oath, and by these two immutable things,

to-wit, his word and his oath, the new creation would be doubly assured of his carrying out all of his promises, and restored man will ultimately come to the same conclusion.

Jehovah did not put any conditions or any limitations to the promise. There was no need for him so to do. It announces his benevolent purpose toward mankind. The promise or covenant does not even say that the blessing of the people will be upon condition that they will all seek him, nor does the blessing promised mean that every one will be given life everlasting whether or not he wants it; but it does mean that provision is made that every one shall have an opportunity, and that knowledge shall be brought to all, in order that all may enjoy the opportunity of conforming to the divine arrangement and thereby live. It means that assistance will be given to every one to this end; and after a full and fair opportunity and test and proof of loyalty, the Lord will grant to all such life everlasting.

This unconditional and oathbound covenant made by Jehovah is one of the great truths which constitutes a string upon the harp of God and which sounds in harmony with the other strings, bringing joy to the heart of those who learn to appreciate his arrangement. The Psalmist, in one of the songs of degrees, referring to this universal opportunity coming to the people of all nations for salvation, was moved to sing with gladness: "Our mouth [was] filled with laughter, and our tongue with singing [for the nations]. The Lord hath done great things for them."—Psalm 126:2.

### BIRTH OF JESUS

Two thousand years had elapsed since God had given his oathbound covenant to Abraham, during which time his holy prophets frequently prophesied to Israel that he who would be born according to the promise would be the blesser of the world, the Messiah. Every good mother of Israel regarded it as the greatest honor to give birth to the promised one; and for this reason a barren woman was a reproach among the Israelites. When the announcement was made to Mary that she was to give birth to a son and that his name should be called Jesus, the Son of the Highest, who would be a King without end, Mary said: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed."—Luke 1:46-48.

The day for the birth of the babe arrived and all the host of heaven was awake to the importance of the hour. On earth the place selected for this momentous event was Bethlehem, where the boy David had been anointed to be king over Israel, and had foreshadowed the coming of the King now to be born. The earthly witnesses chosen were the meek and lowly shepherds, who were watching their flocks in the field where the beautiful Ruth had gleaned. At the appointed time, "the angel of the Lord came upon them, and the glory of the Lord shone around them;... and the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people; for unto you is born this day in the city of David a Savior, which is Christ the Lord."—Luke 2:9-11.

And then it was as if attendant angels, awaiting a given signal, when the heavenly messenger had finished his speech to the astonished shepherds, stood forth as a great heavenly host and sang the good tidings of great joy. Their song was but the reflex of what had been announced. These sweet singers told in words of praise what had taken place and what would be the blessed sequel. It was the song of glory from heaven, and earth echoed the message of peace and good will toward men; and down through the age the sweet anthem has resounded: "Glory to God in the highest, and on earth peace, good will toward men".

Nearly two thousand years more have passed and through the corridors of the age the sweet anthem has resounded, and ever and anon it has brought gladness to some heart that has joyfully turned away from the world upon learning of the birth of the Redeemer and the work he subsequently did and is doing; and this message has grown in sweetness to the one who has learned to recognize this and other strings upon the great harp of God.

Now we are entering the age of restitution, the time when the peoples of earth will learn that the birth of Jesus is one of the mighty and important events in the plan of Jehovah, and that there is no other name given among men whereby they can be saved and granted life everlasting except the name of Jesus of Nazareth, the Babe of Bethlehem, the Savior of the world.

### RANSOM

The great ransom sacrifice must take its place as one of the important strings upon the harp of God. In due time its benefits shall result to the whole human family.

A perfect man had sinned and lost life, liberty, and happiness for himself; and the sequel to his act was that all of his offspring were born in sin and shapen in iniquity. Justice must take its course. The judgment of God could not be set aside. Justice demanded the life of a perfect man and received that in the death of Adam. Therefore nothing short of the life of a perfect man could operate as a redemptive price which would be accepted for the release of Adam and his offspring. The knowledge of the ransom sacrifice has brought joy to every person who up to this time has understood and appreciated it. A knowledge of this ransom must ultimately be brought to all. The appreciative one cannot keep back the singing when he learns that here is a guarantee that he shall live. Gladly does he exclaim: "Thanks be unto God for his unspeakable gift!" It was Jehovah's love that prompted this great gift: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life".—John 3:16.

With delight to do the Father's will, the rich Logos laid aside his heavenly glory and majesty and was made flesh, in the likeness of sinful men. He dwelt among men and was subjected to the sorrows incident to humankind. He became poor, that fallen humanity

might through his poverty enjoy the great riches of life, liberty, and happiness. The opportunity to possess these riches must in God's due time come to all men, because Jesus "by the grace of God [tasted] death for every man". (Hebrews 2:9) The ransom price was provided at the cross. The cross of Christ is the great pivotal truth of the divine arrangement, from which radiate the hopes of humankind. The poet has beautifully expressed it thus:

"In the cross of Christ I glory,
Tow'ring o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime."

The inspired writer in the divine Word tells that it was the will of God that all men shall be saved from death by this ransom price and brought to an accurate knowledge of the truth, and that in due time this testimony will be given to every one of Adam's race. When the grand finale is sung and all the harpers of heaven and earth unite in beautiful harmony, blending with the voices of all the creatures perfected and happy, the great ransom sacrifice will be one of the strings of the harp of God that will yield sweet music to every ear.

### RESURRECTION

The sabbath day immediately following the crucifixion of the Lord was indeed a sad one to those who devotedly loved and followed him. Rudely had he been snatched from them, unjustly tried, brutally condemned and then subjected to the most ignominious death known to man. How terrible was this shock to those who loved the Master! The Scripture merely records the fact that they saw where he was laid and then rested on the sabbath day. The rest must have been one merely of cessation from labor, with the great sorrow bearing down upon them; they could have had little rest or peace of mind.

The sabbath day was ended, and before the sun lighting the first day of the week had dispelled the darkness of the early morning, Mary Magdalene and other faithful women hastened to the Savior's tomb. Jesus was not there. A messenger of the Lord appeared unto them and said: "Ye seek Jesus, which was crucified.... He is risen." The news sounded too good to be true. They were dazed and bewildered. Hurriedly these faithful women ran away to tell others of their company. What unspeakable joy filled their hearts when they learned that the beloved One lived! Yea, what joy must have filled the courts of heaven when the watching angels beheld that Jesus had triumphed over death and the grave!

The resurrection of Jesus was vitally essential, that he might ascend on high, bearing the merit of his perfect human sacrifice and there present it to divine justice that man might receive the benefit of that sacrifice. For nineteen centuries the benefits of the merit of this sacrifice thus presented by him at his resurrection have been ministered unto those who have made a full consecration to do the will of God; and to such there has resulted at the hands of Jehovah justification and spirit-begetting; and these consecrated ones have been made acceptable in the beloved One, anointed to the high position of joint-heirship with Christ Jesus and membership in the royal family of heaven. Throughout the age these faithful followers have sung the praises of the risen Lord.

St. Paul declares that the resurrection of Jesus is a guarantee that every man in due time shall have one fair and impartial opportunity for life, and that God has appointed a day in which this opportunity shall be given to all. (Acts 17:31) That day is at hand, and the Lord is present, preparing to judge the quick and then the dead; and men of the world are beginning to learn something of the importance of the death and resurrection of Christ Jesus. When all mankind know of God's great plan, when they learn that the resurrection of Jesus is a complete guarantee that every man shall have an opportunity to live and enjoy liberty and happiness, then they will sing his praises, and in their mouth his name shall be blessed forever; and this great truth will take its place in their minds as one of the beautiful strings upon the great harp of God.

### MYSTERY REVEALED

Not all of the divine plan has been revealed at one time. In fact, the seed of promise through which the blessing must come to all the families of earth was a great mystery hidden from all ages and generations and made known to man for the first time at the giving of the holy spirit at Pentecost; and as yet none can understand this mystery except those who have entered into the favor of God through consecration, justification, and spirit-begetting. The hiding of this mystery was illustrated by Jehovah in the construction of the Tabernacle in the wilderness and its furnishings. Its gold-covered walls, the golden candlestick, the beautifully engraved furniture, its veil of curious work, its incense altar, the ark of the covenant, were so completely covered and hidden from view that none of the people could see them.

As God thus hid these things which were typical of greater things, so he has hid the glories and beauties of spiritual things, seen only by those who have become members of the priestly class. As the high priest alone was in the holy and the most holy on the day of atonement, even so none but the priestly order occupy this position during the antitypical day of atonement. Of these beauties and glories of God's arrangement and the sweet music that comes to them from his harp by reason of this relationship the world knows not and cannot know until the due time of Jehovah to permit them to know something about it. To the world those of the priestly order seem mean and are despised because the world knows them not.

"Why do they, then, appear so mean?
And why so much despised?
Because of their rich robes, unseen,
The world is not apprized."

The holy prophets foretold of the Christ as the seed of promise, but they did not understand. In the language of one of the prophets, they "heard, but understood not". The holy angels of heaven were not admitted to the secrets of this great mystery, because it pleased God to conceal the same and in his due time to reveal it to those who are begotten and anointed of the holy spirit. This is why Jesus said to his disciples: "When he, the spirit of truth, is come, he will guide you into all truth;... he will show you things to come". (John 16: 13) It was impossible for the disciples to understand the mystery until the Pentecostal blessing, and not even then did they immediately understand and appreciate it; but gradually this great mystery began to be revealed to them and was understood and appreciated by them. This is clearly in line with God's promise: "The path of the just is as the shining light that shineth more and more unto the perfect day".

So it has been with Christians through the age, and particularly in the harvest period of the age. More and more the light has revealed to the saints the beauty of God's arrangements, especially a clearer understanding of the mystery class, the royal family of heaven. Clear and clearer has the vision grown to the faithful followers, in striking contrast to the darkness that has come to those who have yielded to the influence of the antichrist. As the saints have appreciated and yet appreciate more and more the beauty revealed in the mystery, their mouths have been filled with singing and they have exclaimed: "The Lord hath done great things for us; whereof we are glad". (Psalm 126: 3) These feed upon the precious promises and with joyful anticipation look forward to the time when the Bridegroom shall be fully revealed in all his glory and beauty, and when the bride, the church, shall appear with him in glory.

The mystery of God involves an understanding and appreciation of the great fundamental truths of consecration, justification, spirit-begetting, and sanctification. As the saints mark the contrast between the Christ, the mystery of God, and the antichrist, the mystery of iniquity, more hideous to them appears the mystery of iniquity and more glorious the mystery of God. And with their clearer vision, consecration, justification, and sanctification shine forth in their respective places with greater brightness than ever before. It was of these things the Apostle said: "The natural man receiveth not the things of the spirit of God:... neither can he know them, because they are spiritually discerned; but God hath revealed them unto us [members of the mystery class] by his spirit; for the spirit searcheth all things, yea, the deep things of God". (1 Corinthians 2: 10, 14) When these great truths were made known to the Apostle Paul and he was telling others about them, in ecstacy he exclaimed: "O the depth of the riches both of the wisdom and knowledge of God!"—Romans 11: 33.

### HIS PRESENCE

Christ Jesus is the Bridegroom and the church is the bride. (John 3: 29; Revelation 21: 9) For more than nineteen centuries she has been waiting for his return because he promised to come again and receive her unto himself. (John 14: 3) In faith and patience she has looked forward to that time with great expectation. He has kept his promise faithfully and now has returned and is gathering unto himself those who have made a covenant with the Lord by sacrifice and have kept that covenant. The bride loves the Bridegroom and therefore loves his appearing, and for such he has a crown of righteousness. (2 Timothy 4: 8) Anticipating this happy time, St. Paul wrote: "Rejoice in the Lord alway: and again I say, Rejoice. . . . The Lord is at hand."—Philippians 4: 4, 5.

The second coming of the Lord Jesus is one of the great fundamental doctrines of the holy Scriptures, but the time, manner, and purpose of his coming have been little understood by those who have professed Christianity. Those ignorant of the true meaning of his coming have looked forward with dread to that time. But those truly illuminated by the holy spirit have appreciated the light and its increasing brilliancy, and in that proportion their joy has increased. Such see that the time of his coming is at the time of the end; i. e., the end of the present evil order. The evidence now is cumulative and overwhelming that he is here and that the old order is rapidly passing away. The members of the bride class see that his coming is not in the flesh, marked by the nailprints received at Calvary, but that he appears in a glorious body, invisible to human eyes. These appreciate the fact, according to his promise, that as the sun rises quietly in the east and gradually sheds its illuminating rays upon the earth, so is the appearance of our Lord, and his appearance gradually becomes more marked to the watchers. As a thief comes in the night time, when all except the faithful watchers are asleep, so the Lord has come in the great night time of this present evil world, when all except his faithful watchers are asleep and no others observe his presence.

The faithful watchers see that the purpose of his coming is, according to his promise, to take unto himself his bride, to make up his jewels, to assume his great position of power and to reign, to destroy the wicked works of Satan, to enthrone truth and righteousness for ever, and to bless for ever all those who love righteousness and hate iniquity. These greatly appreciate the privilege of declaring his presence, and God's holy prophet pictures them as standing aloof from the kingdoms of earth, publishing the glad tidings and lifting up their voices together with singing. (Isaiah 52: 7, 8) These faithful watchers, pure of heart and wise by the grace of God, are now going forth joyfully crying: "Behold the bridegroom! Go ye out to meet him." And this string of the harp of God yields to the hearts of the bride class a music of ever increasing sweetness and to this accompaniment they sing to each other:

"Behold, behold the Bridegroom,
And all may enter in,
Whose lamps are trimmed and burning,
Whose robes are white and clean."

### GLORIFICATION

The Bridegroom is the fairest of ten thousand and altogether lovely. To be glorified means to be made in the likeness of his character and with a similar beautiful organism. The prospect of poor, imperfect creatures being transformed and made into the image and likeness of this blessed One is too stupendous for the mind to fully grasp and appreciate; but we know it is true because the Master said: "I will come again, and receive you unto myself; that where I am, there ye may be also". (John 14:3) No one could be with him and not be like him. "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."—1 John 3:2.

It is written of the King of glory: "Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad." (Psalm 45:7, 8) The church, which is the bride of Christ, is described as standing at the right hand of the wonderful Bridegroom, and because she has joyfully submitted to the transforming work and proven herself faithful unto her Lord, her beauty is greatly desired by him. A little glimpse of her beauty is given in the phrase of the Psalmist: "The king's daughter is all glorious within: her clothing is of wrought gold. She shall be brought unto the king in raiment of needlework."—Psalm 45: 13, 14.

This wonderful Savior and Bridegroom will present the church, his bride, faultless before the presence of Jehovah's glory with exceeding joy. (Jude 24) Her beauty will be that of holiness, like unto her glorious Bridegroom. This abundant entrance of the church into heavenly glory will be the occasion of great rejoicing. It will mark the hour of her triumph in the works of Jehovah's hands. In heaven the cherubim and seraphim and hosts of holy angels will rejoice and give praise to Jehovah and his beloved Son; and in this glory the church will share because she is the bride of Christ. By faith the church now has some foregleams of that hour of triumph; and even now with joy she is singing. This great truth of the divine arrangement for the glorification of the church is one of the strings of the harp of God making glad the hearts of the faithful before participating in the general assembly of the church of the firstborn.

### RESTORATION

The tenth string of the harp of God may be designated as restoration or restitution. It was the theme of all the holy prophets. This great truth and that of the oathbound promise to Abraham seem to have been lost sight of by many Christians during the gospel age, and to such the harp was minus two of its strings. But when the Lord returned and found watching a faithful servant, he enlightened him upon these great truths; and by the Lord's grace that servant has been greatly blessed by being used of the Lord to bring forth meat in due season for the household of faith—things new and old from the great storehouse. As the light of the Lord's presence increased, a clearer vision of the divine plan was had by that faithful and wise servant. He, by the grace of the Lord, brought clearly to the minds of the consecrated the scope and meaning of the Abrahamic promise, the philosophy of the great ransom sacrifice, and showed how the presentation in the heavenly courts of the merit of this sacrifice is a guarantee that in God's due time every man shall have a fair and full opportunity for life, and that God has appointed a day certain for that trial, and that while the trial is in progress the earth itself will be gradually made like unto the garden of Eden, as a fit habitation for perfected man.

As the vision of this faithful and wise servant grew brighter, he swept the harp of God with his consecrated life and from the string of restoration resounded these beautiful words of song and praise which have made glad thousands of hearts:

"The first man (who was a sample of what the race will be when perfect) was of the earth, earthy; and his posterity, with the exception of the gospel church, will in the resurrection still be earthy, human, adapted to the earth. (1 Corinthians 15:38, 44) David declares that man was made only a little lower than the angels, and crowned with glory, honor, dominion, etc. (Psalm 8:4-8) And Peter, our Lord, and all the prophets since the world began, declare that the human race is to be restored to that glorious perfection, and is again to have dominion over earth, as its representative, Adam, had.—Acts 3:19-21.

"It is this portion that God has elected to give to the human race. And what a glorious portion! Close your eyes for a moment to the scenes of misery and woe, degradation and sorrow that yet prevail on account of sin, and picture before your mental vision the glory of the perfect earth. Not a stain of sin mars the harmony and peace of a perfect society; not a bitter thought, not an unkind look or word; love, welling up from every heart, meets a kindred response in every other heart, and benevolence marks every act. There sickness shall be no more; not an ache nor a pain, nor any evidence of decay—not even the fear of such things. Think of all the pictures of comparative health and beauty of human form and feature that you have ever seen, and know that perfect humanity will be of still surpassing loveliness. The inward purity and mental and moral perfection will stamp and glorify every radiant countenance. Such will earth's society be; and weeping bereaved ones will have their tears all wiped away, when thus they realize the resurrection work complete.—Revelation 21:4."

Soon the peoples of earth will see this day; and as they see these things actually taking place in the earth, the appreciative ones will begin to say: "O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation". "O sing unto the Lord a new song: sing unto the Lord, all the earth. Say among the heathen that the Lord reigneth: the world also shall be established that it shall not be moved." "Sing unto the Lord with the harp; with the harp, and the voice of a psalm." (Psalm 95:1; 96:1, 10; 98:5) And as one nation after another comes up to worship the Lord, they will learn to say to the others: "Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing."—Psalm 100:1, 2.

By faith the feet members of Christ, yet standing on earth, see this blessed time approaching to the peoples of earth. This string of the harp of God yields sweet

music to their hearts and they are anxious to tell forth the glad news of great joy to others; and so they are saying: 'The old world has ended, the Lord is here! His kingdom is at hand; millions now living will never die.'

How are these happy and faithful ones to be identified? The Revelator answers: "Them that had gotten the victory over the beast, and his image, and over the number of his name,... having the harps of God". (Revelation 15:2) Would it not be reasonable to expect that such would have a clearer vision of what constitutes the beast, his image, his mark, his number, and his name, to enable them to take their stand firmly and resolutely under the banner of the King of glory and render all their allegiance and powers, feeble though they be, unto him? These see that the day of deliverance is at hand; and this is why they sing. They will sing the glad song of deliverance henceforth for a thousand years; and when the work of restoration is complete and the earth is filled with a happy, restored and perfect race of men, then the grand finale will be sung to the glory of God and his beloved One. This grand finale seems to be foreshadowed by the Psalmist, and in it will join all the creatures of heaven and earth, and everything that has breath will be praising the Lord.

"PRAISE YE THE LORD.
Praise God in his sanctuary:
Praise him in the firmament of his power.
Praise him for his mighty acts:
Praise him according to his excellent greatness.
Praise him with the sound of the trumpet:
Praise him with the psaltery and harp.
Praise him with the timbrel and dance:
Praise him with stringed instruments and organs.
Praise him upon the loud cymbals:
Praise him upon the high sounding cymbals.
Let everything that hath breath praise the Lord.
PRAISE YE THE LORD."—Psalm 150.

# NOT CONFORMED, BUT TRANSFORMED

——APRIL 3—ROMANS 12:1, 2, 9-21——

MARKS OF A TRUE CHRISTIAN — A TRANSFORMED LIFE — STONES IN THE ARCH OF CHRISTIAN CHARACTER — HONESTY, HOLINESS, LOVE, ENTHUSIASM, PATIENCE, GENEROSITY, SYMPATHY, HUMILITY, MEEKNESS.

*"As ye would that men should do to you, do ye also to them likewise."—Luke 6:31.*

ABRAHAM'S natural seed, the Jews, had long been the peculiar recipients of God's favor, at the time the Apostle Paul was writing this letter to the Roman Christians. God had dealt with the Jews very compassionately; he had encouraged them to righteousness, and chastised them for unfaithfulness. Israel's kings were considered unworthy to wear the crown of the Lord after centuries of opportunity had demonstrated their constant tendency to spurn Jehovah's laws and guidance. At the time this epistle was written, the Jews had been without a divinely appointed king for more than six hundred years. Notwithstanding this mark of God's measurable disfavor, and notwithstanding the dearth of prophets for some four hundred years prior to John the Baptist, the nation of Israel prided itself on being worthy of every good thing which God had to bestow, saying, "We be Abraham's seed".—John 8:33.

But the burden of the Apostle's presentation in the eleventh chapter of Romans is that the natural branches in the olive tree were broken off because of unbelief and that the gentile believers were grafted into the places thus left vacant. It was because of this fact that there were many saints of gentile origin to be addressed. And the mercy of God in thus giving the gentiles the opportunity to be fellow heirs of the great Abrahamic promise is mentioned as a ground for beseeching them to be energetic in entering into all the privileges of their position. Besides this mercy to the gentiles, God's plan shows mercy in store for the Jews. And these tender compassions on God's part are the most powerful arguments to spur one on to faithfulness. As Jehovah had long before expressed it to Moses: "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion". (Romans 9:15; Exodus 33:19) The Master also reminds us of God's tender mercy when he says: "Your Father is compassionate". —Luke 6:36, *Diaglott;* James 5:11.

The Roman Christians were born Pagans; and while human sacrifices were not so common among the Romans as they were among the Near Eastern people, they were not unknown. Aside from other significances of these first words in the twelfth chapter of Romans it may be that the Apostle was turning the minds of the Roman brethren away from any possible thought of fanaticism in the matter of sacrifice when he says "living sacrifices". New Testament writers speak of the "living God", in contrast to gods of silver, gold, and stone, and as the God of heaven is higher than other gods, so his sacrifices are higher and more honorable.

The Apostle is his own best interpreter in this matter when he says in another place: "Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof: neither present your members unto sin as instruments of unrighteousness; but present yourselves unto God, as *alive from the dead*, and your members as instruments of righteousness unto God".—Romans 6:13, 14.

## EXHORTATION TO APPRECIATIVENESS

This twelfth chapter is an exhortation. After having labored with painstaking faithfulness to show what relation the gentile believers bore to the divine purposes, and after having explained the difficult doctrines of God's grace and of his justification through faith and through the blood of Christ, the Apostle devotes the remainder of his letter to exhortations to appreciation, faithfulness, and growth in grace. He beseeches the brethren. He does not use his high office of apostle to the gentiles and messenger to the early church to issue apostolic commands. He uses just such a word as might properly have been used by any other member of the body of Christ. The word *present*, here, as addressed to those who are already "beloved of God" and "called saints" (Romans 1:3), evidently means to yield, to give one's self over to, to place completely at the disposal of. The usage is practically the same as that in Romans 6:13, 16, 19, and Luke 2:22 and similar to that in Matthew 26:53 and Acts 9:41.

These sacrifices have been made holy and continue to be kept holy (i.e., ceremonially clean) by the blood of Christ, the merit of his sacrifice, previously made and now made available for those who believe. These sacrifices, being ceremonially clean and offered in the acceptable time, were acceptable to God. And such presentation, such continu-

ous placing of one's self at the disposal of the great High Priest for purposes of sacrifices is only a rational (*Greek*, logical) religious service. It is not fanatical, although it seems so to those whose eyes have not been opened to see things from the standpoint of faith.

Gentile believers, on seeing to what great trouble Jehovah had gone in establishing the typical sacrifices of Israel, and on seeing how some Israelites had been removed from their places of favor and how they, gentiles, had been brought into those places, would naturally be slow to assume that they had *all* of the privileges which might have belonged to Jews. If they were humble enough to come to God through Christ they might be inclined to think: God's smile is more than we had reason to expect, it cannot be that he wishes us to push forward and participate in the antitypes of these wonderful sacrifices which he preserved with such care. We can realize how the Jewish brethren might be accorded such a privilege of joint sacrifice with Christ; but surely such honor cannot be intended for us who were by birth aliens and strangers from the commonwealth of Israel. And to such lowly and diffident ones these words would come as an encouragement to step right up into the full privileges of the place into which they had been brought by divine providence and grace.

### THE SCHEME OF THIS AGE

The Apostle admonishes: "Be not fashioned according to this age". The Greek word from which the word fashioned in the Revised Version, or conformed in the Common Version, is taken is the same as our word scheme. We are not, therefore, to be fitted to the scheme or pattern of this age. The scheme, the groundwork, on which this age is built is one which Satan has devised. His is the spirit which rules in the hearts of the children of disobedience. And all are *dis*obedient who have not become obedient unto the gospel of Christ.

No effort is required to be fashioned or conformed to the world as it now is. All one needs to do is to abandon himself to the influences which constantly flow into his mind through the channels of his senses. The Lord's people see, hear, touch, taste, and smell about the same things which those of the world see, hear, touch, taste, and smell. The impressions gained through these avenues of sense are the ones which go to make up character. How then can we, set in the midst of the world, avoid being conformed to it? There is just one answer: We cannot only avoid conformity to the world (that is a negative work) but we can at the same time have a wonderful constructive work done in us if we have a more powerful agency active in our minds than all of the powers and influences of the world put together. That power is the holy spirit of God. So, we are to be not only not conformed to the world, but to be transformed by the renewing, the invigorating of our minds by heavenly truth. The word for transform is metamorphosis, the name for the change of form and, to a certain extent, of nature which tadpoles undergo in becoming frogs and which larvæ undergo in becoming butterflies. The Apostle in another letter said: "He saved us through the laver of regeneration and through renewing of the holy spirit".—Titus 3:5.

### HONESTY THE FOUNDATION

After some very helpful words admonishing the brethren to soundness of judgment in respect to their own natural abilities and endowments of faith and after reminding them that each member of the body of Christ has something to contribute and that none can be despised or omitted, the Apostle proceeds to mention some of the specific points of character in which the Lord's people should exercise themselves. He helps them to see the will of God, even the thing which is good and acceptable and perfect. First he mentions *honesty*: "Let love be without hypocrisy". (Romans 12:9) Honesty, frankness, or truth in the inward parts, is mentioned first because it is necessary as a foundation for any kind of worthy character on any plane. All the sin that has darkened human life and that has saddened human history began in believing a lie; all the power to make us holy, lies in believing the truth. The hypocrite nearly always deceives himself into thinking that his course of action is a necessary one and the only proper thing to do under the circumstances. Many bold, bad men are not hypocrites. They are frank and do not deceive themselves regarding the moral value of their acts or position.

The value of truth in the everyday life is shown by the Apostle Peter, as quoted from the Thirty-fourth Psalm: "He that would love life, and see good days, let him refrain his tongue from evil and his lips that they speak no guile". (I Peter 3:10) Truth, like a straight line, is the shortest distance between two points. A lie is crooked and leads to hopeless entanglements. One of the sublimest and most attractive things in the world is simple truth, sincerity. It has far more force for good than argument or any amount of controversy.

### PURITY OF HEART

The Apostle next refers to *holiness*: "Abhor that which is evil; cleave to that which is good". (Romans 12:9) We have recently seen in an article in these columns how that holiness does not mean perfection of the flesh, nor is it the same as supreme virtue or excellence of character. Virtue is always implied by holiness, but holiness itself is the abhorrence of vice or wickedness which virtue engenders. It will be noted that no one can be holy who does not have a basic honesty in his heart. Holiness is not the making of an outward show, but is the genuine heart attitude of the individual toward evil and toward good. Very nearly the same thought is expressed by our Master in one of the beatitudes: "Blessed are the *pure in heart*; for they shall see God". (Matthew 5:8) There are two sides to this quality, hatred of evil and love of good. No one is holy, no one is pure in heart who hankers after sin and who goes as near the edge as he dares. No one is holy who has a cold heart attachment for goodness, merely as a matter of calculation and policy. A beautiful little example of heart holiness is given us in the microscopic plants, the diatoms, which are found in mud, but which maintain even there all their remarkable purity and beauty.

### TENDER AFFECTION FOR EACH OTHER

In Colossians 3:14 the Apostle tells us that "*love* . . . is the bond of perfectness". It is like a girdle on top of other garments to help hold them in place and to give a general finish to the whole. In this exhortation the Apostle encourages us to tenderness and considerateness for each other. "In love of the brethren be tenderly affectioned one to another; in honor preferring one another". (Romans 12:10) We who have the most exalted hopes of any creatures in the universe, we who had the least basis for expecting such honors, ought to be the most remarkable in our love for each other. Evidently the Lord's true people have been remarkable in this respect, for of some it has been borne witness: "Behold how they love one another". Our Master encourages us to develop in this direction when he says: "By this shall all men know that ye are my disciples, if ye have love one to another".—John 13:35.

We are given an example of loving considerateness and devotion to the interests and needs of others in the person of Dorcas, whom the Apostle Peter raised from the dead. She gave her life and, most of all, her loving heart devotion to those with whom she came in contact. Love is a sentiment, and sentiment is an element of love which cannot properly be dispensed with. But love is much more than a sentimen; it is both a science and an art. If it is ever to be successful it must be worked at with no less planning and

with no less industry than hoeing corn, or sweeping the floor, or keeping books. Those who sit on a rock and wait for love to come along and hit them will wait a long, long time. Not that love does not wait. Much of its testing is in having to wait—having to wait for some response. Love longs for love responsive. While its very nature is in giving and not gaining, it desires to kindle a kindred flame from its own light. But love can afford to wait, for it always has something worth while waiting for.

Love engenders modesty, so that where there are honors to be had where divine providence has not especially associated those honors with his work, but where they have to do with personal matters only, love will gladly extend those opportunities of honor to another. This will not lead one to constant backing down from duty; for faithfulness must be rendered as well as love.

### "ALIVE INDEED UNTO GOD"

The Apostle next speaks of *enthusiasm*: "In [the matter of] diligence not slothful; fervent in spirit; serving the Lord". (Romans 12:11) A real aliveness is suggested here, closely akin to that mentioned by Jesus when he said: "Blessed are they which do *hunger* and *thirst* after righteousness; for they shall be filled". (Matthew 5:6) Hunger and thirst are not mere languorous and indifferent wishes that somebody might come along sometime and leave us some food. Real hunger and real thirst move the individual to put forth every effort within his power to obtain satisfaction. The word in this passage from which fervent is translated means, literally, boiling. But this fervency is not mere effervescence, not mere useless bubbling over, it is immediately linked with service. The boiling of water produces steam and steam when properly harnessed is a power for good. Our proper fervor of spirit is like the boiling of water in a locomotive. It helps to accomplish something. We need to be on guard to avoid useless and purposeless boiling like the water in a teakettle, or dangerous boiling like that in a volcano. The Christian is a servant under orders. His fervency must be applied under divine direction if it is to accomplish anything worth while.

Next the Apostle urges upon us patience: "Rejoicing in hope; patient in tribulation; continuing steadfastly in prayer". (Romans 12:12) Here we are given a clue to the Scriptural meaning of the word patience. Hope, tribulation, and prayer all enter into the thing. "Blessed are they that mourn; for they shall be comforted". (Matthew 5:4, 10-12) Patience is the product of enduring trust—"the trying of your faith *worketh* patience". (James 1:3) Steadfastness in prayer is what enables one to be patient in tribulation. And, on the other hand, one can neither be steadfast in prayer nor patient in tribulation without hope—a cheerful prospect of happy relief from the tribulation. If there were nothing ahead but tribulation throughout all eternity there would be nothing to enable the mind to bear up. We could not be patient. We could not be cheerfully enduring of something which had no cheerful aspect at all.

### GENEROSITY AND LIBERALITY

*Generosity* is next mentioned by the Apostle as being one of the elements calculated to transform us and, at the same time, to keep us from being conformed unto this world: "Communicating to the necessities of the saints; given to hospitality". (Romans 12:13) Literally, the expression concerning hospitality is "pursuing hospitality", implying a certain amount of activity and eagerness. The spirit of the Lord is one which prompts its possessor to share what he may have with others who need it—his money, his home, his time, his education, his mental and physical endowments and capacity for using them. The necessities of the saints are to be matters of deep interest to all the Lord's people. The thing which they need primarily and finally is encouragement in the narrow way. The body is held together "by that which every joint supplieth". If any joint fails to supply his or her portion of the spiritual activities of the body that joint tends to interfere with the blessings which the others should have. And if there is no improvement, the inactive joint will be removed and another put into its place.

Even a homely object if used is more to be admired than an elaborately expensive one unused. We are not to have the thought, however, that because a thing is not necessary to our own immediate requirements it is useless. The beautiful, in its sphere, is as useful as the useful. God has taken time to make flowers and birds; while these cannot toil or spin for us, they fulfill a highly useful mission in reminding us of the grace and charm of God's wisdom and of his character generally. But there are some things capable of use which are unused. For instance, an expensive piano entirely unused is not so valuable as a kitchen poker that serves a useful purpose.

All of this stands related to generosity in the sense that each one must realize that he has something to contribute. Generosity is an attitude of heart; while liberality is an outward act, a spreading abroad of good things, whether from motives of generosity or of approbativeness. Generosity is even more proven by thought and speech than by tangible gifts. The generous heart will not bring railing accusation even when the evidence seems strongly against an accused person. Its native generosity will suggest extenuating circumstances, and possibilities of inadequate testimony, and above all it will remember the universal human inability to read the motive with accuracy. Let the worldly wise wag their heads in superior (?) knowledge and insight: those with generous hearts have no desire to condemn.

### SYMPATHY, COMPASSION, CONDOLENCE

"Rejoice with them that rejoice; weep with them that weep." (Romans 12:15) Sympathy is one of the most delightful blossoms which the sunshine of Christ's love causes to blow. Jesus both rejoiced and wept, at Cana and at Bethany. Sympathy means a fellow feeling, a kindred or like feeling, or feeling in company with another. Sympathy means to *feel* with; compassion means to *suffer* with; while condolence means to *grieve* with. All of these fall under the general heading of sympathy, although sympathy includes joys as well as sorrows. Intellectual keenness may help to make other people bright, but nothing but sympathy will inspire love in them. The Apostle Peter adds: "Be ye all like minded, compassionate, loving as brethren, tenderhearted, humble minded". (I Peter 3:8) If the Lord's people all have the mind of Christ they are bound to be like minded. And if they have the mind of Christ they will have capacity for entering tenderly into the joys and sorrows of others, and that without being obtrusive, or unwelcomely forward. Curiosity is no part of sympathy. Curiosity might prompt even the evil-minded to inquire into the affairs of others. But sympathy does not do this. Sympathy enables the individual to enter into the life problems of others when they are actually encountered, when the Lord's providence has led him to a knowledge of them without undue or improper inquiry. It is true that sympathy may be unwisely applied. In all relations heavenly wisdom is needful. But it is doubtless much better to have sympathy and small wisdom than great wisdom and no sympathy.

The Apostle further encourages us to *humility*: "Be of the same mind one toward another. Set not your mind on high things, but condescend to things that are low." (Romans 12:16) The very first of our Master's beatitudes was: "Blessed are the poor in spirit" (Matthew 5:3), those who

feel poor because they have seen something better than themselves. One might be poor in spirit and not be pure of heart; but this realization of one's spiritual or character poverty is necessary before the individual has any desire to seek the heavenly riches. Self-satisfaction, self-conceit, is a sure barrier to progress. "Be ye . . . humble minded." (I Peter 3:8) Humility signifies a willingness to occupy one's appropriate position in respect to the Lord, his people, and his providences. The appropriateness, of course, is to be determined by divine wisdom, not by our own. The general presence and mutual recognition of this mind which was also in Christ Jesus would effectually remove 99.44 percent of all troubles in all classes of consecrated Christians. While the common possession of the mind of Christ in this respect fulfills the words, "Be of the same mind one toward another," this does not mean that the Lord's people will all have the same opinions; neither would that be desirable. But they will have mutual kindness and good will. They will not be minding or be carried away with the high things of this world—the vain, proud, and ambitious ideas and ideals of men. Instead of this they will be "casting down . . . every high thing that exalteth itself against the knowledge of God" and will be "bringing into captivity every thought to the obedience of Christ". (II Corinthians 10:5) If we are doing this, we shall have humility; for we will be gladly adjusting ourselves to the divine providences for us; we will be keeping our hearts in heaven but our feet on the ground. Humility, like all other Christian graces, is built on the foundation of faith. If we have faith enough in the Lord, in his superior wisdom and power, we shall be willing to stand in either a small or a large place as the Lord wills, and not as we will.

The closing verses of this chapter the Apostle uses to impress some lessons of meekness, submissiveness. Jesus said: "Blessed are the meek; for they shall inherit the earth". He does not say that the meek will be glorified and honored in the present life; but that, when the time comes for the apportioning of inheritances, the meek will have those things which the proud felt sure belonged to them. "Put on . . . lowliness, meekness." (Colossians 3:12) This suggests to us that however lowly our birth and station in life we may not be very meek by nature. Meekness is one of the things which we shall have to put on. Meekness implies suffering for doing right, a suffering without long-faced or loud-mouthed complaint. "It is better, if the will of God should so will, that ye suffer for well-doing than for evil-doing." (I Peter 3:13-17) The world thinks this advice is unmanly; but the Lord's people are not to be wranglers, no matter what the world thinks. Neither should they usurp the Father's prerogative of punishment (Deuteronomy 32:35); they should step aside, as Michael, the guardian Prince of Israel, did, and leave that work to the heavenly court. They may take all the vengeance they like in blessing their enemies. (Proverbs 25:21, 22) That is a kind of constructive revenge. Such coals of fire are likely to burn into the consciousness of the enemy and make him think much more helpfully than would either literal coals, or coals of stinging imprecations, or superheated words of hate.

We may overcome evil with good. That is, we have the privilege of filling our hands and our lives with the holy things of the kingdom to such an extent that the evil is not given standing room. Two things cannot be in the same place at the same time. In a standing, rough-and-tussle fight with evil we shall lose out every time. But by the process of displacement the Lord's mind will develop in us, will take root, and fix itself firmly.

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# LETTERS FROM AFIELD

### "HAS THE STAMP OF TRUTH"

DEAR BROTHER RUTHERFORD:

Have just received January First TOWER, which I have been eagerly awaiting, and have read a number of times with much enjoyment and appreciation the article on European Tour, containing a further exposition of the Beasts of Revelation 13 and 17, Jerusalem encompassed with armies, etc., which to my mind is surely right to the point and has the stamp of truth. Surely the Lord overruled in the European Tour, that this further fulfillment of his Word might be recognized and sent forth as "meat in due season" for "the household of faith".

May the Lord enable us all to be faithful in maintaining the war on the side of the Lamb and his armies, against the Beast and armies arrayed on the side of error.

With Christian love and requesting an interest in your prayers,

Yours in fellowship and service, A. E. BURGESS, *Ohio.*

### "FAIRNESS TO THOSE WHO DIFFER"

MESSRS:

Many thanks for literature recently forwarded to me, and upon perusal of same I find many truths and emphatic contradictions of circulations denouncing your fair opinions. If thousands of our men of today who are disgusted with Church doctrines—dogmas—would but read and think for themselves they must admit that the writings of Pastor Russell required time, thought, and the finest of consideration. What I admire about his writings is his fairness to those who differ from him in a true spirit.

Yours truly, JOHN UNDERHILL, *Man., Can.*

### NINETY-TWO YEARS OF LIFE

DEAR WATCH TOWER:

It is with pleasure I think of the visits of THE WATCH TOWER. How much I rejoice and how much I have learned from the perusal of its pages! I rejoice that I am able to appreciate its instruction in Bible study, when I look back over my ninety-two years of life spent here without the knowledge got from the TOWER the last part of life. How miserable life would be now without this knowledge gained from it and what pleasure it gives me to know what God gives his children for their future lives. . . . You have my good wishes and God's blessing.

C. H. TOWSLEY, *Okla.*

### SCALES FELL FROM EYES

DEARLY BELOVED IN CHRIST:

Brother Rutherford gave a discourse here a year ago last July on "Millions Now Living Will Never Die". I thank God that I heard him that day, and that the scales fell from my eyes. Now I worship the living God with his loving plan of redemption and not the heathen god of torture. I love the I. B. students. Such fellowship and love is a revelation after coming out of the nominal church with its worldliness and unconcern for the gospel of Jesus Christ.

God bless you, is my earnest prayer each day, and all the saints everywhere. I am in fullest harmony with the Watch Tower Bible & Tract Society and have read the Seventh Volume several times with great enjoyment. It is a feast for the child of God. I am

Your brother and servant in Christ Jesus,

H. W. SMITH, *Wash.*

### GLAD TO ACKNOWLEDGE WATCH TOWER

KIND SIRS:

We enclose herewith $1.00 as payment for your semi-monthly journal, THE WATCH TOWER. We are certainly glad to acknowledge it as being the finest publication on earth. It has stopped us completely from going to churches, for we learn more from it about God and the Bible in twenty minutes than we learned in the so-called churches all our lives.

Always wishing you much success, we are

Yours very truly, MR. and MRS. F. R. SUITOR, *Mich.*

### ESTRANGEMENT PAST

DEAR BRETHREN:

Greetings in the name of our Lord Jesus Christ.

After a time of estrangement, during which I have continued to seek the throne of grace "not vainly", our dear heavenly Father has brought me to see that my views concerning matters which estranged me from you were somewhat overdrawn. Further, he has, by his guidance and blessing of you, evidenced his stamp of approval on your activities. Therefore, I have before this intended to write you, seeking your forgiveness for any and all hurtful things said or done by me.... I am doubly assured that the Lord of the church is directing your efforts as officials of the Society and as members of his church.

Believe me, I am your brother in any service I may render, though small that service be, A. W. BAILEY, *Colo.*

### A CHURCHMAN ON HELL

[The following communication, while not written for us, is a matter of deep interest, surely, to all of the Lord's people. —ED'S.]

Finding that great misconception prevails with regard to the views propounded in a course of sermons lately preached at Eaton Chapel, I think it well to give the following summary of them:

1. Scripture declares, that the 'everlasting *punishment*' of the wicked will consist of 'everlasting *destruction*', after, or by means of, the infliction of 'many' or 'few stripes', according to their several deserts. The popular theory teaches, that it will consist of everlasting *pain*.

2. Scripture declares, that God will 'destroy both body and soul in hell'. The popular theory teaches that he will destroy neither one nor the other; but preserve both of them alive for ever, in unmitigated agony.

3. Scripture declares, that 'our God is a *consuming* fire'. The popular theory teaches, that he is only a *scorching* fire.

4. Scripture declares, that the 'fiery indignation' will '*devour* the adversaries'. The popular theory teaches, that it will do no such thing, but only *torture* them.

5. Scripture declares, that the wicked will perish 'like natural brute beasts'. The popular theory teaches, that there will be no analogy whatever between the two cases.

6. Scripture declares, that whosoever 'will save his *life*' by unfaithfulness to Christ, shall ultimately 'lose it' in a far more terrible manner. The popular theory teaches, that no man can lose his *life* more than once, and that 'the second death' is no death at all, but eternal *life* in sin and misery.

7. Scripture declares, that whosoever 'doeth the will of God abideth *for ever*'. The popular theory teaches, that every man will abide *for ever*, whether he does the will of God or not.

8. Scripture declares, that if we desire 'immortality' we must seek it 'by patient continuance in well doing'. The popular theory teaches, that every man possesses *inherent* indefeasible immortality, and what we have to seek for is, that it may prove a blessing and not a curse to us.

9. Scripture declares, that 'the wages of sin is *death*'. The popular theory teaches, that it is etenal *life* in misery; in other words that God will inflict upon impenitent sinners a punishment *infinitely greater* than what he has pronounced to be their due.

10. Scripture declares, that 'the gift of God is eternal *life* through Jesus Christ our Lord'. The popular theory teaches, that eternal *life* is the common possession of all men, and that the gift of God through Christ is the privilege of spending it in holiness and happiness.

11. Scripture declares, that 'the Son of God was manifested that he might *destroy* the works of the devil'. The popular theory teaches, that they will never be destroyed *at all*, but that a portion of the universe will be specially set apart for the eternal exhibition of them in their fullest maturity.

12. Scripture declares, that Christ is to 'reconcile *all* things to God'. The popular theory teaches, that all things will *never* be reconciled to God; that discord and disorder will never *cease*, but only be confined to one particular locality.

13. Scripture declares, that *in* Christ 'all things consist'. The popular theory teaches, that a whole kingdom will 'consist' for ever, although not 'in him'.

SAMUEL MINTON,

*Incumbent of Eaton Chapel, London.*

### COLPORTEUR WORK IMPROVING

DEAR BRETHREN:

We are rejoicing in the privileges of services in the South. Although it has thus far been very backward financially, it is beginning now to pick up. Some of the cotton mills are starting up on half time and some departments are working full time this last week. They are just now beginning to recover from a two weeks' shutdown over Christmas. Rent and grocery bills went in arrears, and one can hardly expect people to buy books under these conditions. However, we endeavor to point out that a little of the temporal things can be sacrificed to profit to gain the comfort and cheer which the Lord's Word brings, and this seems to have much weight.

Surely there has never been a time since I entered the colporteur service in 1915 that people were so eager to hear the truth as now. They would keep you talking all day if you would stay. I am only beginning to learn now after five or six years to be brief and pointed with canvass and press the sale early and avoid waste of valuable time. Surely at this time the King's business requires haste. — 2 Peter 3:12.

This week has been a bad one—twelve inches of snow and everything crippled for about three days. On the Sundays and Wednesdays that we are here the friends have meetings and we hope to arrange soon for a public witness here also.

We are impressed with the demand for G's. Heretofore in the South the Scenario seemed to be preferred, but now the people seem to want "The Finished Mystery". This is indeed encouraging, and the more we cry aloud and spare not the shepherds the better the people like it.

We have had little time to call where we have sold, but one lady to whom I sold a G last week told me she had found out two things from that book, namely, that there was no torment and that it was possible now to keep on living. She is already passing it around to her neighbors. One man has offered to get the auditorium for me, but I'm going to wait a little, as the friends here want a brother from Bethel to speak.

Love to all at Bethel.

Yours by His grace, H. L. HEITENBAUGH, *Colpt.*

# International Bible Students Association Classes

## Lectures and Studies by Traveling Brethren

### BROTHER R. H. BARBER

| | | | |
|---|---|---|---|
| St. James, Mo. | Mar. 15 | Frankfort, Ky. | Mar. 22 |
| St. Louis, Mo. | " 16 | Lexington, Ky. | " 23 |
| Flora, Ill. | " 17 | Ashland, Ky. | " 24 |
| Lawrenceville, Ill. | " 18 | Huntington, W. Va. | " 25 |
| Mitchell, Ind. | " 19 | Parkersburg, W. Va. | " 26 |
| Louisville, Ky. | " 20 | Clarksburg, W. Va. | " 27 |

### BROTHER T. E. BARKER

| | | | |
|---|---|---|---|
| Orlando, Fla. | Mar. 15 | Athens, Ga. | Mar. 22 |
| Sanford, Fla. | " 16 | Spartanburg, S. C. | " 23 |
| Jacksonville, Fla. | " 17 | Shelby, N. C. | " 24 |
| McRae, Ga. | " 18 | Lincolnton, N. C. | " 25 |
| Eastman, Ga. | " 20 | Charlotte, N. C. | " 27 |
| Macon, Ga. | " 21 | Gastonia, N. C. | " 28 |

### BROTHER W. W. BLACK

| | | | |
|---|---|---|---|
| Minnedosa, Man. | Mar. 16 | Kamsack, Sask. | Mar. 25, 27 |
| Kelwood, Man. | Mar. 17, 18 | Clair, Sask. | " 28, 29 |
| Dauphin, Man. | Mar. 20 | Quill Lake, Sask. | " 30, 31 |
| Grandview, Man. | Mar. 21, 22 | Humboldt, Sask. | Apr. 1, 3 |
| Gilbert Plains, Man. | Mar. 23 | Star City, Sask. | Apr. 4 |
| Deepdale, Man. | " 24 | Prince Albert, Sask. | Apr. 5, 6 |

### BROTHER J. A. BOHNET

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|---|---|---|---|
| Niagara Falls, Ont. | Mar. 14 | Bradford, Pa. | Mar. 22 |
| Lockport, N. Y. | " 15 | Salamanca, N. Y. | " 23 |
| Buffalo, N. Y. | " 16 | Onoville, N. Y. | " 24 |
| Perry, N. Y. | " 17 | Warren, Pa. | " 25 |
| Olean, N. Y. | Mar. 19, 20 | Jamestown, N. Y. | " 27 |
| Bolivar, N. Y. | Mar. 21 | Westfield, N. Y. | " 28 |

### BROTHER J. W. COPE

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|---|---|---|---|
| Crosby, Tex. | Mar. 16 | Helmic, Tex. | Mar. 25 |
| Orange, Tex. | " 17 | Rusk, Tex. | " 26 |
| Beaumont, Tex. | Mar. 19, 20 | Big Sandy, Tex. | Mar. 27, 28 |
| Center, Tex. | Mar. 21 | Grand Saline, Tex. | Mar. 29 |
| Joaquin, Tex. | " 23 | Gladewater, Tex. | " 30 |
| Clawson, Tex. | " 24 | Shreveport, La. | " 31 |

### BROTHER E. F. CRIST

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|---|---|---|---|
| Haynes, Ark. | Mar. 14 | Ward, Ark. | Mar. 23, 24 |
| Paragould, Ark. | " 15 | Little Rock, Ark. | " 25, 27 |
| Rector, Ark. | " 16 | Havana, Ark. | " 28, 29 |
| Jonesboro, Ark. | " 18 | Hot Springs, Ark. | Mar. 31, Apr. 3 |
| Judsonia, Ark. | " 20 | Pearcy, Ark. | Apr. 1 |
| Batesville, Ark. | Mar. 21, 22 | Donaldson, Ark. | " 4 |

### BROTHER A. J. ESHLEMAN

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|---|---|---|---|
| Nebraska City, Neb. | Mar. 15 | Wheeling, Mo. | Mar. 22 |
| Auburn, Neb. | " 16 | Chula, Mo. | " 23 |
| Falls City, Neb. | " 17 | Macon, Mo. | " 24 |
| St. Joseph, Mo. | " 18 | Medill, Mo. | " 25 |
| Hale, Mo. | " 20 | Rutledge, Mo. | " 27 |
| Carrollton, Mo. | " 21 | Quincy, Ill. | " 28 |

### BROTHER A. M. GRAHAM

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|---|---|---|---|
| Belleville, Ont. | Mar. 11 | Carleton Place, Ont. | Mar. 21, 22 |
| Kingston, Ont. | " 13 | Smiths Falls, Ont. | " 23, 24 |
| Brockville, Ont. | " 14 | Flower Station, Ont. | Mar. 25 |
| Prescott, Ont. | " 15 | Belleville, Ont. | " 27 |
| Montreal, Que. | Mar. 16, 17 | Trenton, Ont. | " 28 |
| Ottawa, Ont. | " 18, 20 | Orono, Ont. | " 29 |

### BROTHER M. L. HERR

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|---|---|---|---|
| Zion City, Ill. | Mar. 16 | Blue Island, Ill. | Mar. 23 |
| Elgin, Ill. | " 17 | Kankakee, Ill. | Mar. 24, 25 |
| Geneva, Ill. | " 18 | Champaign, Ill. | Mar. 27 |
| Joliet, Ill. | " 20 | Mattoon, Ill. | Mar. 28, 29 |
| Roseland, Ill. | " 21 | Effingham, Ill. | Mar. 30 |
| Hegewisch, Ill. | " 22 | Vandalia, Ill. | " 31 |

### BROTHER S. MORTON

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|---|---|---|---|
| St. Paul, Minn. | Mar. 15 | Two Harbors, Minn. | Mar. 23 |
| Cambridge, Minn. | " 16 | Proctor, Minn. | " 24 |
| Ogilvie, Minn. | " 17 | Barnum, Minn. | " 25 |
| Pease, Minn. | " 18 | Aitkin, Minn. | Mar. 27, 30 |
| Duluth, Minn. | Mar. 20, 22 | Wealthwood, Minn. | Mar. 29 |
| Superior, Wis. | Mar. 21 | Thor, Minn. | Mar. 31 |

### BROTHER W. H. PICKERING

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|---|---|---|---|
| Okolona, Miss. | Mar. 15 | Rock Springs, Ga. | Mar. 23 |
| Memphis, Tenn. | " 16 | Rome, Ga. | " 24 |
| Big Sandy, Tenn. | " 17 | Rockmart, Ga. | " 25 |
| Guthrie, Ky. | " 18 | Atlanta, Ga. | Mar. 27, 28 |
| Nashville, Tenn. | " 20 | Dallas, Ga. | Mar. 29 |
| Chattanooga, Tenn. | Mar. 21, 22 | Cedartown, Ga. | " 30 |

### BROTHER G. R. POLLOCK

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|---|---|---|---|
| La Grande, Ore. | Mar. 13 | Mesa, Wash. | Mar. 23, 24 |
| Pendleton, Ore. | " 14 | Spokane, Wash. | " 26, 27 |
| Weston, Ore. | " 15 | Davenport, Wash. | " 28, 29 |
| Walla Walla, Wash. | Mar. 16, 22 | Rosalia, Wash. | Mar. 30 |
| Pomeroy, Wash. | " 17, 18 | Colfax, Wash. | Mar. 31, Apr. 1 |
| Dayton, Wash. | " 20, 21 | Latah, Wash. | " 3 |

### BROTHER V. C. RICE

| | | | |
|---|---|---|---|
| Pensacola, Fla. | Mar. 14, 15 | Opp, Ala. | Mar. 23, 24 |
| De Funiak Spgs., Fla. | Mar. 16 | Andalusia, Ala. | " 25-27 |
| Marianna, Fla. | " 17 | Florala, Ala. | Mar. 28 |
| Dothan, Ala. | Mar. 19, 20 | Geneva, Ala. | Mar. 29, 30 |
| Enterprise, Ala. | Mar. 21 | Monticello, Fla. | Apr. 1 |
| Elba, Ala. | " 22 | Jacksonville, Fla. | " 3 |

### BROTHER C. ROBERTS

| | | | |
|---|---|---|---|
| Bridgewater, N. S. | Mar. 14, 15 | Cambridge, N. S. | Mar. 23, 24 |
| Middleton, N. S. | Mar. 16 | Kentville, N. S. | " 25, 27 |
| Bridgetown, N. S. | " 17 | Port Williams, N. S. | Mar. 28 |
| Deep Brook, N. S. | " 18 | East Halls Hb'r, N.S. | Mar. 29, 30 |
| Centreville, N. S. | Mar. 20, 21 | Springhill Mines, N. S. | " 31 |
| Berwick, N. S. | Mar. 22 | Truro, N. S. | Apr. 1 |

### BROTHER R. L. ROBIE

| | | | |
|---|---|---|---|
| Hooker, Okla. | Mar. 14 | Bowie, Tex. | Mar. 24 |
| Vega, Tex. | " 16 | Stoneburg, Tex. | " 25 |
| Childress, Tex. | " 18 | Alvord, Tex. | " 27 |
| Electra, Tex. | " 19 | Fort Worth, Tex. | Mar. 28, 29 |
| Wichita Falls, Tex. | " 20 | Weatherford, Tex. | Mar. 30 |
| Archer City, Tex. | Mar. 22, 23 | Merkel, Tex. | " 31 |

### BROTHER O. L. SULLIVAN

| | | | |
|---|---|---|---|
| De Pauw, Ind. | Mar. 15 | Mitchell, Ind. | Mar. 22 |
| Thompsons Chapel, Ind. | " 16 | Bloomington, Ind. | " 23 |
| Palmyra, Ind. | " 17 | Bedford, Ind. | " 27 |
| New Albany, Ind. | " 18 | Sparksville, Ind. | " 28 |
| Louisville, Ky. | " 20 | Columbus, Ind. | " 29 |
| Salem, Ind. | " 21 | Madison, Ind. | " 30 |

### BROTHER W. J. THORN

| | | | |
|---|---|---|---|
| Coles Summit, Pa. | Mar. 17 | Tamaqua, Pa. | Mar. 25 |
| Lewistown, Pa. | Mar. 18, 20 | Pottsville, Pa. | " 27 |
| McClure, Pa. | Mar. 21 | Cressona, Pa. | " 28 |
| Northumberland, Pa. | " 22 | Reading, Pa. | " 29 |
| Shamokin, Pa. | " 23 | Annville, Pa. | " 30 |
| Mahanoy City, Pa. | " 24 | Harrisburg, Pa. | " 31 |

### BROTHER T. H. THORNTON

| | | | |
|---|---|---|---|
| San Diego, Cal. | Mar. 13 | Pasadena, Cal. | Mar. 20 |
| Oceanside, Cal. | " 14 | Alhambra, Cal. | " 21 |
| Santa Ana, Cal. | " 15 | Ocean Park, Cal. | " 22 |
| Long Beach, Cal. | " 16 | Shafter, Cal. | Mar. 24, 25 |
| Lawndale, Cal. | " 17 | Bakersfield, Cal. | " 25, 26 |
| Redondo Beach, Cal. | " 18 | Fresno, Cal. | " 27, 28 |

### BROTHER W. A. THRUTCHLEY

| | | | |
|---|---|---|---|
| New Richmond, Ind. | Mar. 15 | Marion, Ind. | Mar. 22, 23 |
| Kokomo, Ind. | " 16 | Wabash, Ind. | Mar. 24 |
| Elwood, Ind. | " 17 | Logansport, Ind. | " 25 |
| Alexandria, Ind. | " 18 | Peru, Ind. | " 27 |
| Anderson, Ind. | " 20 | Plymouth, Ind. | " 28 |
| Sulphur Springs, Ind. | " 21 | Warsaw, Ind. | " 29 |

### BROTHER S. H. TOUTJIAN

| | | | |
|---|---|---|---|
| Purmela, Tex. | Mar. 14, 15 | Plano, Tex. | Mar. 22 |
| Waco, Tex. | " 16 | McKinney, Tex. | " 23 |
| Hillsboro, Tex. | " 17 | Sherman, Tex. | " 24 |
| Alvarado, Tex. | " 18 | Denison, Tex. | " 25 |
| Weatherford, Tex. | " 20 | Durant, Okla. | " 27 |
| Ennis, Tex. | " 21 | Ada, Okla. | " 28 |

### BROTHER G. YOUNG

| | | | |
|---|---|---|---|
| Warren, Ont. | Mar. 15, 24 | Brampton, Ont. | Mar. 30 |
| Sault Ste. Marie, Ont. | " 17, 20 | Palmerston, Ont. | " 31 |
| Searchmont, Ont. | Mar. 18 | Harriston, Ont. | Apr. 1 |
| MacLennan, Ont. | " 22 | Mount Forest, Ont. | " 3 |
| Orillia, Ont. | Mar. 25, 27 | Fordwich, Ont. | " 4 |
| Toronto, Ont. | Mar. 29 | Wingham, Ont. | " 5 |

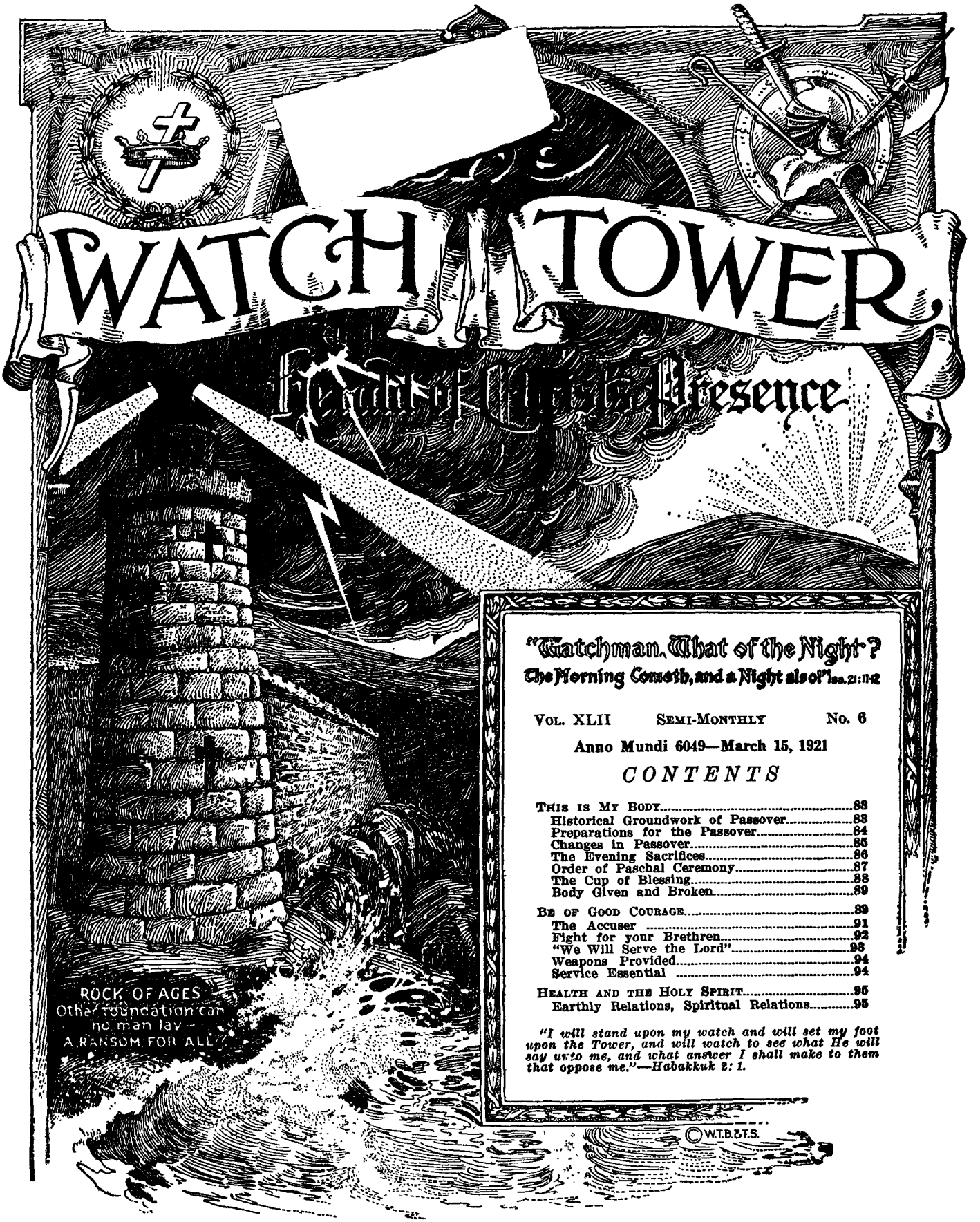
### BROTHER L. F. ZINK

| | | | |
|---|---|---|---|
| Vermillion, S. Dak. | Mar. 13 | Conde, S. Dak. | Mar. 26, 27 |
| Irene, S. Dak. | Mar. 14, 15 | Mellette, S. Dak. | " 28, 29 |
| Mitchell, S. Dak. | " 17, 18 | Ipswich, S. Dak. | Mar. 31 |
| Huron, S. Dak. | " 19, 22 | Berlin, N. Dak. | Apr. 2, 3 |
| Miller, S. Dak. | " 20, 21 | Fargo, N. Dak. | Apr. 5 |
| White, S. Dak. | " 23, 24 | Wyndmere, N. Dak. | Apr. 6, 7 |

**Conventions to be Addressed by Brother J. F. Rutherford**

TAMPA, FLA., Mar. 10-13: ..... R. Jones, 411 North F St.

WASHINGTON, D. C., Mar. 26, 27: .... A. L. Smith, 126 Tenth St., N. E.




"Watchman, What of the Night?
The Morning Cometh, and a Night also" Isa. 21:11-12

VOL. XLII SEMI-MONTHLY No. 6

Anno Mundi 6049—March 15, 1921

## CONTENTS

THIS IS MY BODY ..... 83
Historical Groundwork of Passover ..... 83
Preparations for the Passover ..... 84
Changes in Passover ..... 85
The Evening Sacrifices ..... 86
Order of Paschal Ceremony ..... 87
The Cup of Blessing ..... 88
Body Given and Broken ..... 89

BE OF GOOD COURAGE ..... 89
The Accuser ..... 91
Fight for your Brethren ..... 92
"We Will Serve the Lord" ..... 93
Weapons Provided ..... 94
Service Essential ..... 94

HEALTH AND THE HOLY SPIRIT ..... 95
Earthly Relations, Spiritual Relations ..... 95

*"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Habakkuk 2: 1.*

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24:33; Mark 13:29; Luke 21:25-31.

# THIS JOURNAL AND ITS SACRED MISSION

THIS journal is one of the prime factors or instruments in the system of Bible instruction, or "Seminary Extension", now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1884, "For the Promotion of Christian Knowledge". It not only serves as a class room where Bible students may meet in the study of the divine Word but also as a channel of communication through which they may be reached with announcements of the Society's conventions and of the coming of its traveling representatives, styled "Pilgrims", and refreshed with reports of its conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V. D. M.), which translated into English is *Minister of God's Word*. Our treatment of the International Sunday School Lessons is specially for the older Bible students and teachers. By some this feature is considered indispensable.

This journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated —redemption through the precious blood of "the man Christ Jesus, who gave himself a *ransom* [a corresponding price, a substitute] for all". (1 Peter 1:19; 1 Timothy 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Corinthians 3:11-15; 2 Peter 1:5-11) of the Word of God, its further mission is to "make all see what is the fellowship of the mystery which . . has been hid in God, . . . to the intent that now might be made known by the church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed".—Ephesians 3:5 9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken according to the divine wisdom granted unto us to understand his utterances. Its attitude is not dogmatic, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service, hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made to facilitate such testing.

## TO US THE SCRIPTURES CLEARLY TEACH

That the church is "the temple of the living God", peculiarly "his workmanship"; that its construction has been in progress throughout the gospel age—ever since Christ became the world's Redeemer and the Chief Corner Stone of his temple, through which, when finished, God's blessing shall come "to all people", and they find access to him.—1 Corinthians 3:16, 17; Ephesians 2:20-22; Genesis 28:14; Galatians 3:29.

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones", "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Revelation 15:5-8.

That the basis of hope, for the church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "a ransom for all," and will be "the true light which lighteth *every man that cometh into the world*", "in due time".—Hebrews 2:9, John 1:9; 1 Timothy 2:5, 6.

That the hope of the church is that she may be like her Lord, "see him as he is," be "partakers of the divine nature',' and share his glory as his joint-heir.—1 John 3:2; John 17:24, Romans 8:17; 2 Peter 1:4.

That the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace, to be God's witness to the world; and to prepare to be kings and priests in the next age.—Ephesians 4:12; Matthew 24:14, Revelation 1:6; 20:6.

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial kingdom, the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church, when all the wilfully wicked will be *destroyed*.—Acts 3:19-23; Isaiah 35.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## GERMAN MARKS BAD INVESTMENT

In a recent issue of THE WATCH TOWER, as also of THE GOLDEN AGE, some reference was made to a document on British affairs, published in New York. Apparently some of the friends wrote to the publishing concern and a few of them, at least, were solicited by mail for the purchase of German marks as an investment. In response to inquiry as to value of such an investment we express our belief that purchase of foreign money with the hope of a rise in its value would be very unwise. Conditions are too unsettled to hope for appreciable improvement in European finances.


I.B.S.A. BEREAN BIBLE STUDIES

By Means of "TABERNACLE SHADOWS OF THE BETTER SACRIFICES"

Chapter IV: "The Great Day of Atonement"

Week of May 1 . . Q. 89-95 Week of May 15 . Q. 103-109
Week of May 8 . . Q. 96-102 Week of May 22 . Q. 110-115
Week of May 29 . . Q. 1-8

*New Tabernacle Shadows, with questions and notes, 25c each*


## STATEMENT REGARDING TOBACCO

Some friends have misunderstood the import of our statement made in these columns, our issue of November 15, 1920, column 2, paragraph 2, concerning tobacco. There was surely no intention to encourage the use of tobacco. Our attitude is the same as it has always been. To us the use of tobacco seems unnecessary, unethical, and undesirable from every standpoint. But its use is not specified in the Bible as a *sin*, nor is it designated in human statutes as a crime. Surely these facts ought to have some weight in determining our attitude toward the subject and in tempering our expressions to the point where they are opposed to tobacco but not rabid about it. It is one of the things which are lawful, but are not expedient—one of the things which detract decidedly from one's power and influence as an ambassador of Christ.

Other friends, not objecting to the general tenor of our remarks about tobacco, have expressed themselves as feeling that the comparison of tobacco with onions was unhappy and unfair. Onions are a food and tobacco is not. The benefits and detriments of the two things were not intended to be brought into comparison at all, but merely the point of odor—the smell of onions is unattractive to many people, the smell of tobacco is unattractive to many people. There the relation ends.

It is impossible, dear brethren, to satisfy everyone. We have no desire to offend, even in figures of speech or in language. But if we avoid all offence we must needs go out of the world; for mention of anything at all this side the pearly gates may call forth objections from somewhere. Experience has proven this to be true. Either we must do nothing at all, or else doing something, we must use the best judgment available at the time of doing and trust the Lord to overrule to the final good of his people. We are not superhuman beings.

## REQUEST CONCERNING REMITTANCES

In so far as possible please make remittances by Post Office or Express Money Orders or Bank Drafts. If personal checks are used they should be certified, for which your local bank will make no charge. Private checks are also subject to exchange charges, and if lost, much time and inconvenience are required to make the adjustment.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLII MARCH 15, 1921 No. 6

# "THIS IS MY BODY"

*"Now ye are the body of Christ"; "And he is the Head of the body."*—1 *Corinthians* 12:27; *Colossians* 1:18.

REASON, guided by the Lord's Word and encouraged by the Lord's invitation (Isaiah 1:18), would suggest not that Jesus did not mean what he said when he referred to the bread as being his body, but that he (entirely capable of saying what he meant) *meant* something which is not immediately apparent, not discernible by the casual reader or without the aid of the spirit.

By way of having clearly before our minds the heaven-given record of the institution of the memorial of our Lords' death, we present all of the New Testament accounts* of that momentous evening, as far as they relate to this subject:

MATTHEW 26

**20** Now when even was come, he was sitting at meat with the twelve disciples; . . . **26** And as they were eating, Jesus took a loaf, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; THIS IS MY BODY. **27** And he took a cup and gave thanks, and gave to them, saying, *Drink ye all of it;* **28** for this is my blood of the covenant which is poured out for many unto remission of sins. **29** But I say unto you, I shall not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

**30** And when they had sung a hymn, they went out unto the mount of Olives.

LUKE 22

**14** And when the hour was come, he sat down, and the apostles with him. **15** And he said unto them, With desire I have desired to eat this passover with you before I suffer: **16** for I say unto you, I shall not eat it, until it be fulfilled in the kingdom of God. **17** And he received a cup, and when he had given thanks, he said, Take this, and *divide it among yourselves:* **18** for I say unto you, I shall not drink from henceforth from the fruit of the vine, until the kingdom of God shall come. **19** And he took a loaf, and when he had given thanks, he brake it, and gave to them, saying, THIS IS MY BODY which is given for you: this do in remembrance of me. **20** And the cup in like manner after supper, saying, This cup is the new covenant in my blood, that which is poured out for you. . . .

**29** I appoint unto you a kingdom, even as my Father appointed unto me, **30** that ye may eat and drink at my table in my kingdom.

MARK 14

**17** And when it was evening he cometh with the twelve. . . . **22** And as they were eating, he took a loaf, and when he had blessed, he brake it, and gave to them, and said, Take ye: THIS IS MY BODY. **23** And he took a cup, and when he had given thanks, he gave to them: and *they all drank of it.* **24** And he said unto them, This is my blood of the covenant, which is poured out for many. **25** Verily I say unto you, I shall no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God

**26** And when they had sung a hymn, they went out unto the mount of Olives.

1 CORINTHIANS 11

**23** For I received of the Lord that which I also delivered unto you, that the Lord Jesus in the night in which he was betrayed took bread; **24** And when he had given thanks, he brake it, and said, THIS IS MY BODY, which is broken for you: this do in remembrance of me. **25** In like manner also the cup, after supper, saying, This cup is the new covenant in my blood: this do, as often as ye drink it, in remembrance of me. **26** For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come.

1 CORINTHIANS 10

**16** The cup of blessing which we bless, is it not a participation in the blood of Christ? The loaf which we break, is it not a participation in the body of Christ? **17** Seeing that there is one loaf, we, who are many, are one body: for we all partake of the one loaf.

In comparing these accounts one is struck with the fact that the announcement, "This is my body," is made in the same identical form in each of the passages. Another item of great interest is the reciprocally explanatory statements about the cup; that is, those statements about the cup which are not exactly alike in all of the records, but each of which helps us to understand what the others mean. Still another thing to be noted is our Lord's remark about not drinking of the *fruit of the vine* until the time of the kingdom of God, and his other words about not eating of the *passover* until it be fulfilled in God's kingdom. We will look at these last two matters later.

It was *Jesus* who spoke these words. The Scriptures are very careful in the use of names. They never say Christ when Jesus is meant; nor Jesus when Christ is meant. They do not say Christ Jesus when Jesus Christ is the thought. So here it is Jesus who speaks and who says: "This is *my* body which is given for you," or, "This is *my* body which is broken for you". To whatever understanding we come about the body, it cannot ignore or overlook this simple truth. Jesus was our Lord's human name: it implied his humiliation and lowly estate in comparison with the glory which he had had with the Father before the world was.—John 17:5.

In any consideration of the facts involved in this ordinance which Jesus instituted on the night of his betrayal, it is necessary to have the various Scripture accounts clearly in mind. By way of familiarizing ourselves with these narratives, let us look first rather minutely at the text of the Gospel according to Matthew, and subsequently at the others, in points where they are distinct.

## HISTORICAL GROUNDWORK OF PASSOVER

NOW ON THE FIRST DAY OF UNLEAVENED BREAD: This was the fourteenth day of Nisan, or the first month in the Jewish religious year; for the divinely given law had set that day as the first of seven days (Exodus 13:6, 7) in which no leavened bread could be eaten. A glance at the institution of the passover type is almost essential if we are to have the times and seasons involved in this subject clearly in mind. The Israelites had been in Egypt two hundred-fifteen years, and in

*As is customary in these columns, such Bible quotations as are made are from either the Common or King James Version, or from the American Standard Revised Version, unless special note is made to the contrary.

servitude much of that time. Treating of this sore affliction of Israel in Egypt are Psalms 88 and 89, which were written by two men, Heman and Ethan, who lived at that time and who felt that affliction. These two men were Ezrahites and immediate sons of Zerah (1 Chronicles 2:6); and Zerah was one of those seventy who went down into Egypt. These two Psalms are probably the oldest literary productions the world has to show.

It was in these hard times that Moses was born, a well-favored child, although his mother was by nature past the time of childbearing. He was hidden at his birth that he might not be slain, as he was hidden at his death that he might not be worshiped. Under divine providence he was nursed by his mother. Forty years he lived as a courtier; another forty as a shepherd, and during this time doubtless learned to contemplate and to realize the grandeur of God. At one time God appeared to him and gave him a commission, a divine charge, for the delivery of his people Israel from the Egyptians.

Miraculous powers are given Moses, and armed with these and with divine direction to lead him he proceeds to Egypt to fulfill Jehovah's purposes concerning his fleshly people. When Moses' message is delivered to Pharaoh, that monarch answers it by added affliction to Israel. Whereupon Pharaoh is plagued five times, and he hardens his heart against the Lord when he is punished for sin. Whereupon God hardens Pharaoh's heart five times: so that he sins for a punishment.

### THE PLAGUE OF DARKNESS

These plagues showed a tendency to increase in severity. Some of them at least were at the beginning of the month Nisan. On the tenth day the pascal lamb was taken up. Then in all probability followed the three days darkness in Egypt, during which time the Israelites were circumcised. This is apparent from the account in Joshua 5:2-9, where it is said that circumcision was not performed in the wilderness, but that all of those who came out of Egypt were circumcised. Now Joshua was to "circumcise the children of Israel *the second time*", implying that they had been circumcised once before *en masse*. Moreover, the time corresponds exactly. Forty years before the day when the children of Israel passed over Jordan they had taken up their first pascal lambs. Then they were circumcised; and the darkness was not only a plague on the Egyptians but also a protection to the Israelites as they sat sore. Even so forty years later Jehovah struck the Canaanites with such terror that they dared not stir to hurt his people while they were sore. As in Joshua's time, so in Moses', the eleventh, twelfth, and thirteenth days, the Jews were busy with circumcision. On the fourteenth they kept the Passover. Thus the two divine ordinances come together in time, even as their spiritual substitutes are intimately connected in fact—baptism replacing circumcision, and the Lord's Supper the Passover. The Lord Jesus united them in his question to James and John, "Are ye able?"—Matthew 20:22.

The darkness in Egypt was evidently raised by noon or afternoon so that the people of Israel would have time to slay their lambs and make necessary preparations. The lifting of the darkness would also bring unusual activities for the Egyptians, as many waiting matters would have to have immediate attention. Thus they would not be likely to interfere with the preparations of Israel. On the fourteenth day, at even, the Passover was eaten; and at midnight the destroying angel visited the homes of the Egyptians, Israel's firstborn, due to God, being saved by the blood of the lamb. The Egyptians' gods were overthrown and their dogs struck dumb. The fifteenth day, the Israelites having come out of Egypt, say, three million strong, was a day of travel to Succoth. The sixteenth, they came to Etham; the seventeenth, they reached Pi-hahiroth; the eighteenth, Pharaoh arms; the nineteenth Pharaoh pursues; the twentieth, he overtakes, in the afternoon; this evening Jehovah's cloud settles between Israel and the hosts of Egypt; at the command of Jehovah, and at the outstretched rod of Moses the night wind blows and the waters divide so that the Israelites pass over safely after midnight; with the dawning light the bodies of the drowned Egyptian warriors were discernible, strewn on the shores of the Red Sea, whose waters had rushed in and engulfed them; then came the song of praise at the deliverance.

This ended the season of unleavened bread: it was no longer appropriate that they eat "the bread of affliction". (Deuteronomy 16:3) The analogy might be traced on up to the giving of the Law, which corresponded to Pentecost, but that would be outside the immediate subject.

### PREPARATIONS FOR THE PASSOVER

WHERE WILT THOU THAT WE MAKE READY FOR THEE TO EAT THE PASSOVER? Our Lord's disciples might make ready anywhere during the time. Houses at Jerusalem were not to be hired; but during the time of the feast they were to be had by common right for these sacred purposes. Jesus had only to indicate his preference in the matter; the disciples would be able to do the rest.

THEY MADE READY THE PASSOVER: Peter and John were sent for this purpose (Luke 22:8), and perhaps it was they who presented the question, "Where wilt thou?" They alone, from all that the account in John's Gospel shows, knew that Judas was about other business; but the rest supposed that he was preparing things necessary for the Passover. (John 13:21-30) Even Peter and John did not know the particularities of Judas' intent, as is evident from the statement: "Now no man at the table knew for what intent he [Jesus] spake thus [What thou doest do quickly] unto him"—Judas.

This whole matter is so inter-related that it seems necessary to digress here long enough to show that the supper of John 13 was not the paschal or Passover supper, but was that held at Bethany the second night before the time of unleavened bread. The Evangelist himself says that it was *"before* the feast of the passover". (John 13:1) And another passage says that

it was *two days* before. (Matthew 26:2) It was also two miles from Jerusalem, at Bethany; it was the same supper at which Mary broke her alabaster box and from which Judas went to bargain with the chief priests. The only seeming objection to this is our Lord's word to Peter: "Verily I say unto thee, The cock shall not crow, till thou hast denied me thrice". Either the number must be understood as carrying over to both of these clauses (i. e., the cock shall not crow a third time, the third morning shall not have come, until thou hast denied me as many times), or, much more likely, 'Within the time of cock-crowing, thou shalt deny me thrice'. The Lord did not say, 'The cock shall not crow at all till thou hast denied me'. The thought seems to be not so much that of the imminence of the denial, as it was when the same warning was repeated two nights later (Matthew 26:34), as the rapid succession of denials when once they would begin. Peter denied his Lord once before the first crowing, and three times before the second. That is, 'Are you so sure of yourself, Peter? Verily I tell you, the time shall be, and that shortly, when you shall deny me thrice within cock-crowing'—*en alektorophonía*, at or in cock-crowing. (Mark 13:35) At the Passover Supper it is said: "*This night*, before the cock crow" (Matthew 26:34; Mark 14:30; Luke 22:31); but these are not the words in John 13. The Gospel of John refrains from touching on the Passover; the beloved Apostle apparently deferring to the messenger of the first church, St. Paul— the Corinthian epistles being written considerably before John's Gospel.

### CHANGES IN PASSOVER

Now to return to the preparations for the Passover. Peter and John went and spoke to the landlord whom Jesus pointed out to them by a sign, then proceeded with the other preparations. But first it is necessary to show wherein the Passover observance at the time of our Lord differed from its original observance in Egypt. And why should it differ at all? you ask. We answer that it was necessary to differ in some points. First of all, it was never observed but once in Egypt and the destroying angel was not abroad at any other time. We know that Jesus recognized some of these changes; and either he as Michael, 'the Prince of the House of Israel' (Daniel 10:21), had directed such changes so that they would fit into his needs at the first advent, or he had overruled them and kept them in certain bounds, so that they could still be used by him. And if Jesus made use of any of the changes it is fair to suppose that he made use of them all, otherwise exceptions might reasonably be expected to be noted. And where Jesus' feet have trod, there is holy ground. A list* of the principal points of difference between the first Passover and those later observed, and also a list of those points in which there were no changes, follows:

*Abridged from *Tosaphta*, a Hebrew historian of antiquity.

DIFFERENCES IN PASSOVER OBSERVANCE

| IN EGYPT | IN PALESTINE |
|---|---|
| (1) Failure to take up the lamb on the tenth day was not accompanied by penalty of death. | Failure to take up the lamb at the time appointed was punishable by death. |
| (2) Of the Passover in Egypt it is said, Let him and his neighbor next to him take a lamb. | But it is not so said in respect to succeeding generations, although the custom was very generally followed. |
| (3) The blood of the Passover lamb in Egypt was not commanded to be sprinkled on the altar and the fat consumed there. | But this was the rule in later times. |
| (4) Of the Passover in Egypt it is said, Ye shall put of the blood upon the two posts, and upon the lintel. | It was not so in other generations. |
| (5) At the first Passover it was commanded, None of you shall go out of the door of the house until morning. | But this was not the rule in after times; our Lord and his disciples all went out considerably before midnight. |
| (6) The paschal lambs in Egypt were slain by everyone in his own house. | But the passovers afterwards were slain in one place—in the Court of the Tabernacles and of the Temples. |
| (7) Where they ate the passover in Egypt there they were to lodge. | In later times they might eat it in one place and lodge in another—as Jesus doubtless would have lodged in Bethany, had not more weighty matters been in store. |

### STABLE PASSOVER ITEMS

(1) To eat the passover in Egypt several families might unite: so it was with after Passovers.

(2) The Passover lamb in Egypt was of the flock, a male, without blemish, of the first year: after Passovers were just the same.

(3) Of the Passover in Egypt it was said, Ye shall not leave aught thereof until the morning: the same was true in after times.

So Peter and John doubtless proceeded in the customary manner to make ready for the Passover. Lambs could be taken up by the individual and brought up to Jerusalem, or they could be bought there in open market, or purchased in the Court of the Temple at a dearer rate, concerning which and similar hucksteries, the Savior said: 'They have made the house of prayer a den of thieves'. (Matthew 21:13) If any one brought his own lamb it was subject to such severe scrutiny by the priests that it was frequently thought best to submit to the priestly graft. They interpreted the law, "without blemish," so rigidly that no less than seventy-three real or imaginary imperfections were on their list.

Passover lambs were killed only in the Court of the Temple, all according to a very carefully worked out plan; for there were many thousands of them to be slain. After the lamb was bought, brought to the Court (in case it was not already there), and approved, it was killed by the hand of the family or group representative who was assigned to this part of the work—in this case either Peter or John. The one who did the slaying had to stipulate for whom and how many the lamb was to serve. The blood was passed in a vessel along a line of priests and poured at the base of the altar; while the fat was cast on the top of the same

great brazen altar. The body was then carried back to the place where the group or party was to sup: the flesh was roasted and the skin given to the landlord.

### PASSOVER AT NORMAL TIME

We mention a few of these things to show that Jesus and his disciples did not eat their passover a day earlier than did the rest of the Jews and that they could not have done so without exciting such comment as would amount to a tumult, which would certainly have given occasion for violence before the time. There is not the slightest indication that Jesus and his disciples were in any degree irregular in their eating of the passover. To this is brought the objection of John 18:28: "They themselves [the Jews] entered not into the Prætorium, that they might not be defiled, but might eat the passover". Does not this seem to indicate that either Jesus ate the passover a day too soon or the Jews a day too late? To this objection we answer: Neither the one nor the other. Jesus ate his passover and the Jews theirs on one and the same night, which was the evening of the fourteenth day (See Matthew 26:17, above), "the first day of unleavened bread, when they killed the passover". (Mark 14:12; Luke 22:7) And how about the passover which the Jews were reserving for themselves at the time of Jesus' arraignment in the judgment hall of Pilate?

That passover is not to be understood as the paschal lamb which all had eaten the evening before, but as the Passover bullock. These bullocks were slain at Passover time, but not as the Passover beast proper; for that had to be a lamb or a kid. But these bullocks were prominent in connection with the second day of unleavened bread, the same day, ordinarily speaking, on which our Lord died. These bullocks differed from the paschal lamb (1) in that the latter was always and all of it roasted while the former were sodden or boiled, and (2) in that the lamb was roasted whole and eaten without the breaking of bones, while the bullocks were broken up and parted among the people. The paschal lamb was a necessary service to which the Jews were bound by the law, but they might leave the city the morning after eating of the passover if they chose; and if they did so, then no bullocks needed to be killed for them. But if they stayed any more days of the feast than the first, then they could not eat anything they chose but must eat of these bullocks or sheep, because their diet must be holy at this time. This is another difference between the first Passover and the later ones.

This day following the eating of the passover, the anniversary of the trip to Succoth, was prescribed in the law as holy and no servile work might be done in it; it was accounted to be and kept as a sabbath. It is so called in Leviticus 23:6, 7, and 15. On this day the males of Israel were to appear in the Court of the Temple with a burnt-offering and a double peace-offering, called *hagigah,* which were to be a bullock or a sheep—possibly according to the ability of the offerer. Mention is made (2 Chronicles 30:24; 35:7, 8) of "bullocks and oxen for the Passover", and of "sacrificing the passover of the herd", all of which cannot be understood of that which was to be eaten on the fourteenth day; for that was unalterably a kid or a lamb. This, then, was that which the evangelist John refers as to the Passover when he speaks of the Jews fearing to enter Pilate's judgment hall.

### EVENING AND MORNING

Now when even was come: There was more than one method of counting days among the Hebrew people, even as there are two or three methods with us today. We count usually from midnight to midnight, but *time* is reckoned as being either before noon or after noon; witness our railway time tables. It often happens that days are counted from sundown to sundown, or from sunrise to sunrise, depending upon the kind of work involved. So there was an even greater variety possible among the Jews. There was the Sabbath day which was reckoned from sundown to sundown, and which naturally influenced other days somewhat. But the natural evening is often counted as belonging to its own day, very much as we speak of it; for instance, "when even was come," referring to the lateness of the day: "when even was come," referring to the lateness of the night. (Matthew 14:15, 23) "He shall be unclean until the even," "Ruth gleaned in the field until the even," both using the word in the same way that we do.

The truth is that evening is always evening, but it is sometimes a question as to which day the evening belongs and when it begins. The sunset commenced and ended the Sabbath, which is plain from Mark 1:32: "And at even, when the sun did set," as also from the passage, "even to even to celebrate their sabbath". (Leviticus 23:32) This last is spoken concerning the Day of Atonement, but Jewish history is abundant in showing that it was considered to apply generally to all their sabbaths. Siphri, a very ancient Hebrew commentator, says on this last passage: "On the ninth day of the seventh month he begins and fasts while it is yet day; for so they add from the common to the holy time. And behold in all the sabbatizing thou sabbatizest [in all the sabbaths which thou observest] thou must add likewise." Another Jewish commentator, Abarbanel, says: "From even to even shall be your sabbaths; that is, every sabbatizing that you have, whether it be the creation sabbath, or the set festivals, or feast of trumpets, or expiation [atonement], they were from even to even according to the course of creation; as it is said, The evening and the morning are the first day". These have a value in showing that the special days were to begin with the evening, but they do not precisely show where the evening began.

### THE EVENING SACRIFICES

Now, if evening and sundown were identical or if evening invariably began with sundown, there would seem to be no object in saying, "and at evening when the sun did set". Our belief is that the word evening is even more comprehensive than our word afternoon, in that the evening begins at noon and lasts till mid-

night; that the morning begins there and continues to morn until high noon, when it is perfect day. (Proverbs 4:18) Evening and morning are both active participles, and suggest a continuous *eve*-ing or *ebb*ing away from the sun's meridian on the one hand and a continuous approaching or waxing to that full day on the other. Compare our p. m. (*post meridian*) or afternoon and a. m. (*ante meridian*)or forenoon, the p. m. time running till midnight and the a. m. time beginning there. We have no thought, of course, that our method of counting time is inspired, but rather that both systems find foundation in a common and unavoidable fact. If evening does not include twelve hours how can it be said that evening and morning constituted a day?

Furthermore, we have the testimony concerning the "evening sacrifices" which were offered at three in the afternoon and concerning which it was commanded that they should be offered, just as the Passover lamb was to be killed, "between the two evenings". (Numbers 28:4; Exodus 12:6; Numbers 9:3, *margins*) Normally the evening sacrifice was slain at half past two and offered at three; but on the day of the Passover Supper, and at other times when great numbers of animals had to be killed, the slaying of the evening sacrifices was put forward to as early as half past twelve, but never under any circumstances was it placed one minute before noon. On the other hand, the passover might be eaten at any time up to midnight, but absolutely not later.* Note also in this connection: "And in the *morning*, rising up a great while *before* day".—Mark 1:35.

The Jews interpreted the expression, "between the two evenings," as meaning between the beginning of decline in the sun's path and its full sinking out of sight. Midway between these two evenings was the evening sacrifice usually offered, and beginning about that time and running until sundown were the paschal lambs slain. It may be that the expression has a still wider meaning, and that it was left ambiguous so that it might also include within its limits the slaying of both the typical paschal lamb and that of the antitypical. The typical lamb was slain about three, and Jesus died at three, the time for the next evening sacrifice—i.e. both killed 'between the two evening' sacrifices.

### METHOD OF SITTING

HE WAS SITTING AT MEAT WITH THE TWELVE: Because the passover could not be eaten until it began to be dark—"they shall eat the flesh in the night" (Exodus 12)—therefore the expression, "and when even was come," means quite fully come, when it was well advanced, when it was dark. The Jews did not eat the passover except sitting. The reason they gave for this was that servants ate standing, and on this night they were to remember that they had been *delivered* from bondage. Even the poorest in Israel could not eat the passover standing. So Jesus gave honor to this custom by sitting. But this sitting at the Passover was not like our sitting, nor was it according to the manner of their sitting at other times. It was a special posture by itself. The Hebrews had two words, one used especially for this position. It was leaning on the left elbow with the left knee bent under the right and the right leg stretching at ease or touching the floor.

AND AS THEY WERE EATING, JESUS TOOK A LOAF: The bread was taken at supper, the cup after supper. "After supper he took the cup."—Luke 22:20; 1 Corinthians 11:25.

That we may more clearly trace this supper and see and appreciate the parts of it which Jesus made use of to establish the new ordinance, we may with profit look at the order of the supper, as that order is carefully described by various of the Talmudists, or Jewish commentators. No history was ever more punctiliously kept from decay than were the sacred Hebrew writings and the Talmudic comments on them, and they are therefore likely to be accurate portrayals of the times or customs, or whatnot, although they cannot be taken for strictly doctrinal purposes. The ceremony, briefly stated, follows:

### ORDER OF PASCHAL CEREMONY

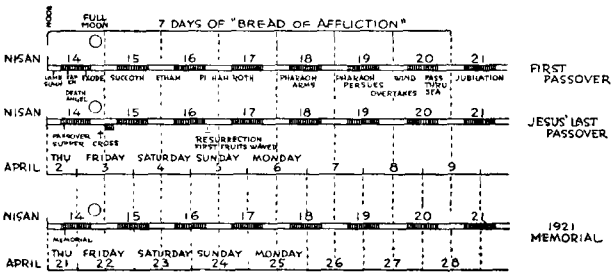
(1) The paschal supper began with a cup of wine mingled with water. The master of ceremonies said: "Let *us* give thanks," and drank the cup. Compare this cup with that of Luke 22:17.

(2) Next the bitter herbs are brought on; a table already covered was carried in, on which are lettuce and sour sauce. The administrant dips the lettuce into the sauce (not the *charoseth*, which was used later)

*Many wiser men than we hope to be in the flesh have kept away from the subject of time in connection with the Passover and its antitypical Memorial celebration. The subject does present difficulties, but there must be some way of fitting the various pieces together and of making one satisfactory whole out of them. Whether the following is satisfactory or not, let each reader judge, but it seems to us to satisfy the various records and to make a consistent and connected story possible.

The law of the Passover prescribed seven days of unleavened bread, beginning with the fourteenth day of the first month. (Exodus 12:18, 19) If the usual method of reckoning be followed there would be eight days and not seven. Yet seven days are distinctly stipulated as being sufficient; the twenty-first, beginning at even, was to be a day of feasting with no restrictions as to food. That the days of unleavened bread were seven and not eight is also plain from Deuteronomy 16:6-8, where after having already mentioned the first day of unleavened bread as the time when the passover was to be slain "at even, at the going down of the sun" (when the sun declines or begins to drop from the meridian), then six days more are mentioned—seven in all. The seventh day in that list is the eighth day, counting from the day of slaying, which day of slaying was also the first of unleavened bread.

In the following chart we have attempted to harmonize our own calendar with that of the Jews, both today and at the time of our Lord. It must be remembered that the moon does not come to the full in all parts of the earth at the same time. Furthermore, the ancient Jewish method of counting time was on the basis of Palestine observations, of course, which would be different from ours here. The course which we have always taken in determining the date and time of the Lord's Supper is merely to look at the Jewish calendar to ascertain the month and then decide on the evening preceding the time when the moon is full, using the time of eastern parts of the United States. This makes the celebration vary in respect to the moon in different parts of the earth; but since all cannot observe it at the same moment, we follow this method, thinking it reaches a larger majority of our readers than any other calculation would do.


FULL MOON
7 DAYS OF "BREAD OF AFFLICTION"
NISAN 14 15 16 17 18 19 20 21
FIRST PASSOVER
NISAN 14 15 16 17 18 19 20 21
JESUS' LAST PASSOVER
APRIL THU 2 FRIDAY 3 SATURDAY 4 SUNDAY 5 MONDAY 6 7 8 9
NISAN 14 15 16 17 18 19 20 21
1921 MEMORIAL
APRIL THU 21 FRIDAY 22 SATURDAY 23 SUNDAY 24 MONDAY 25 26 27 28

and eats it. This table was straightway taken out of the room; and this odd procedure (of bringing the table in and of eating a small portion of lettuce and then having the table taken out again) was so calculated as to stimulate questions on the part of the less experienced so that the command of Exodus 12:26, 27 might be fulfilled, which said: "And . . . when your children shall say unto you, What mean ye by this service? that ye shall say," etc. If questions failed, the head of the group discoursed upon the things being commemorated.

(3) Afterward there was set unleavened bread, and the thick sauce called *charoseth* (made of dates, figs, raisins, and vinegar, pounded or ground together), and bitter herbs (lettuce, endive, succory, beets, and hoarhound), and the lamb roasted whole with the heart, liver, etc., and the boiled flesh of personal thankofferings, free-will offerings, etc., which may have been offered by some individual in that group that day, and which had to be eaten before midnight. The administrator says: "Blessed be he that created the fruits of the earth," and eats a small portion of the herbs dipped in the sauce.

(4) Now a second cup of wine was mixed, and the master of ceremonies said: "This is the passover which we therefore eat because God passed over the houses of our fathers in Egypt". Lifting up the bitter herbs, he said: "We therefore eat these bitter herbs because the Egyptians made the lives of our fathers bitter in Egypt". Next the unleavened bread was taken, and the words: "We eat this unleavened bread because our fathers had not time to sprinkle their meal to be leavened before God revealed himself and redeemed them. [Compare Exodus 12:39] We ought therefore to give thanks, to praise, to laud, to glorify, to extol, to honor, to magnify him that hath done for our fathers and for us all these wonders; who hath brought us from bondage to freedom, from sorrow to rejoicing, from mourning to a good day, from darkness to a great light, from affliction to redemption; therefore must we say before him, Hallelujah, praise ye the Lord, praise ye servants of the Lord, praise the name of the Lord". And so he said over the 113th and 114th Psalms, concluding with a prayer. Whereupon they all drank off the *second* cup.

Among the various viands or victuals, or whatever we may call them, which accompanied the paschal lamb at its eating, there were two which were held to have the most eminent and most honorable place, and those two were the *bread* and the *wine*. At the other parts of the supper the participants might be excused for changing their position, but while eating the bread and drinking the wine they must use the correct reclining posture. For the eating of unleavened bread at this time they had the express command of the law (Exodus 12:18); but as for the presence and use of the wine it is not so clear. The Jews said they took it on the general ground that a man must cheer up his wife and children to make them rejoice at the festival, as the law prescribed, "And thou shalt rejoice in thy feast". (Deuteronomy 16:14) And what would cheer them, they argued, better than wine?

(5) Then taking two loaves the leader broke one and laid it upon the whole one, blessing it (not the time referred to in Matthew 26:26, that was later); and putting some bread and bitter herbs together he dipped them into the *charoseth* and blessed them; he ate the bread and bitter herbs; if there were peace-offerings to be eaten they were here blessed and eaten; and lastly the lamb was given thanks over and eaten the other persons present following the leader in all these eatings and drinkings, of course. Half of the broken loaf of bread was given to someone in the company to keep as an *aphicomen*, a last bit, with which the feast was closed. It was apparently at the time when Jesus dipped the unleavened bread and bitter herbs into the sauce, *charoseth*, that he said: "One of you shall betray me, even one of the twelve that dippeth with me in the dish".—Matthew 26:21-25; Mark 14:18-21.

### THE CUP OF BLESSING

(6) Having eaten of the bread and herbs and lamb, the officiator expresses thanks over a *third* cup, called distinctly and always by the Jews, "the cup of blessing". Maimonides says: "He drinketh two cups after the unleavened bread, the cup of blessing after the meat and the cup of the Hallel". And many of the ancient Jewish writers concur. The reason why this was called the cup of blessing is partly because the "blessing" after the meal was said over it, and partly to distinguish it from the first cup, over which also a special blessing was said. The Jews identified this cup with "the cup of salvation" spoken of by David. They had a parable running something like this: This cup of blessing was delivered to Abraham with the request that he bless it, and he said, I cannot because Ishmael came from me; to Isaac, and he said, I cannot because Esau came from me; to Jacob, and he said, I cannot because I married two sisters, which the law forbids; to Moses, and he said, I cannot, because I was accounted unworthy to enter the land of Israel, either dead or alive; to Joshua, and he said, I cannot, because I have no son. Lastly it was given to David, saying, Take it and bless it: he said, I *will* take it and bless it; *I* will take the cup of salvation, I will call upon the name of the Lord.

Although an uninspired parable, it has much more than a grain of truth in it.

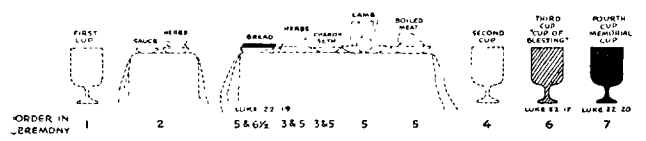
The Apostle uses this very term, "cup of blessing," in speaking of the Lord's Supper. (1 Corinthians 10:16) And the first special action that is described as touching on the cups at Jesus' last Passover seems to be in connection with this third cup; for "He took the cup and gave thanks, and said, Take this and divide it among yourselves".—Luke 22:17.

### THE CUP OF PRAISE

(7) Lastly came the *fourth* cup, the cup of the Hallel, so called because the *Hallel*, begun over the second cup, was now finished over this one. The *haggadah*, or showing forth of their deliverance (Compare 1 Corinthians 11:26), had been concluded with the rehearsal of the 113th and 114th Psalms. Now the rehearser be-

gins with the 115th, and leads the chanting of it on through the 116th, 117th, and 118th Psalms; for these six Psalms were the *Hallel*, each closing with the word *hallel* or praise hallel-ujah, praise ye the Lord. The Jews had a few words of blessing over the Psalm, and then the meal was quite ended. This last feature is not mentioned by any Scripture account.

The above is a brief recounting of the order of ceremony at the eating of the passover, omitting the washings, which were two. This little chart will perhaps help to fix the things in mind, showing in dotted lines what parts were observed by the Jews but not employed by Jesus in the Memorial institute, and the dark parts showing the portions our Lord utilized for new purposes and with new meanings.




AS THEY WERE EATING, JESUS TOOK BREAD: It is not certain whether a break in time is to be understood between the taking and the subsequent blessing and breaking of the bread. But the probability, viewed in the light of Luke's account, is in favor of a break. It seems to suggest that, instead of laying by the half loaf for last morsels, Jesus changed the usual course here, saved a whole loaf and later gave morsels around with explanation as to their new meaning. "As they were eating" precludes the thought of after supper, for the *taking*, but not necessarily for the blessing and breaking.

BLESSED AND BRAKE IT: This was the customary order with our Savior, and also with the other Jews, excepting on this Passover evening, when they first broke, then blessed the bread. Whether the Jewish custom had been founded on some acceptable fact or not, it did not now suit our Lord's purpose; for he had to bless first this evening and be himself broken on the morrow.

### BODY GIVEN AND BROKEN

THIS IS MY BODY: These words being spoken in such nearness to the Passover, just eaten, will be more clear: as though our Lord would say: *This* is now my body in the same sense that the paschal lamb has been my body hitherto. If this view be taken it cuts through at one stroke all the centuries of nonsense about transubstantiation, consubstantiation, mass, etc., etc. It is a historical fact that since the destruction of the Temple the Jews have not had the paschal lamb. Instead of it and the two loaves of bread, they have three loaves. So, aside from what other reasons our Redeemer may have had for the substitution of the bread for the lamb, he did foreknow this forced future change even for unbelieving Jews, and ordered the change not only ahead of the destruction of the Temple, but before its vail was rent in twain.

The beloved Luke's account says: "This is my body which is *given* for you;" the Apostle, long his companion, gives it "*broken* for you". The expression "given" seems to refer not so clearly to the paschal lamb as to the manna which was given or sent down from heaven and which Jesus had already explained to be his flesh. (John 6:33-58) The "broken" body alludes more plainly to the daily sacrifice than to the paschal lamb; for not a bone of that lamb was broken, whereas the lambs of daily sacrifice were broken up, cut into pieces; and yet they are both of them a figure of Christ Jesus, his body. Besides the breaking of it, there are other points in which the daily lamb and the paschal lamb differ: (1) the daily sacrifice was for all Israel; but the Passover lamb, each of them, that is, was for one particular family or group; (2) the daily sacrifice was for sin; the passover is not so described; (3) the daily sacrifice was burnt: the passover was eaten. Yet there was a common point: they both prefigured our Lord's body.

THIS DO IN REMEMBRANCE OF ME: In remembrance of *me*, not in remembrance of the Passover in Egypt. Under the Law there were several eatings of holy things, the festival sacrifices of the tithes, thank-offerings, peace-offerings, etc. Jesus' words imply: These have all had their day; *now*, eat this in remembrance of me.

[CONCLUDED IN APRIL FIRST ISSUE]

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# BE OF GOOD COURAGE

***"Have not I commanded thee? Be strong and of good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."—Joshua 1:9.***

JOSHUA was a type of Christ, including, of course, the members of the body yet this side the vail. Joshua and his followers were not a warlike people, though they were required to war against their enemies. When about to enter the land of Canaan God encouraged Joshua and those with him. As Joshua needed encouragement then at the hands of the Lord, so the antitypical Joshua class, the church this side the vail, now needs encouragement. The words of this text, therefore, may be taken as words of encouragement given to those who are following the great Master. These things concerning the people of God were written aforetime for the benefit of the Christians on earth at the end of the gospel age.—1 Corinthians 10:1-12.

As Joshua and his followers must meet many enemies at the time of entering the land of Canaan, so the church now is surrounded by enemies on every side, which they must meet before entering the kingdom. Courage is needed now; and they who give heed to the commandments of the Lord and who wait upon him, watching his leadings and obeying his commandments, will receive the needed courage and help.

Primarily all dominion belongs to Jehovah. He is the great God of the universe. He created man, placed him in Eden and gave him authority to rule the earth and have dominion over it, and to fill it with a perfect race of people. Jehovah knew the end from the beginning and he outlined his great plan and made provision to meet every exigency that would arise. We have now come to the end of the age, a time when he has promised to give us a clearer understanding of his plan, that our hearts may be encouraged to meet the battle that is before us.

Over against Jehovah and his kingdom stands a mimic god, a usurper — the one who was in Eden, beautiful and glorious at one time, but who meditated a usurpation of God's authority and dominion and declared in his heart: "I will be like the Most High". He deceived mother Eve, caused Adam to violate God's law, and plunged the whole human race into sin, degradation, and death. He drew after him a large number of the angelic hosts, seducing them and causing them to join with him in the debauching of mankind. He was thereafter designated by Jehovah as the dragon, that old serpent, the devil, and Satan.

More than six thousand years ago Satan began the establishment of his empire. As Jehovah is the ruler of the great universe invisible and purposes to establish his righteous reign in earth, so Satan has a realm invisible which we may properly call the devil organization heavenly. The apostles declare that he is the god of this world (2 Corinthians 4:4), and that the whole world lies in the wicked one. (1 John 5:19) We have abundant proof, therefore, both from the Scriptures and from physical facts, that the devil has an organization earthly. He has controlled every nation that has been on the earth except one, and the time came when he controlled that one.

God made a covenant with the nation of Israel and gave to them his law, by which they were governed. There seem to be two separate and distinct reasons why this law was given: (1) To foreshadow the development and establishment of God's kingdom under the great Messiah; and (2) to serve as a schoolmaster, or pedagogue, to lead the nation of Israel, protect and shield them, until the coming of Christ. Jehovah specially safeguarded the Jews against evil spirits by prohibiting them from having any fellowship whatsoever with mediums. He established amongst the Jews the true religion, to wit, the worship of Jehovah as the one and true God, and commanded that they should have none other.

Satan, to be like the Most High, inaugurated a false religion and caused the nations round about Israel to worship him under various forms or titles. All the false religions of the world are directly traceable to Satan. Then in due time he overreached the church organization on earth, organizing a system out from it, which may be properly designated the faithless religion, as distinguished from the faithful followers of Christ Jesus. Thus we see that Satan has an organization invisible, and a beastly, earthly organization visible, and a false and faithless religion. He is designated as "the prince of the power of the air" (Ephesians 2:2) — the spiritual ruler exercising power invisible to humankind; and also as "the prince of this world" (John 12:31), who rules by usurpation, fraud and deception the governments of this earth. His earthly organization is represented from time to time as a beast, i. e., a rule by violence. Satan operating through the minds of fallen men, forming organizations among men, uses these organizations for the purpose of coercing the minds of men and coercing the conscience of men, and ultimately coercing their being to conform to his way.

In Genesis 3:15 we read: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel". The seed of the woman here mentioned is the Christ, the woman symbolically being the Abrahamic-Sarah covenant (Galatians 4:26) The seed of the serpent, Satan, the devil, is composed of the various organizations or systems by which he has dominated and persists in trying to dominate and control things of the earth, as well as to dominate the evil ones associated with him in his heaven, viz., the demons. This statement in Genesis conclusively proves that the time must come when there would be a great and final conflict between the seed of the woman and the seed of the serpent; and that the seed of the woman, to wit, the Christ, would triumph over all evil and evil systems. St. Peter declares that there shall be a final judgment in which Satan's empire shall pass away: "The heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men . . . The heavens shall pass away with a great noise, . . . the earth also and the works that are therein shall be burned up. . . . The heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to his promise, look for a new heavens and a new earth, wherein dwelleth righteousness."—2 Peter 2:7-13.

Without doubt such is the great judgment day referred to by the same Apostle when he mentions that the demons are restrained in darkness, "reserved unto judgment" (2 Peter 2:4)—"reserved . . . under darkness unto the judgment of the great day". (Jude 6) The prophet Isaiah seems to have in mind the same time when, addressing himself to the followers of the Lord, those who follow after righteousness, he says: "Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment".

(Isaiah 51:6) And again, when he said: "Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, . . . and all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll." (Isaiah 34:1-4) When a garment waxes old it is cast away, picturing how the order of things earthly, the devil's organization, shall be cast off; and when a scroll is rolled together it is laid aside, and when it goes up in smoke its destruction is pictured; thus showing the destruction of the dominion of Satan, visible and invisible.

The book of Revelation, particularly chapters 12, 13, 17, 18 and 19, pictures the judgment upon the evil order. "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness doth judge and make war. . . . And he was clothed with a vesture dipped in blood; and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean." (Revelation 19:11-14) Here is pictured the great Lord of lords, Christ Jesus, leading the assault against the powers of darkness; and the *armies* represent his associates, his followers, those who are in glory beyond the vail and those who are honored on this side the vail. The judgment time seems to be now. Clearly it must take place before the judgment of the peoples of earth, because the Apostle Paul definitely states that that judgment will be in righteousness (Acts 17:31), seeming clearly to indicate that the unrighteous systems must be destroyed before the judgment of the peoples of earth in righteousness begins. Does the church on this side the vail have any part in this judgment? The Apostle Paul answers: "Do ye not know that the saints shall judge the world? . . . Know ye not that we shall judge angels?"—1 Corinthians 6:2, 3.

Since the children of Israel were under the supervision of the Lord through the terms of the Law Covenant, it would seem entirely proper to say that Satan was not the god of this world at all times, but that he became the god of this world at the overthrow of Zedekiah. True, he had his organization in earth from the time of the flood forward, but the people of Israel were the people of God and therefore they did not lie in the wicked one. Israel as a nation, like the gentiles, became vain in her imaginations and foolish in her heart, changed the truth of God into a lie, was seduced by Satan to worship other gods, and worshiped and served the creature more than the Creator, turning to Baal worship insead of God worship; hence "God gave them over to a reprobate mind, to do those things which are not convenient". (Romans 1:28) And when this wickedness had reached a climax under the reign of Zedekiah, Jehovah caused the prophet to say to him: "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God: Remove the diadem, and take off the crown; this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn it: and it shall be no more, until he comes whose right it is; and I will give it him."—Ezekiel 21:25-27.

According to our chronology, this transpired in 606 B. C. The gentiles there established a universal empire under Nebuchadnezzar. Gentile dominion was to exist for 2,520 years. Satan there became the god of this world, because the gentile powers were under the dominion of Satan. This lease of power to the gentiles ended in 1914; hence the disintegration of the old order began there and hence we might properly expect God's judgment upon the things heavenly (invisible) and the things earthly (visible) to begin.

With this understanding of the situation we can see how we are now in the greatest crisis of all the ages. The great conflict is on between the Lord of righteousness on the one side and the lord of evil on the other side, and the time is at hand for the fulfillment of the declaration of the Lord: "Now is the judgment of this world: now shall the prince of this world be cast out". (John 12:31) "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before our God day and night." (Revelation 12:10) While this judgment is not finally accomplished, it is in process of enforcement and all the saints have the honor of participating in it in a measure. (Psalm 149:5-9) It is to be expected, of course, that the great adversary, that old serpent, Satan the devil, will use all of his powers and agencies in an attempt to destroy the people of God.

### THE ACCUSER

Satan is "the accuser of the brethren". It is his spirit operating in the minds of others that leads such to bring false accusations against those who are following Christ, in an attempt to discredit them and to destroy their influence and their efforts in the way of promulgating the message of righteousness; and the more active one is in the Lord's service the more such an one becomes a target for the adversary. The brethren, therefore, should expect to have all manner of accusation laid against them. One of the names applied to him is "devourer" or destroyer"; and the Apostle Peter says of him that in this time he "walketh about, as a roaring lion, seeking whom he may devour". The brethren, therefore, should be slow to receive an accusation against another and refuse to believe it until the proof is adduced, clearly establishing the fact. Love must be the predominating power of control amongst the brethren of the Lord: and love for the brethren will cause them to stand shoulder to shoulder, warring the good warfare of faith and holding up one another and striving at all times to aid one another in the conflict. To be loyal to the Lord we must be loyal to the brethren; and to be loyal to the brethren means that we are to look out for their welfare and to aid one another.

Satan will also seek to discourage the brethren by ridiculing their efforts, by holding before them their own

imperfections and weaknesses and by making it appear to them that they are unable to win the victory. Hence the necessity for them to be encouraged; and the Lord has abundantly provided for their encouragement. Again, he will attempt to inject pride and vain glory into the minds of some, which he knows will lead to their fall, because "God resiseth the proud, and giveth grace to the humble". Again, he will attempt to cause them to war among themselves and thereby devour each other. (Galatians 5:15) St. Paul definitely points out that at the end of the age, where we now are, there will be great need for strength and encouragement. "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." He then instructs us as to what the armor is, telling us to be faithful servants of the truth, having on the breastplate of righteousness, a pure heart; our feet shod with the gospel of peace—in other words, to be meek, long-suffering, patient, loving, one toward another, dwelling in peace with all; having an abiding faith and confidence in the Lord; having an intellectual understanding and appreciation of the Word of God thoroughly in our minds; and having the sword of the spirit, his Word, both as a weapon of offense and defense, and praying for self and all the brethren, and watching at all times.—Ephesians 6:10-18.

### FIGHT FOR YOUR BRETHREN

Nowhere in the Scriptures are the Lord's people admonished to fight each other. On the contrary, they are admonished to dwell in peace with each other and to dwell in holiness. Pictures are given in the Bible for the purpose of encouraging spiritual Israel. Nehemiah, who was a type of the Lord Jesus at his second advent (Z'99-248), not only armed his men with him to rebuild Jerusalem, but he instructed them to *fight for their brethren.* Commenting upon this (See Z'99), Brother Russell said:

"Not only did Nehemiah see to the arming and preparation of his band, but additionally he stimulated their faith, saying: 'Be not afraid of them; remember the Lord who is great and terrible, and *fight for your brethren*'. We are to remember as soldiers of the cross that our Captain has instructed us that to be full of faith, full of good courage in our reliance upon him, is a matter of primary importance in respect to our work and victory. His word is: 'This is the victory that overcometh the world, even your faith'. In our battle against sin and everything that would hinder the work to which the Lord has called us and to which we have consecrated ourselves we fight for the new creature, not for the old; yea, we expect to lay down the old nature in death, and already we reckon it dead and put forth all of our efforts on behalf of the new creature. And similarly our brethren for whom we are fighting are contending earnestly for their deliverance from the thraldom of sin and of error—these brethren are also new creatures, brethren of Christ, sons of God; and the Apostle exhorts us, saying: 'We ought also to lay down our lives for the brethren'.

"Not only Nehemiah's servants, but all the people seem to have maintained their armaments while they prosecuted their work; and so must the Christian church and the Christian as an individual maintain their defensive armor and keep watch against the adversary while seeking to build up themselves and others in the most holy faith. Our faith and our works must coöperate to bring the desired success; and as success attended Nehemiah's efforts and those of his coädjutors, so success is sure to come to all of the Lord's people who follow his prescribed course."

Let us at all times be able to sing in truth and in spirit: "Blest be the tie that binds our hearts in Christian love". God's people should be true and loyal friends one to another, striving always to help each other, fighting for each other the cause of righteousness and truth. And this they can do for each other by enabling one another to keep in mind the precious promises and the precious opportunities of service to the Lord and the great goal that is before them.

We are now witnessing the passing away of the mighty power and influence of Satan, and the incoming of the kingdom of Messiah. This passing period is one of great stress upon mankind. It is trying the souls of men. The question is, Who will be able to stand? And Jesus answers: "He that endureth to the end shall be saved". That we might have the strength to endure we must obey the commandments of the Lord, amongst which are: "Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves [submit yourselves] therefore under the mighty hand of God, that he may exalt you in due time." (1 Peter 5:5, 6) Do not be cast down by the burdens, the trials, the tribulations, the false accusations or fiery experiences that come upon you by reason of the enemies' activities; but "be strong and of a good courage". The Captain of our salvation is leading the conflict and he is certain of victory. Cast "all your care upon him; for he careth for you." According to your faith, then, be it unto you. Faithfully abiding with him, we shall be victorious.

But how shall we best be able to withstand the wiles of the adversary and participate in the warfare against the forces of darkness? The Apostle answers: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour, whom resist, stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world". Heeding this admonition, then, we must be of sober mind, we must be vigilant, watchful and active; and to resist in the faith we must be full of faith; and being full of faith we will be active in the Lord's service in the proclamation of the message of light, as against the powers of darkness.

We are engaged in a positive as well as a negative warfare, an offensive as well as a defensive bivouac; and it is even more essential for us to be positive in our actions and to assault the enemy with the message of truth, not with carnal weapons; "for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds". Remember that our weapon is the message of the truth, and as faithful servants of the truth we must stedfastly resist the adversary by the use of our weapon, the sword of the spirit, thus fighting for our brethren—fighting for

them by heeding the instruction for ourselves and for them.

Not all of our brethren are known to us and are walking with us in present truth. Every one who is consecrated to the Lord is a brother in Christ; and there are many of these yet inside of Babylonish walls. And while we are fighting for those who are with us, we are fighting also for those whom we do not know by always making proclamation of the message of Messiah's kingdom, that they may hear this and be delivered from the machinations of the adversary.

We have realized that since 1914 the sufferings of humanity have increased and they still increase. Sorrow and sadness fill the whole earth. Long ago Satan injected his wicked influence into the church nominal, Catholic and Protestant; and now the people who are hungering for righteousness find no satisfying portion in these systems. Nothing is there found to comfort their hearts. There is now literally a famine in the land for spiritual food and no one to feed the hungry except those who have the Word of God and who are actually using it by dispensing this food to others. The message of truth, therefore, is a weapon in the hand of the Christian and also a balm of Gilead for the comfort of the sorrowful and a food for those hungering for righteousness.

The duties and privileges of the truly consecrated, therefore, at this time are many, and among these duties and privileges are these: (1) To declare the day of God's vengeance upon the unrighteous systems of the universe, visible and invisible, calling attention to the fact that the great God of the universe, through his beloved One, is judging Satan's empire, visible and invisible; (2) to announce to the people the incoming of Messiah's kingdom and thus to bind up the brokenhearted and comfort those that mourn; and (3) to feed the hungry ones upon the precious Word of God, that they may become strong in him, those who are consecrated, and that the others who have a desire for righteousness may have strength and hope for the better day that is just at hand.

### "WE WILL SERVE THE LORD"

Joshua being a type of the Christ, we properly say then represents the seed of promise, who God promised shall bruise the head of the serpent. After Joshua had won the great victory over the five kings, he commanded that these kings be brought before him and said unto his men of war: "Come near, put your feet upon the necks of these kings. . . . Fear not, nor be dismayed, be strong and of good courage: for thus shall the Lord do to all your enemies against whom ye fight." (Joshua 10:24, 25) Again in picture the Lord here encourages his people to look for certain victory under his leadership. When Joshua had about finished his course and was giving an admonition to the children of Israel, he pointed out to them the importance of serving the true God, and said that each might choose under whose banner he would fight, and then added: "But as for me and my house, we will serve the Lord".—Joshua 24:15.

We have come to a time when every child of God must see the importance of taking his stand upon the Lord's side and thus avoid having the mark of the beast in his forehead—any sympathy whatsoever with Satan's order. Do we desire to be one who will take his stand firmly upon the side of the Lord and be identified with the Lord now and in the new order when established, participating with him then in extending the blessings to the groaning creation? If so, we must be of the called and chosen; and not this only, but we must be faithful. The question remains, Who will be faithful? Faithful means not only to be full of faith; it means more. It means to prove by our works our faith, unreservedly declaring ourselves on the side of the Lord. An essential way, therefore, to resist the adversary is faithfully to avail ourselves of opportunities of service and faithfully fulfil those opportunities. While we are thus serving the Lord by giving a witness to his great plan, we are preparing ourselves for the glorious kingdom. To become lax and negligent means spiritual atrophy. To continue vigilant, active, brave and courageous under the banner of the King, faithfully performing our service, means victory.

Taking a retrospective view of the work, we see that since the end of the gentile times each year has brought forth some special effort as a witness for the Lord, as a testimony against the powers of darkness. In 1914 was the PHOTO-DRAMA OF CREATION, a world-wide witness; in 1915 and 1916 came the Pastoral work, another organized effort; in 1917 and 1918, the campaign for "The Finished Mystery", resulting in the great persecution of the church and even a wider witness then had theretofore been given; it marked the end of the Elijah work and 1919 marked the beginning of the Elisha work, which is still in progress; 1920 was one of the most active years in witnessing to the Lord's kingdom in the campaign for THE GOLDEN AGE, "The Finished Mystery," and other literature; 1921 is here and we are well into it. It has long been the thought of the consecrated that this would be an important year. We may expect the battle to increase in fierceness this year, the forces of darkness bringing to bear all their powers against the forces of light and the Lord sustaining his people, giving greater light and a clearer vision of his plan. While this is going on mankind is suffering; the sea and the waves are roaring; men's hearts are failing them for fear; sadness and sorrow fill the earth.

Let each one now ask himself, What may I do to prove that I am on the Lord's side? What can I do to point out the strongholds of error and thus participate in pulling them down?

### THE WEAPONS OF WARFARE

One of the strongholds of Satan's empire is his entrenched false and faithless religious systems. He has long caused the people to be taught the doctrines of the divine right of kings and the divine right of the clergy; and the clergy have kept the people from the truth and led them into darkness; and the adversary

has shielded them. Now the mask is torn off, and nothing ever published so exposes the nefarious course of this instrument of Satan as does "The Finished Mystery". This, then, is one of the weapons of warfare for you to grasp and to go forth and use, by the grace of the Lord.

The warfare against the Christian is not with merely flesh-and-blood enemies; but, according to St. Paul, our enemies are powers and principalities and a host of demons entrenched in heavenly places. (Ephesians 6:12) Through his assistants, the other unseen beings, the demons, the devil has captured some of the brightest minds of modern times, such as Sir Conan Doyle and Dr. Oliver Lodge, and through these has blinded millions of honest people in the earth with the thought that they can communicate with their dead friends. Thus he has perpetuated his lie, "There is no death".

We know that the demons are the ones who are playing this fraud upon the people. The booklet recently issued by the Society, "Talking with the Dead?" gives the strong argument of the proponents themselves and then shows the fraud and fallacy of that argument by the Scriptural proof. There has been no weapon placed in the hands of the Lord's people recently that is so effective in destroying the influence of these evil ones on the minds of the people as this booklet, "Talking with the Dead?" This delusion of spiritism that has come upon mankind through the forces of the adversary is one of the greatest delusions of the age; and it is the duty as well as the privilege of every follower of Jesus, every one who is fighting under his banner, to aid in disposing of this stronghold of error.

The whole creation is groaning and travailing under pain. There are millions of widows and orphans in the earth as a result of the great World War and of the pestilence that followed thereafter. There is great distress among the peoples of earth nationally, politically, financially, in a business way, in every way. Millions of hearts are made sad, and they get no comfort from those who claim to be the teachers in nominal Zion. The Lord, in the exercise of his loving-kindness, has brought to light just at the proper time the message of comfort; and since he has commissioned the church to bind up the broken-hearted and to comfort those that mourn, clearly then our privilege is marked out. This message is set forth in the other little booklet furnished by the Society, "Millions Now Living Will Never Die".

A careful examination of Matthew 24:7-14 conclusively shows that this is the message now that must go to the world, to those who desire to have their hearts comforted. The question was propounded to Jesus, How may we know when we have come to the end of the world? And after giving the answer to that question in the verses preceding the 14th, he reaches a climax in that verse, saying, "And this gospel [this good news] of the kingdom shall be preached in all the world for a witness unto all nations, and then the end shall come". His words ring in the ears of Christians today, calling them to battle against the forces of darkness that are blinding and making sad the hearts of the people. This is a true message of comfort, one that will bind up the broken hearts, one that will comfort those that mourn.

### WEAPONS PROVIDED

Before you, then, are the instruments with which to engage in this conflict. Ask yourself solemnly the question: Can I afford to neglect wielding these instruments now? (2 Peter 3:13, 14) Is it not my greatest privilege, as well as my duty, to participate in this work? Do I realize and appreciate the fact that Satan's empire is in the balance, that God has pronounced his decree of destruction against it, that the judgment is written and that this judgment must be executed? Shall I have a part in the execution of it? You will find the answer to that question in Psalm 149. Here the Psalmist says: "To execute upon them the judgment written: this honor have all the saints". Then it necessarily follows if you are one of the saints who will stand victorious with the Lord at the end of this conflict, you will participate in this work.

We are calling attention to these facts, not for the purpose of urging you to enter the battle, but that you may see your privilege; and we feel assured that when you do see it you will be like Jeremiah, in whose heart the word of the Lord was "as a burning fire shut up in [his] bones", urging him on so that he could not refrain from speaking.—Jeremiah 20:9.

### SERVICE ESSENTIAL

How much time each week can you give to this service? If only one day, then that should be used for that purpose. If you can give two or three days, so much the better. If all the time, greater is your privilege. Remember that it is just as essential to participate in the service of the Lord as it is to attend a meeting. The Apostle makes it clear that vigilance and activity in the service are essential in the warfare against the forces of the adversary. (1 Peter 5:8, 9) If you were engaged in the GOLDEN AGE work, you may have found it difficult to solicit subscriptions; but we are quite certain, in view of the present conditions and the great desire of the people for some message of comfort, that with the combination now arranged—"The Finished Mystery," "Talking with the Dead?" and "Millions Now Living Will Never Die"—you will be surprised at the success you will have in putting this message into the hands of the people.

Therefore, remember: "Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest". Let there be but one motive back of every effort, viz., love supreme; and where love is perfect there can be no fear. (1 John 4:17, 18) This is an hour of triumph; and by his grace we shall triumph in the works of his hands.

# HEALTH AND THE HOLY SPIRIT

——APRIL 10—1 CORINTHIANS 6:19, 20; 9:24-27; GALATIANS 6:7, 8——

THE BEAUTY OF HEALTH AS RELATED TO OUR STEWARDSHIP — HEALTH AND THE NEW CREATURE — SOME IMPORTANT REQUIREMENTS TO GOOD HEALTH — RELATION OF HEALTH TO SELF-CONTROL — FLESH'S WORKS AND SPIRIT'S FRUIT.

*"Every man that striveth in the games exerciseth self-control in all things."—1 Corinthians 9:25.*

EVIDENTLY those who were responsible for choosing the International topic for the Sunday School Lesson under this date chose the subject principally with a view to its relation to the physical body. If that be so they are to be commended, because the body stands intimately related to the happiness of every human being. Furthermore, it bears a close relationship to many of the experiences of the Lord's people, those who do not expect to spend eternity on earth. And because of the close analogies existing between physical and spiritual health this topic may be easily productive of good to the most spiritually minded.

It is not our purpose to enter into the field of controversy as to what the best methods of treating disease may be. Indeed, we hesitate even to gaze on a roadway already so hard with the hoof-beats of ten thousand hobbies. We are often led to marvel at the hardness of head, if not of heart, which is displayed by the defenders of various theories and isms and pathies. Outside of the field of religion we know of none in which such earnestness of controversy and such fightings for power and advantage as those which have to do with the treating of human physical ailments. Our observation has been that even brethren in the truth who are charitable along other lines find it difficult to admit that there might be even a modicum of truth in another school of physical treatment than that with which they are familiar and in which their activities have been centered. No doubt these dear brethren are conscientious; but history shows that intolerance nearly always takes refuge in conscience. It is not merely the older schools whose presumed ground is being invaded by newer ideas which sometimes show intolerance; exponents of newer schools of thought are quite as notably uncharitable at times. Each seems to be convinced that the other is totally and hopelessly wrong from start to finish.

### EARTHLY RELATIONS, SPIRITUAL RELATIONS

If brethren enjoy this attitude of mind, far be it from us to take away their pleasure; but we cannot help wondering whether this professional animosity will not in time find some reflection in their spiritual intercourse. Allopaths, homeopaths, surgeons, osteopaths, and chiropractors have little encouragement to offer to each other, and each of them in turn is very frequently despised and rejected by physical training experts, dieticians, thermotherapists, hydropaths, etc., etc.

Dear brethren, is there not some happy ground somewhere between fanaticism and gullibility where all can meet in mutual respect for each other's ideas, even if unable to admire those ideas -respect for the right to hold ideas, if not for the ideas themselves? Doubtless this is the aim of brethren in the truth. We would like to encourage this aim not for the sake of advancing any theory or practice, new or old, but because of the effect which such an attitude of mind has upon the new creature. Anyway, is it not true that almost all human progress has been made in other than established channels? Certain developments and valuable analyzations have been carried on within established schools of thought, both religious and physical. But very few forward steps are taken when once a system is crystallized and it assumes the proportions of respectability. Progress has usually been made by those, not always too well informed, who insisted on picking the Euphrates up and putting it over into a new channel. It does not follow that because an idea is new or because the espouser of it is inexpert that it is good. Far from it. Our happy frame of mind is to be reasonably open and progressive without being either radical on the one hand or reactionary on the other. If we have a habit of mind which considers the ideas which we happen to possess (largely a matter of accident, not altogether of farseeing choice) as the only good ones there are, or as leagues in advance of everybody else, and if we incline to look upon the convictions and views of other people as merely attenuated moonshine, it means that our minds are very nearly case-hardened; and if this is true in one realm of mental activity it is likely to hold over in the consideration of other and even more important topics.

### SOME REQUISITES FOR HEALTH

We trust we shall not be tramping on anyone's toes if we remark, by way of laying a basis for spiritual comparison, that some requisites for health are (1) air, (2) food, (3) sunlight, and (4) exercise. Without air one will soon choke. With air and without food (including water) the life might be prolonged a few days. If air and water are had but no solid food, some rugged organisms, dominated by strong wills, might live some weeks. With air and food but with no sunlight the body would gradually waste away and its powers deteriorate, although animation might be sustained for several months. With air, food, and sunlight but no voluntary exercise the existence might be prolonged for many months or even years, but with greatly depleted vitality and powers.

All of these things are positive in their nature. They may be compared in the abstract to wisdom, justice, love, power. As applying to our individual needs after the spirit they may be used as illustrations of humility (the really wise attitude toward God), truth, love, and activity. Who will deny the desirability and necessity of these things in the lives of the Lord's people if they are to have spiritual health?

Without humility, the new qualities of mind and heart which the holy spirit has engendered will quickly be choked. All that may have been attained in previous years can be quickly killed by the fungus growth of pride in our spiritual threats. In the case of the human organism, many years of painstaking effort may have brought the individual to a state of remarkable physical development, but this condition does not make it impossible for him to be choked by a lack of air. He might last a minute or two longer than another person with poorer body, but he would soon succumb at best. So with the spiritual man: though we may have labored painstakingly and conscientiously in cooperating with the Lord's providences, though we may have sought to exercise all of our spiritual powers, if pride shuts off the air, if pride destroys our proper relationship to the heavenly Father, all is quickly lost; and the new life goes down to ruin.

### AIR AND NO FOOD

If we have humility and are deprived of the truth in our hearts, and of the faith which it engenders; if the waters of truth are not partaken of, we cannot expect to live long as new creatures in Christ Jesus. The heavenly Father's provision for us is not such as to encourage extravagance, but his provision is for actual wants, or necessities. If we spurn or refuse to feed upon his truth we cannot expect to grow.

After partaking of physical food a little repose is generally admitted to be beneficial. And so we find that after partaking of the truth, after having experienced faith from that truth, then spiritual repose, or peace, is in order. If the peace is lacking, there must be something faulty about our spiritual digestive system, or else we have not partaken of the divinely provided food at all.

[CONCLUDED IN APRIL FIRST ISSUE]

# International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

### BROTHER T. E. BARKER

Fayetteville, N. C.... Mar. 30, 31
Hayne, N. C. ... Apr. 1
Wilmington, N. C. ... " 3
Mt. Olive, N. C. ... " 4
Wilson, N. C. ... " 5
Rocky Mount, N. C. ... " 6
Enfield, N. C. ... Apr. 7
Rosemary, N. C. ... " 8
Scotland Neck, N. C. ... " 10
Vancehoro, N. C. ... Apr. 11, 12
Raleigh, N. C. ... " 14, 17
Wendell, N. C. ... Apr. 15

### BROTHER W. W. BLACK

Humboldt, Sask. ... Apr. 1, 3
Star City, Sask. ... Apr. 4
Prince Albert, Sask. ... Apr. 5, 6
Rosthern, Sask. ... " 7, 8
Saskatoon, Sask. ... Apr. 10
North Battleford, Sask. ... Apr. 11
Edam, Sask. ... Apr. 12
Milleton, Sask. ... " 14
Biggar, Sask. ... " 15
Perdue, Sask. ... " 17
Outlook, Sask. ... " 18
Hughton, Sask. ... " 19

### BROTHER J. A. BOHNET

Erie, Pa. ... Mar. 29
Ashtabula, Ohio ... " 30
Warren, Ohio ... " 31
Hudson, Ohio ... Apr. 1
Cleveland, Ohio ... " 3
Elyria, Ohio ... " 4
Loram, Ohio ... Apr. 5
Vermillion, Ohio ... " 6
Sandusky, Ohio ... " 7
Port Clinton, Ohio ... " 8
Toledo, Ohio ... " 10
Ypsilanti, Mich. ... " 11

### BROTHER J. W. COPE

Shreveport, La. ... Mar. 31
Texarkana, Tex. ... Apr. 1
Winnsboro, Tex. ... " 3
Birthright, Tex. ... Apr. 4, 5
Weaver, Tex. ... Apr. 6
Dallas, Tex. ... Apr. 8, 17
Sherman, Tex. ... Apr. 10, 12
Denison, Tex. ... " 10, 13
Paris, Tex. ... Apr. 11
McKinney, Tex. ... " 14
Plano, Tex. ... " 15
Ennis, Tex. ... " 18

### BROTHER E. F. CRIST

Little Rock, Ark. ... Mar. 27, 30
Havana, Ark. ... " 28, 29
Hot Spr'gs, Ark. Mar. 31, Apr. 3
Pearcy, Ark. ... Apr. 1
Donaldson, Ark ... Apr. 4
Arkinda, Ark. ... " 6
Fort Smith, Ark. ... Apr. 8, 10
Dover, Ark. ... " 12, 13
Fayetteville, Ark. ... " 15, 17
Springdale, Ark. ... Apr. 18
Siloam Springs, Ark. ... " 19
Muskogee, Okla. ... " 21

### BROTHER A. J. ESHLEMAN

St. Louis, Mo. ... Mar. 29
Farmington, Mo. ... " 30
Mounds, Ill. ... Apr. 1
Poplar Bluff, Mo. ... " 3
Neelyville, Mo. ... " 4
Dexter, Mo. ... Apr. 6, 8
Clarkton, Mo. ... Apr. 7
Fornfelt, Mo. ... " 10
Bloomfield, Mo. ... " 11
Willow Springs, Mo. ... " 13
South Fork, Mo. ... Apr. 14, 15
Thayer, Mo. ... Apr. 17

### BROTHER A. M. GRAHAM

Niagara Falls, Ont. ... Apr. 1
Niagara Falls, N. Y. ... " 3
Tonawanda, N. Y. ... " 4
Getzville, N. Y. ... " 5
Buffalo, N. Y. ... " 6
Westfield, N. Y. ... " 7
Erie, Pa. ... Apr. 8
Cleveland, Ohio ... " 10
Wellington, Ohio ... " 11
Bellevue, Ohio ... " 12
Fremont, Ohio ... " 13
Toledo, Ohio ... " 14

### BROTHER M. L. HERR

Patoka, Ill. ... Apr 1
Pana, Ill. ... " 3
Decatur, Ill. ... " 4
Hammond, Ill. ... " 5
Bloomington, Ill. ... " 6
Peoria, Ill. ... " 7
Spring Valley, Ill. ... Apr. 8
Rochelle, Ill. ... " 10
Rockford, Ill. ... Apr. 11, 12
Belvidere, Ill. ... Apr. 13
Marengo, Ill. ... " 14
Freeport, Ill. ... " 15

### BROTHER S. MORTON

Aitkin, Minn. ... Mar 27, 30
Wealthwood, Minn. ... Mar. 29
Thor, Minn. ... " 31
Federaldam, Minn ... Apr 1
Fargo, N. Dak. ... Apr. 3, 4
Wyndmere, N. Dak. ... " 5, 6
Enderlin, N. Dak. ... Apr 7, 8
Fredonia, N. Dak. ... " 9, 10
Berlin, N. Dak. ... " 11, 12
Evansville, Minn. ... " 14, 15
Alexandria, Minn. ... Apr. 17
Willmar, Minn. ... " 19

### BROTHER G. R. POLLOCK

Davenport, Wash. ... Mar. 28, 29
Rosalia, Wash. ... Mar. 30
Colfax, Wash. ... Mar. 31, Apr 1
Latah, Wash. ... Apr. 3, 4
Benewah, Ida. ... Apr. 6
Spokane, Wash. ... " 8
Coeur d'Alene, Ida. ... Apr. 10
Athol, Ida. ... " 11
Colville, Wash. ... " 13
Danville, Wash. ... " 14
Synarep, Wash. ... " 17
Wenatchee, Wash. ... Apr. 19, 20

### BROTHER V. C. RICE

Geneva, Ala. ... Mar. 29, 30
Dothan, Ala. ... Mar. 31
Monticello, Fla. ... Apr. 1
Jacksonville, Fla. ... Apr. 3, 4
Waldo, Fla. ... Apr. 5
Williston, Fla. ... " 6
Lakeland, Fla. ... Apr. 8
Tampa, Fla. ... Apr. 10, 11
Zephyrhills, Fla. ... Apr. 12
Oldsmar, Fla. ... " 14
Clearwater, Fla. ... " 15
St. Petersburg, Fla. ... " 17

### BROTHER C. ROBERTS

Truro, N. S. ... Apr. 1
Amherst, N. S. ... Apr. 3, 4
Moncton, N. B. ... Apr. 5
St. John, N. B. ... " 6
Rollingdam, N. B. ... " 7
Temple, N. B. ... " 9
Woodstock, N. B. ... Apr. 10
Sherbrooke, Que. ... " 12
Granby, Que. ... " 13
Montreal, Que. ... Apr. 14, 15
Ottawa, Ont ... Apr. 17
Carleton Place, Ont. ... " 18

### BROTHER R. L. ROBIE

Weatherford, Tex. ... Mar. 30
Merkel, Tex. ... " 31
Lamesa, Tex. ... Apr. 1
Lubbock, Tex. ... " 3
Goldsboro, Tex. ... " 5
Brownwood, Tex. ... Apr. 7, 10
San Angelo, Tex. ... Apr. 8
Brookesmith, Tex. ... " 11
Lampasas, Tex. ... " 13
Austin, Tex ... " 14
San Marcos, Tex. ... " 15
San Antonio, Tex. ... " 17

### BROTHER O. L. SULLIVAN

Bedford, Ind. ... Mar. 27
Sparksville, Ind. ... " 28
Columbus, Ind. ... " 29
Madison, Ind. ... " 30
Greensburg, Ind. ... " 31
Richmond, Ind. ... Apr. 1
Columbus, Ohio ... Apr. 3
Nelsonville, Ohio ... " 4
Parkersburg, W. Va. ... " 5
Clarksburg, W. Va. ... " 6
Cumberland, Md. ... " 7
Hagerstown, Md. ... " 8

### BROTHER W. J. THORN

York, Pa. ... Apr. 1
Hanover, Pa ... " 3
Plainfield, Pa. ... " 5
Rheems, Pa. ... " 6
Lancaster, Pa. ... " 7
Downingtown, Pa. ... " 8
Philadelphia, Pa. ... Apr. 10
Norristown, Pa. ... " 11
Lansdale, Pa. ... " 12
Linfield, Pa. ... " 13
Pottstown, Pa. ... " 14
Boyertown, Pa. ... " 15

### BROTHER T. H. THORNTON

Reedley, Cal. ... Mar. 31
Orosi, Cal. ... Apr. 1
Porterville, Cal. ... " 3
Bakersfield, Cal. ... " 4
San Bernardino, Cal. Apr. 6, 10
Riverside, Cal. ... " 7, 10
Ontario, Cal. ... Apr. 8
Redlands, Cal. ... " 11
Yuma, Ariz. ... Apr. 12, 13
Phoenix, Ariz. ... " 14, 17
Chandler, Ariz. ... Apr. 15
Rillito, Ariz. ... " 19

### BROTHER W. A. THRUTCHLEY

South Bend, Ind. ... Apr. 1, 3
Mishawaka, Ind. Mar. 31, Apr. 3
La Porte, Ind. ... Apr. 4
Michigan City, Ind. ... " 5
Hammond, Ind. ... " 6
Blue Island, Ill. ... " 7
Hegewisch, Ill. ... Apr. 8
Chicago, Ill. ... " 10
Roseland, Ill. ... " 11
Des Plaines, Ill. ... " 12
Waukegan, Ill. ... " 13
Zion City, Ill. ... " 14

### BROTHER S. H. TOUTJIAN

Carmen, Okla. ... Apr. 1
Alva, Okla. ... " 3
Wichita, Kans. ... " 5
Newton, Kans ... " 6
Hutchinson, Kans. ... " 7
Garden City, Kans. ... Apr. 9, 10
Syracuse, Kans. ... Apr. 11
Holly, Colo. ... " 12
Lamar, Colo. ... " 13
Rocky Ford, Colo. ... " 14
Pueblo, Colo ... " 15
Grand Junction, Colo. ... " 17

### BROTHER G. YOUNG

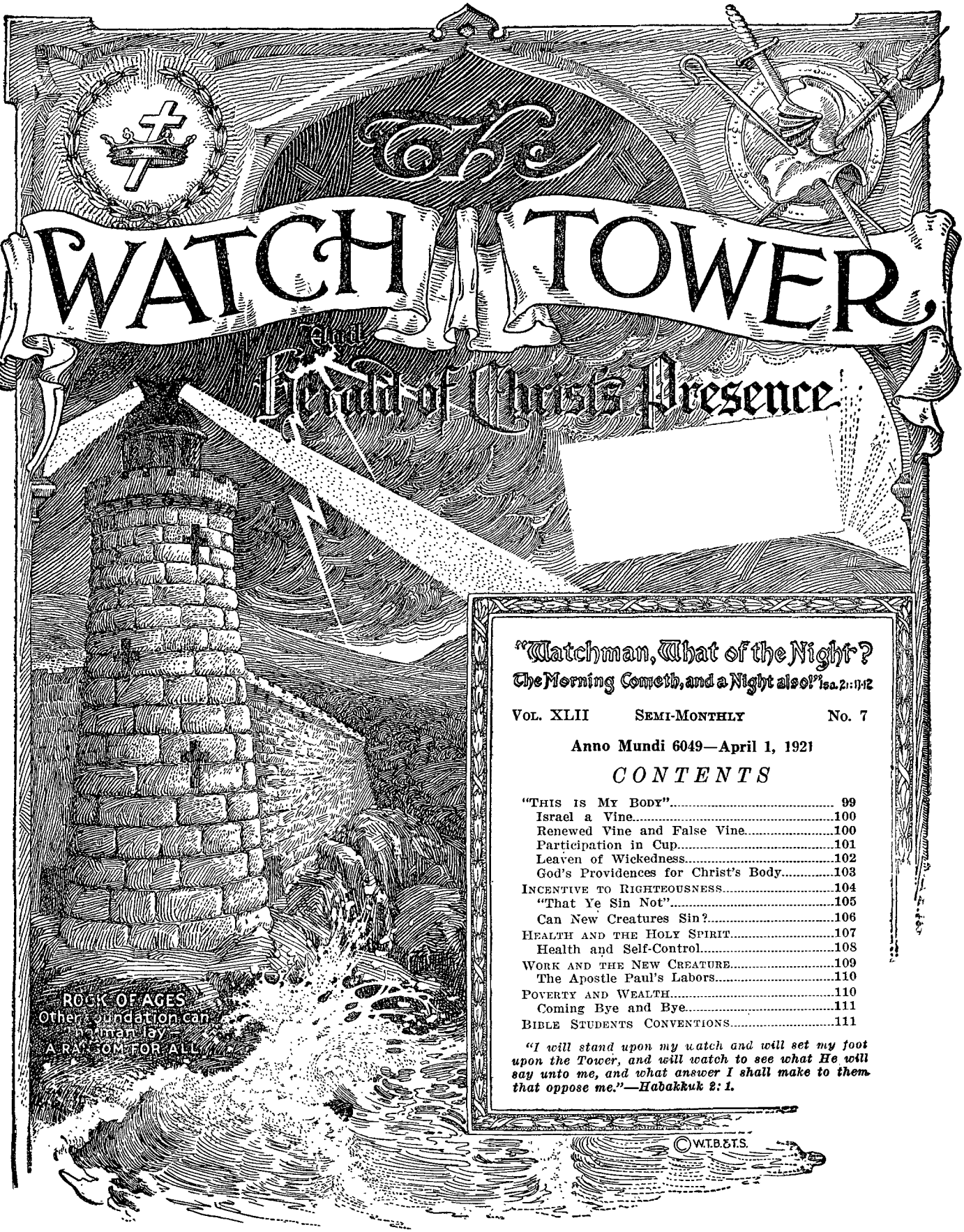
Harriston, Ont. ... Apr. 1
Mount Forest, Ont. ... " 3
Fordwich, Ont. ... " 4
Wingham, Ont ... " 5
Goderich, Ont. ... Apr. 6, 7
Seatorth, Ont. ... Apr. 8
Stratford, Ont. ... Apr. 10
Thamesford, Ont. ... " 11
Nilestown, Ont. ... " 12
Petrolia, Ont. ... " 13
Sarnia, Ont. ... " 14
Chatham, Ont. ... " 15

### BROTHER L. F. ZINK

Mellette, S. Dak. ... Mar. 28, 29
Ipswich, S. Dak. ... Mar. 31
Appleton, Minn ... Apr. 2
Minneapolis, Minn. ... " 3
Fairchild, Wis. ... " 4
Black River Falls, Wis. ... " 5
Madison, Wis. ... Apr. 6
Hammond, Ind. ... " 7
Elkhart, Ind. ... " 8
Three Rivers, Mich. ... " 10
Jackson, Mich. ... " 11
Windsor, Ont. ... " 12

# The Watch Tower

And Herald of Christ's Presence




"Watchman, What of the Night? The Morning Cometh, and a Night also!" Isa. 21:11-12

VOL. XLII SEMI-MONTHLY No. 7

**Anno Mundi 6049—April 1, 1921**

## CONTENTS

"THIS IS MY BODY" ..... 99
Israel a Vine ..... 100
Renewed Vine and False Vine ..... 100
Participation in Cup ..... 101
Leaven of Wickedness ..... 102
God's Providences for Christ's Body ..... 103
INCENTIVE TO RIGHTEOUSNESS ..... 104
"That Ye Sin Not" ..... 105
Can New Creatures Sin? ..... 106
HEALTH AND THE HOLY SPIRIT ..... 107
Health and Self-Control ..... 108
WORK AND THE NEW CREATURE ..... 109
The Apostle Paul's Labors ..... 110
POVERTY AND WEALTH ..... 110
Coming Bye and Bye ..... 111
BIBLE STUDENTS CONVENTIONS ..... 111

*"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Habakkuk 2: 1.*

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24:33; Mark 13:29; Luke 21:25-31.

# THIS JOURNAL AND ITS SACRED MISSION

THIS journal is one of the prime factors or instruments in the system of Bible instruction, or "Seminary Extension", now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1884, "For the Promotion of Christian Knowledge". It not only serves as a class room where Bible students may meet in the study of the divine Word but also as a channel of communication through which they may be reached with announcements of the Society's conventions and of the coming of its traveling representatives, styled "Pilgrims", and refreshed with reports of its conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V. D. M.), which translated into English is *Minister of God's Word.* Our treatment of the International Sunday School Lessons is specially for the older Bible students and teachers. By some this feature is considered indispensable.

This journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated —redemption through the precious blood of "the man Christ Jesus, who gave himself a *ransom* [a corresponding price, a substitute] for all". (1 Peter 1:19; 1 Timothy 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Corinthians 3:11-15; 2 Peter 1:5-11) of the Word of God, its further mission is to "make all see what is the fellowship of the mystery which . . .has been hid in God, . . . to the intent that now might be made known by the church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed".—Ephesians 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the divine wisdom granted unto us to understand his utterances. Its attitude is not dogmatic, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made to facilitate such testing.

## TO US THE SCRIPTURES CLEARLY TEACH

That the church is "the temple of the living God", peculiarly "his workmanship"; that its construction has been in progress throughout the gospel age—ever since Christ became the world's Redeemer and the Chief Corner Stone of his temple, through which, when finished, God's blessing shall come "to all people", and they find access to him.—1 Corinthians 3:16, 17; Ephesians 2:20-22; Genesis 28:14; Galatians 3:29.

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones", "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Revelation 15:5-8.

That the basis of hope, for the church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "a ransom for all," and will be "the true light which lighteth *every man that cometh into the world",* "in due time".—Hebrews 2:9; John 1:9; 1 Timothy 2:5, 6.

That the hope of the church is that she may be like her Lord, "see him as he is," be "partakers of the divine nature',' and share his glory as his joint-heir.—1 John 3:2; John 17:24; Romans 8:17; 2 Peter 1:4.

That the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next age.—Ephesians 4:12; Matthew 24:14; Revelation 1:6; 20:6.

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial kingdom, the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church, when all the wilfully wicked will be *destroyed.*—Acts 3:19-23; Isaiah 35.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***Editorial Committee:*** This journal is published under the supervision of an editorial committee, at least three of whom have read and approved as truth each and every article appearing in these columns. The names of the editorial committee are: J. F. RUTHERFORD, W. E. VAN AMBURGH, F. H. ROBISON, G. H. FISHER, E. W. BRENISEN.

***Terms to the Lord's Poor:*** All Bible students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied free if they send a postal card each May stating their case and requesting such provision. We are not only willing, but anxious, that all such be on our list continually and in touch with the Berean studies.

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## TO THE SOCIETY'S JAMAICA FRIENDS

We request that all communications from brethren residing on the island of Jamaica containing orders or which relate to orders for books, subscriptions, etc., be sent to the Society's Jamaica office. Address: Watch Tower Bible & Tract Society, care of P. H. Davidson, P. O. Box 257, Kingston, Jamaica, B. W. I.

## HYMNS FOR JUNE

| | | | | | |
|---|---|---|---|---|---|
| Sunday ..... | **5** 12 | **12** 4 | **19** 311 | **26** 209 |
| Monday ..... | **6** 183 | **13** 193 | **20** 312 | **27** 95 |
| Tuesday ..... | **7** 99 | **14** 231 | **21** 228 | **28** 119 |
| Wednesday .... | **1** 167 | **8** 145 | **15** 21 | **22** 254 | **29** 18 |
| Thursday ..... | **2** 150 | **9** 163 | **16** 38 | **23** 267 | **30** 232 |
| Friday ..... | **3** 283 | **10** 303 | **17** 93 | **24** 149 | ..... |
| Saturday ..... | **4** 110 | **11** 71 | **18** 94 | **25** 136 | ..... |

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord", then joins in prayer. At the breakfast table the Manna text is considered.

## STUDIES IN THE SCRIPTURES

These STUDIES are recommended to students as veritable Bible keys, discussing topically every vital doctrine of the Bible. More than eleven million copies are in circulation, in nineteen languages. Two sizes are issued (in English only): the regular maroon cloth, gold stamped edition on dull finish paper (size 5"x7⅜"), and the maroon cloth pocket edition on thin paper (size 4"x6⅜"); both sizes are printed from the same plates, the difference being in the margins; both sizes are provided with an appendix of catechistic questions for convenient class use. Both editions uniform in price.

SERIES I, *"The Divine Plan of the Ages,"* giving outline of the divine plan revealed in the Bible, relating to man's redemption and restitution: 350 pages, plus indexes and appendixes, 75c. Magazine edition 20c. Also procurable in Arabic, Armenian, Dano-Norwegian, Finnish, French, German, Greek, Hollandish, Hungarian, Italian, Polish, Roumanian, Slovak, Spanish, Swedish, and Ukrainian; regular cloth style, price uniform with English.

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SERIES IV, *"The Battle of Armageddon,"* shows that the dissolution of the present order of things is in progress and that all of the human panaceas offered are valueless to avert the end predicted in the Bible. It contains a special and extended treatise on our Lord's great prophecy of Matthew 24 and also that of Zechariah 14:1-9: 656 pages, 85c. Also in Dano-Norwegian, Finnish, Greek, German, and Swedish.

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SERIES VI, *"The New Creation,"* deals with the creative week (Genesis 1, 2), and with the church, God's new creation. It examines the personnel, organization, rites, ceremonies, obligations, and hopes appertaining to those called and accepted as members of the body of Christ: 730 pages, 85c. Supplied also in Dano-Norwegian, Finnish, German, and Swedish.

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The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLII APRIL 1, 1921 No. 7

# "THIS IS MY BODY"

[CONCLUDED]

AND HE TOOK A CUP AND GAVE THANKS: As before intimated, this is plainly the third cup, "the cup of blessing," at the Passover feast. Only this one is mentioned by Matthew and Mark. Both the third and the fourth are mentioned by Luke and Paul. (1 Corinthians 10:16; 11:25) Thus the two cups are fused into one It is both the cup of salvation and the cup of praise. It would seem that, as the literal cup was not required by the law, but was sanctioned by our Savior through his use of it, so the figurative cup must mean something beyond the two-fold demands of divine justice as expressed in the ten commands, something other than the two loaves of supreme love for God and just love for neighbor — nothing less than the love wherewith he loved us, the kind of love prescribed in the "new commandment" (John 13:34), a love that pushes us so hard that "the *wine* of life keeps oozing drop by drop". That love-to-the-point-of-sacrifice pressed the life out of him; it will do no less for us if we have it.

DRINK YE ALL OF IT: That is, all of you quaff it. The all is not applied ambiguously to *ye* and *it,* but only to *ye.* With this sentence arrangement one could not be certain in our language, but it is very plain in Greek, reading, Πίετε ἐξ αὐτοῦ πάντες, literally, *drink-ye out of-it all-ye.* The word for *all* is nominative plural masculine and cannot apply to *it.* However, it need not be doubted that the cup was drained, only that it was not what the Master said. And if there be any further doubt it is dispelled by the parallel wordings of the other records: *"They all* drank of it" (Mark 14:23); "Divide it among yourselves". (Luke 22:17; compare 1 Chronicles 16:2, 3) Every member of the body of Christ must not only eat of the bread, must not only have the righteousness of the law fulfilled in him, but must also drink of the cup of sacrificial love, of joy in divinely directed sacrifice, if he would have the full reward—life in himself, inherent life. (John 6:53) The bread, then, is associated with justification; the wine with sanctification. Is it not this same blood of the covenant wherewith we are sanctified?—Hebrews 10:29.

THIS IS MY BLOOD OF THE [new] COVENANT: These words must not be passed by. This form of wording is found in Matthew and Mark: but in Luke and Paul, "This cup is the new covenant in my blood". We may properly call it a *sanction* of the new covenant and the ending of the Mosaic economy, or arrangement. When this symbolical blood is all drunk the covenant will be established, but that is not quite done. As it is here said, "This is the new covenant in my blood," this is my voluntarily and sacrificially relinquished life, and opportunities to share in it I am now offering you, so it might have been said of the cup of blood which was used in sprinkling the Law and the people of Israel (Exodus 24:8) that that cup was the old covenant in Christ's blood. The harmony between the blood of the old covenant and that of the new and between the figurative blood of the new covenant and the literal blood of Christ Jesus may be demonstrated:

In the establishment of the old covenant with the blood of bulls and goats (Exodus 24) there was blood mixed with water (Hebrews 9:19), and in this sanctioning of the new there was (almost certainly) wine mixed with water.

Out of Jesus' side with the blood flowed water. (John 19:34) This was an unusual thing and was evidently planned so that it might answer in an ocular way to the type. In this connection compare, "He that came by *water* and the *blood,*" and "Three bare witness, the spirit, the *water,* and the *blood*".—1 John 5:6, 8; John 3:5.

### SPRINKLING "THE PEOPLE"

A figurative expression is made use of in the account of the establishment of the law covenant, when it is said that Moses sprinkled the blood "upon the people", that is, upon the twelve pillars erected by him to represent the twelve tribes. (Exodus 24:4) There is a similar force to the statement, "This is my blood," that is, 'This *represents* my blood'. The old covenant was not established by the blood of that paschal lamb in Egypt, but it was established by the blood of bulls and goats in the wilderness six months later, which facts are to be borne in mind in viewing the antitype.

WHICH IS POURED OUT: The pouring out or shedding seems to have allusion to that cup of wine which was every day poured out as a drink offering in connection with the daily sacrifice; for it is said of that also, that it was poured out for the remission of sins. So with the bread; in one aspect of the picture it looks back at the *body* of the daily sacrifice, and the cup to the wine of the drink offering. On the next morning after these words of Jesus were uttered they find initial fulfillment in the sacrifice on the hill of Golgotha—Calvary for an altar. the cross for horns, Jesus' body for the lamb for sin, and the blood from the riven side for the wine

oblation, poured out at the base of the altar, likewise for the remission of sins.

UNTO REMISSION OF SINS: It does not say that sins will be remitted the moment Jesus died on Calvary. The method employed for the accomplishment of the remitting is shown by another type at the other end of the year, namely, the Day of Atonement. There it is shown that the merit of this sacrifice, in order to bring blessing to the people, must be taken even a second time into the Sanctuary by the high priest. Only for the completion of that work does the blessing wait.

### ISRAEL A VINE

I SHALL NOT DRINK HENCEFORTH: There is an important historical background to this statement which cannot be wisely overlooked. The Eightieth Psalm (verses 8-16) describes how God brought a vine out of Egypt and drove out the nations and planted it. (Psalm 44:2) Under David and Soloman the vine grew to be great, but instead of gratifying its Husbandman with proper fruit it brought forth selfishness, pride, and rebellion. Jehovah, by Jeremiah the Prophet, laments, saying, "Yet I had planted thee a noble vine, a right seed; how then art thou turned into the degenerate plant of a strange vine unto me?" (Jeremiah 2:21) And through Hosea he decries against them: "Israel is an empty vine: he bringeth forth fruit unto himself".—Hosea 10:1.

Then the Psalmist queries: "Why hast thou broken down its walls?" a vine does not have walls, but a vineyard has, and so did the city of Jerusalem. Thus the identity of the vine with Israel, represented always by Jerusalem, is completely established. The poem goes on to tell how the wild beasts, the Godless gentile dominions of Daniel's vision, have been feeding on this vine. And when those who make up the Jewish vine come to a realization of the facts they pray: "Look down from heaven, and behold, and visit this vine".

From the parable which Jotham gave about the trees (Judges 9: 8-15) we learn that the function of the vine is to cheer both God and man. But Jehovah did not find the joy in Israel which should have been produced. He, as owner of the vine, sent forth his Son to inspect and to gather the grapes. And behold, the vines had reverted into wild vines and the wine was very bitter. Jesus quaffed the last of it on Calvary's brow. Is it any wonder that he determined not to drink again of it, until the vine, which since then has been cast out and trodden under foot, should be planted again? (Jeremiah 24: 6; 42: 10) It shall be planted again, for it is written: "I will plant them in this land assuredly, with my whole heart and with my whole soul".—Jeremiah 32: 42.

When Jesus the Messiah came, he could and did say: "I am the true vine". (John 15: 1) And of his disciples he added: "Ye are the branches" (John 15: 5) concerning the other Jews: "If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them and cast them into the fire, and they are burned". (John 15:6) Some of this prophecy was fulfilled within a few years, and a similar one about the burning of the tares is yet to be accomplished.

In the parable of the wicked husbandman we observe how little returns Israel gave to Jehovah for his goodness and care. (Matthew 21: 33-40) It is no marvel that, the vine having brought forth wild grapes, he determined to take away the hedges thereof that it might be eaten up, and to break down the wall thereof that it should be trodden down. If there were any doubt as to what was meant the Prophet settles it:"For the vine of Jehovah of hosts is the house of Israel". (Isaiah 5: 1-7) Now while there was such unworthy fruitage from the most of the Jewish nation, our Master did have much joy from those stray grape berries that had the right flavor. And Jesus prayed the Father that this joy which he had, of finding even a few, might be full in us, his followers.—John 17: 13.

When Christ drinks anew of the fruit of that vine which he found so unproductive at his first advent,that vine shall have become a regenerate vine, a revived nation, which will be glad to bring forth the fruits of the vineyard. Then, at that great feast of fat things and of wines on the lees, the laws of God, at the word of the Master of the feast, will be transformed into brimming flagons of cheer, just as the water was in Cana of Galilee.

### RENEWED VINE AND FALSE VINE

While the kingdom of God is not food and drink, but is righteousness and joy and peace in the energy of the holy spirit, still figures of food and drink are mentioned in relation to that kingdom; and it may be even said that physical sustenance in that kingdom will be a constant lesson concerning and an index of the spiritual activities there. So in poetic symbolism the Prophet tells us that in that day the sons of Israel will sit every man under his own vine and fig tree. We do not question the literalness of this statement, but believe that it also denotes the fact that those who then live will be under the protection of a righteous government, the fig tree, and will be filled with the cheer which Messiah will bring them, the vine.

Christendom, not heeding the words of Jesus, that he would abstain from wine until that great day of God's kingdom (which is his by appointment and to be ours by participation—Luke 22: 29), have considered themselves worthy to take Israel's place as the vine, God's kingdom on earth. But the vintage which they have offered him has been one even more detestable than the first. Not only has he not tasted of it, but he is even now in process of gathering the various and showy clusters of that "vine of the earth" and treading them in the winepress of the wrath of Almighty God.

The vine, then, in its broadest signification, means kingdom cheer. And is it not the hope of the kingdom which sanctifies or holifies us? Does not the Apostle say: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God"?

(2 Corinthians 7:1) Now we take our cheer largely by hope; but since our wine is mingled with water, it suggests the sanctifying effect which kingdom truths have upon us, and the intimate relationship between kingdom truth and kingdom cheer. If we do not have the one, we cannot have the other. The passing around of this cup, the dispensing of the kingdom message, the bearing witness to the truth of Christ's kingship, involves us in difficulties; for that we are in the realm of a usurper. But our Master has given us the cup. Is is worth while to drink it, dear brethren? Who has faith so small as to give for answer, No? Now is the pressing time, yet far from being joyless. But when our Master drinks this wine anew with us in the kingdom, this wine which he as Head of the church has handed to us through a supervision of and apportionment of our ways, when he then looks back with us to every experience which pressed us to the point of death, we shall have full understanding of the value of the cup. Therefore, the cup in its secondary signification means those experiences encountered in the maintaining and dispensing of sanctifying kingdom cheer. Shall we not drink of it *now*, that we may be able to have him drink it with us anew after a little while? And having drunk in the cheer and anticipation of the kingdom, shall we not pass it on to others and be, like Brother Paul, "poured out as a drink-offering upon the sacrifice and service of [others'] faith"?—Philippians 2:17, margin.

### PARTICIPATION IN CUP

THE CUP OF BLESSING WHICH WE BLESS—1 Corinthians 10:16: This cup we have already identified with the wine cup, and it was even there explained to be representative of the blood, that blood which forms the basis of the new covenant. The Apostle's reasoning here preceeds: 'As we in the eating of bread and in the drinking of the eucharistical [thanksgiving] cup, picture the fact that we are sharers in the benefits of the body and blood of Christ, that Christ has been made unto us righteousness and sanctification (1 Corinthians 1:30), that we are justified in response to our faith and stand also by faith in an additional grace which makes possible the hope of divine glory (Romans 5:1, 2); so in eating things known to be offered to idols, you would participate in and with the idols. You have participated in the blood of Christ, you have been thrilled by that kingdom cheer and have entered into the experiences necessary to maintain that cheerful hope; therefore, flee from idolatry, which is the devil's doings. I am speaking to those to whom Christ has also been made wisdom: you are able to judge of the argument. For your very participation in those things which these symbols represent seals you up against everything which the devil has to offer'—his self-perfecting schemes of righteousness, his ceremonialized religion, and the false hopes engendered by his false Messianic kingdom, the vine of the earth.

FOR WE ALL PARTAKE OF THAT ONE LOAF: We all are one body because we partake of one loaf. This expression calls that to mind which among the Jews was known as *koinonía*, communion. Solomon is said to have made a law that, when several families lived in a house (like our apartment and tenement houses), there should be some place such as an extra room or court where all could meet together as one family. This was for the Sabbath, and Maimonides says: "But how is that communion made? They associate together in one food, which they prepare on the eve of the Sabbath: as if they would say, We all associate together, and we have all one food: nor does any of us separate the things which we have from our neighbor; . . . they demand of every house which is in the court one whole cake or a loaf . . . and that consorting together which they make, that dwell among themselves in the same walk or entry, or which citizens of the same city make among themselves, is called, 'participating together'."

We can almost imagine ourselves at a one-day convention, can we not? And comparing those things with the words of the Apostle, they do not only illustrate his argument, but confirm it also. If it was customary among the Israelites to join together in one social body by the eating of *many* loaves (even those loaves when brought must always be whole) collected from this, that, and the other one, we are much more associated together into one body eating *one* and the same loaf.

THE TABLE OF THE LORD: The Jewish writers often speak of the great altar as "the table of the Most High". It was on this altar that the daily sacrifice was offered, as was also the flour and drink offering accompanying it. These were not eaten by individuals, but they were eaten by the fire. The Passover was eaten and not offered on the altar, except its fat. Thus there is a constant focusing and blending of various types and pictures into the one antitype, pictured in turn by one set of symbols.

### SEARCHING OUT AND DISCARDING LEAVEN

THEREFORE LET US KEEP THE FEAST, NOT WITH . . . LEAVEN—1 Corinthians 5:7, 8: Christ our Passover Lamb is slain for us, and for this reason we have the privilege of keeping the memorial of that antitypical feast. But as the old type was kept without leaven, so we also must be careful to observe this part of the ceremony. The Jewish law on this point was exceeding strict. "In the first month, on the fourteenth day of the month, at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days there shall be no leaven found in your houses; for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land."—Exodus 12:18, 19; 13:7; Leviticus 23:6; Numbers 28:17.

In order to make compliance with this command, which was so strict, the Jews made a search on the evening of the thirteenth day, as soon as it was dusk. They looked carefully in every hole and cranny, and that not by light of the sun or moon or torch, but by the light of a wax candle. The reason they gave for using a candle rather than any other light was because it is the most convenient for searching holes and corners

and because the Scripture speaks of searching Jerusalem with candles.—Zephaniah 1:12.

Nothing was allowed to hinder the work of searching; and before the search began the searcher repeated these words: "Blessed be thou, O Lord our God, the King Everlasting, who hath sanctified us by thy commandments, and hath enjoined on us the putting away of leaven". And he was not allowed to speak a word between this praying and the searching, but must fall to work; and what leaven he found, he must put into a box or hang it up in some such place and manner that no mouse could get at it, and thus possibly scatter it again. On the next forenoon it was necessary to dispose of this leaven by burning, or drowning, or scattering it outside to the wind. This disposal had to be accomplished before noon. Indeed, all leaven was supposed to be gone by ten o'clock; if any remained till eleven the offender was given the rebel's beating, and if any was there till noon the offending one was to be whipped. For it is written, "Thou shalt not offer the blood of my sacrifice with leavened bread," that is, while any leavened bread is about, and hence also, while any leaven is to be found.—Exodus 34:25.

We make mention of these historical matters for the same reason that the Apostle refers to them when he argues concerning the typical and antitypical law, that if God visited sore punishment for non-observance of the type, of how much sorer punishment would the breakers of the antitypical law be worthy.

### LEAVEN OF WICKEDNESS

Leaven is a symbol of things unholy. And malice, or ill will, is the most inexcusable of unholy or unrighteous things. Because of imperfect judgment, and other imperfect powers, we are unable to deal with either brethren or fellow men in an entirely righteous manner. For that condition we are not wholly to blame. But to bear ill will in our hearts against anyone, to wish secretly or openly for that one's injury, is a spirit which can and must be put away before we can have real participation in the things pictured by the bread and wine. Surely we would not wish to see injury done to anyone, even though he has injured us, if we have the spirit of our Lord and Head. It would be difficult indeed to imagine a more flagrantly rebellious and unappreciative people than the Jews were for eighteen hundred years; but through it all Jehovah's composure was such, yes, his love was such, that he constantly wished them well and gave them those means and helps by which they could do well if they chose. His benevolent providences, even during the time of the dispersion, have not entirely left them. It is blindness in part, a very large part, but not total hardening beyond the possibility of recovery.

As in the type the Jews sought with great diligence for any trace of leaven in their houses, and sought with the aid of a candle, so we are admonished to search for and to put away all malice and all unrighteousness. The picture would suggest that we not merely acknowledge such notable violations of truth and justice as are called to our attention by others, but that we, with the aid of the Lord's Word, which searches and makes manifest the thoughts and intents of the heart, examine ourselves and fearlessly lay hold on whatever could answer to leaven, whether it be the formalism of the scribes and Pharisees, the workings of the false kingdom, or personal malice and iniquity. (Matthew 16:6; Luke 13:21; 1 Corinthians 5:7, 8) Any bitterness of heart, if it be associated with wrongdoing toward another, should be burned up, if need be by the most humiliating confession; or it may be submerged and carried away by deeper draughts from the fountain of truth; if we merely imagine evil, cast it to the winds, and look forward to the feast with clean and happy anticipation.

### SCHISMATIC FEASTS

EAT AND DRINK UNWORTHILY—1 Corinthians 11:27: It will be necessary to look at the significance of much of this chapter in order to get the setting. The Jewish Passover, as we have already seen, was observed somewhat in the nature of a banquet. There were at least four cups of wine, a fifth was permitted, and even cautious writers remark that sometimes recurrence was had even more frequently to the convivial draught. It cannot be doubted that there were occasional drunken heads at those suppers.

What would be more natural than that those Jews who became Christians should carry over as much as they could of Jewish customs into the early church? We know they tended to do this in other matters, and even some of the apostles were not entirely clear on the general subject. (Galatians 2:11-21) The apostles themselves instituted the custom of meeting together and of breaking bread, that is, eating it together. And among the Jewish converts, and such Judaising gentiles as there were, there seemed to be a tendency to make these meetings into feasts.

This influence was felt even in Corinth, where there were, as practically everywhere else, Jewish believers. Apparently the Jewish part of this church, although believing that Jesus was the Messiah, yet retained somewhat of their old leaven, erring so grievously concerning the real purpose of the Lord's supper that they thought it only an appendage of the Passover, or some new or super-added form of commemorating the coming out from Egypt. They may be partly excused for this, both because the Memorial was instituted with the bread and wine, which were in the Passover, and because they had drunk in the belief from from their very cradles, that the Messiah, when he should come would banish or change nothing of the rites of Moses, but would promote and raise all of them to a more splendid form and pomp.

These suppers were conducted by the Jewish wing of the Corinthian church, probably with frequency, but not to exclude the celebration of what to them was the Passover; and the Apostle in this chapter sharply reproved the Corinthians for these very suppers themselves and not merely for the abuse of them. The Apostle urges them to eat every man his own supper

before assembling, and especially so at the time of the Lord's supper; for if they did not do this, there would be the Jewish part of the church reveling and feasting and in no hurry to come to the distinctive celebration themselves, nor in any condition to receive it when they did arrive at that stage of the evening. Meantime, the non-Jewish believers, who spurned these Judaising customs, would be obliged to wait unjustly, or would more likely proceed with the eating of the Memorial emblems. Jewish believers were very willing to imitate Christ in the matter of the ante-supper, that they might the more freely play to their Judaism.

### ONE HUNGRY, ANOTHER DRUNKEN

The expression, "One is hungry, and another is drunken," is usually applied to the poor and rich in the congregation, i. e., that in these picnics, for such they were, the rich would be abundantly supplied with viands and wines and would fall to eating what they themselves had brought, while the poor would be unable to furnish anything except in meagerness, and would thus go hungry. This may be the thought, but there is another possible one: *drunken* may apply to Jewish believers and *hungry* to the gentile members of the ecclesia. The Jews would celebrate the Passover in their ante-suppers before the Memorial emblems were reached, while the Greek believers were not hungry so much out of poverty as that they would not embrace such an ante-supper because savoring of Judaism. The Jewish part of the church would not think of coming to the Memorial without a paschal ante-supper where they ate and drank deliciously and plentifully and were raised to a considerable pitch of cheerfulness. But the others would not have any part in this. On this account the Apostle gives instructions which would correct the difficulty mentioned in verse 33, namely, that they would not "tarry one for another". The gentile part would not delay until the Jewish part had taken their own time at feasting.

NOT DISCERNING THE LORD'S BODY: Not discriminating in the matter sufficiently to see what the whole thing meant. The error of the Judaising Corinthians was in failing to see in the emblems that which Jesus said they represented, his body and his death, their eyes being too intent upon the commemoration of the ancient Passover. Thus they ate unworthily; and this unworthiness involved two things: (1) guiltiness of the body and blood of the Lord (verse 27) and (2) eating and drinking judgment to themselves.

Compare this guiltiness of the body and blood of Jesus with the Apostle's statements: "He hath trampled under foot the Son of God, and hath counted the blood of the covenant, by which he was sanctified, a common thing" (Hebrews 10:29), and "They crucify again to themselves the Son of God, and put him to an open shame". (Hebrews 6:6) This might be done by those who, professing Christ Jesus to be the Messiah, so turned back to Judaism, or to that which Judaism stood for, that they would see nothing more in the Memorial Supper than a mere commemoration of the first Passover, thus putting the blood of Christ in subordination to the old Passover. Such a one is guilty of the blood of the Lord, when he, after having once known better, looks upon the blood of our Lord as merely exemplary, and not redemptive.

### GOD'S PROVIDENCES FOR CHRIST'S BODY

Shall *we* not, then, dear brethren, be very careful to discriminate and to discern the body of the Lord? Since Jesus left human conditions the church is his body on earth, now in the state of humiliation, but soon, we trust, to be his glorious body. (Philippians 3:21) By being brought into the body of Christ (Romans 7:4) we are dead to the Law and its impossible hopes of self-righteous life; and we are waiting for the complete redemption of this body (Romans 8:23); for a body in order to function well must have all its members. We are baptized into this one body of Christ (Romans 12:13), and divine appointments have been made for the edifying of that body (Ephesians 4:12); and to the extent that every member in that body is fitly joined in his place it grows and makes increase of the body (Ephesians 4:16), despite the fact that we bear about in the body the dying of the Lord Jesus—the gradual sacrificial burning (2 Corinthians 4:10) and filling up of that which is behind of the sufferings of Christ for his body's sake, which is the church.—Colossians 1:24.

As divine Providence operated to the preparing of the literal body of the Lord Jesus (Hebrews 10:5), with all its rights and powers, that it might be a Lamb without spot or blemish, and hence an acceptable sacrifice; so the same almighty Power shall soon have completed its work of preparing the mystic body of Christ, to belong to the Head in glory, first having been consumed in sacrifice as the Lord's goat on the Lord's altar.

All of these things and doubtless more must Jesus have had in mind as on that night which seemed so usual to the twelve and so utterly different to him, he took bread and said: "Take, eat; *this* is my body". And we as members of his body have not only an appropriate respect for each other member of the same body but supreme respect for the Head: we could not do otherwise and remain a member. And as the Head is master of every member of the body, shall we not, like Mary Magdalene of old, fall before him, embrace his feet, and tell the whole story of our hearts in one cry: "Rabboni"—*my* Master!

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"Be kingly prodigal of time, for use
In God's sweet service. 'Tis a jealous cruse
That holds thy life from love's anointing wide.
Shatter it grandly. See! an eager tide
Of fragrant and of healing ministries
Wrought on the Lord if on 'the least of these'
And see! the ragged edge, the flakes fallen do
Form, at his word, thine alabaster crown!"

# INCENTIVE TO RIGHTEOUSNESS

*"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous."—1 John 2:1.*

THAT the followers of Jesus might rejoice with fullness of joy, St. John wrote his epistle to the church. The whole import of it is an inducement and encouragement to righteousness, which leads to fullness of joy. In the words of the text he addresses those to whom he writes as "My little children". A better translation is "My dear children". These were words of endearment on his part. He was addressing those who had become children of God and whom, therefore, he dearly loved. Doubtless many of them had come to a knowledge of the truth through his ministry; and he had a tender, fatherly feeling toward them, as though they were his own children. He addresses them in affectionate terms. Without doubt he realized that love begets love, and he was giving expression to the true sentiment of his heart. He did not expect the world to read or understand his epistle; for he clearly differentiates in this epistle between the world and the church.

From then until now every child of God can appropriate the words of this epistle to himself, as though he had specially received the message from St. John, the servant of the Lord.

### CHILDREN OF GOD

It is not inappropriate that we here consider the process of becoming children of God, in order that we may clearly understand whether or not the words of the text apply to us. St. John states that he writes this epistle to those who know the truth; hence the presumption is that they were somewhat acquainted at least with the process of becoming sons of God, which they had doubtless learned from him and others of the apostles.

In another place in this epistle he speaks of them as sons of God, which sons are those who have been received into relationship with Jehovah through Christ Jesus, his beloved Son, who is the Head of the house of sons, the new creation. Each one here addressed was at one time a sinner, born such, having inherited that condition by reason of the disobedience of Adam. The first essential to his coming back into harmony with God was the great ransom sacrifice provided through the death of Jesus, and presented by Jesus the divine when he appeared in the presence of Jehovah and presented the merit of his sacrifice for the purpose of opening the heavenly way. Then the first essential on our part was an honest desire for righteousness; and when we had received some knowledge that Jesus is the great Redeemer, Jehovah drew us to Jesus; thereupon we learned that in order to come back into harmony with Jehovah we must come through Christ Jesus. "I am the way, the truth, and the life: no man cometh unto the Father, but by me."—John 14:6.

Jesus is the Head of the house of sons, and he said: 'If any man will come after me [be my disciple, my follower], let him deny *himself,* and take up his cross, and follow me". (Matthew 16:24) Denial of oneself means the surrender of oneself. This therefore represents the consecration of oneself to the Lord to do his will, whatsoever that may be. Then and there, Jesus, as the great high priest of the one so consecrating, presents the consecrating one unto Jehovah, imputing to such an one a sufficiency of the merit of his own sacrifice to bring him to the standard of righteousness; and thereupon Jehovah determines that such an one is righteous. This determination is based upon the faith exercised by the consecrating one and upon the blood of Jesus, his merit; upon this basis God justifies. The justification, then, being the determination by Jehovah that the one so presented by the great high priest is righteous, is an instantaneous matter.

This justification is for but one purpose, viz., that the one so justified might be received as an acceptable sacrifice, as a part of the sacrificial body of Christ. Being thus accepted, Jehovah begets this one by his own will through his Word of truth. (James 1:18) He begets him to sonship, to membership in the house of sons, of which Jesus is the Head. The begetting means the beginning of a newness of life. This begotten son of God must now be developed until he grows up into Christ Jesus, in his character likeness. St. John in this epistle then says: "Ye have an unction [oiling with the holy spirit] from the Holy One, and ye all know it". This is in harmony with the Apostle Paul's statement that the spirit of Jehovah bears witness with our spirit that we are the children of God. (Romans 8:16) The one who has been begotten is illuminated in order that he may understand the spiritual things of God, the things which the natural man cannot understand.—1 Corinthians 2:9, 10, 14.

The new creature now consists of the will to do the will of God, the mind which is developed into the mind of Christ, and the heart, the seat of affections, the motive, or the faculty which induces the action. But this new thing or newness of life now begun has its abiding place in an earthen vessel, to wit, the human body of flesh, which is very imperfect but which is a part of the new creature; and the mind of the flesh wars against the mind of the new creature, or new mind, and it is exceedingly difficult to do or to accomplish what it desires; hence there is a conflict.

### "THESE THINGS"

"These things write I unto you," says St. John. What things are here meant? It is necessary for us to take the epistle as a whole. The writer of the epistle had a specific object in writing it, and an examination of the whole epistle shows that the purpose of it is to induce the one addressed to continue in righteousness. The things, therefore, prominently pointed out in the epistle are these:

That "God is light and in him is no darkness at all"; that Jesus Christ is the Son of God, the express image of the Father, and is that great light that lighteth men who come unto him; that God through Christ Jesus is

developing the members of his body, the members of the house of sons, viz., the new creation, which members must be transformed into the image and likeness of the Lord Jesus, because such were foreknown and predestinated of God that they should thus be.

The Apostle then shows that Satan is the great adversary of God and of all righteousness; that there is in the earth a great Satanic or devil system which is opposed to God and to Christ; hence it is antichrist; that the entire world is included in this devil system, because, he adds, "the whole world lieth in the wicked one". These now addressed as the sons of God got out from under that wicked system only through Christ Jesus. St. John then shows that the great devil system in the world is controlled by the spirit of the devil and that this spirit is in direct opposition to the spirit of the Lord; and he emphasizes the fact that the one who has been begotten by the Lord will be controlled by the spirit of God, the holy spirit. He then admonishes such to try the spirits, stating that if one comes in contact with those who manifest the spirit of the devil he may know that such are not of God; but that if any one manifests the spirit of the Lord, he may know that he is of God.

The spirit of God is love, because God is love; "and every one that loveth [in the Godlike way] is begotten of God and knoweth God". And in this manner we are able to determine what is the teaching of truth and the teaching of error. Satan's empire is both anti-God and anti-Christ; and the spirit of Satan, which controls his empire, is in direct opposition to the spirit of God; therefore it is anti-holy spirit.

Then the Apostle points out that those who are begotten of God have been anointed. Anointing means a designation to office in the body of Christ, the promise being made to all such who abide in Christ and under the anointing that they shall ultimately receive eternal life. "And this is the promise that he hath promised us, even eternal life." Then the Apostle says that it was the love of God first manifested by him on our behalf that made this great provision for us. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." It was also the love of Jesus that prompted him, in obedience to the Father's will, to lay down his life for us; and then the Apostle reaches a climax, exclaiming, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." —1 John 3: 1-3.

### "THAT YE SIN NOT"

"These things write I unto you that ye sin not." Why would the writing of these things enable one not to sin and induce him to do righteously? To understand the answer to this question we must keep in mind the fact that the battleground of the new creature is in the mind. St. Paul admonishes: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God". (Romans 12: 2) It is just as essential that the mind be properly nourished in order to sustain and develop the new creature as it is that the body of flesh be nourished with material food in order to sustain the organism.

That there is a constant warfare in progress between the new creature and the flesh was abundantly testified to by the Apostle Paul when he wrote: "The flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would". (Galatians 5: 17) We know that we cannot always do the things that we would. "That which I do I allow not: for what I would, that do I not; but what I hate, that do I. For the good that I would I do not: but the evil which I would not, that I do." (Romans 7: 15, 19) But, adds the Apostle, "as many as are led by the spirit of God, they are the sons of God". These are they who have received the spirit of sonship by adoption into the family of God and are privileged to cry unto Jehovah their Father.

The will of God concerning the new creation is ascertained by the knowledge received through the Word of God; and since it is the mind that searches into the Word of God, considers and weighs the instruction there given in order to ascertain his will, and since it is the mind that the adversary seeks to fill with improper and unrighteous things which are contrary to the will of God, it is very apparent that the mind is the battleground.

If we paraphrase the words of St. John he says something like this: 'Dear children, sons of the most high God, you who are the objects of his love, who have been begotten by his holy spirit and adopted as sons into his family, I write unto you this letter that I may enable you to avoid sin and that you might grow in righteousness. As new creatures in Christ Jesus you must not love the world, neither the things that are in the world, because the world is the devil organization and is controlled by his spirit, and it is opposed to the spirit of God. That which is of the world is the desire of the flesh, the desire of the eyes, and the pride of life; and these are not of your Father. We have now come to the last time, because the antichrist is manifest and is opposing the development of the new creation, which is the Christ. All things of the antichrist are darkness and unrighteousness. These are impure things. Avoid them. In order that your joy may be full, have in mind always that God, in exercising his boundless love toward you, has bought you with the precious blood of his beloved Son Jesus, and has bestowed his further great love upon you by making you his sons. Now you are called the sons of God. Jesus is your elder brother. The hope that is set before you is life eternal, even

immortality; and when Christ Jesus appears you shall appear with him and be like him and see him as he is.

'Since you have this hope set before you it is the greatest inducement to righteousness and purity. Therefore purify yourselves. And in order that you might thus purify yourselves, it is essential to think upon the right things and be controlled always by the right spirit. Think upon Jehovah; he is the great God of the universe; in him there is light and no darkness whatsoever; think upon Christ Jesus, his beloved Son, who is his express image; in him is no darkness whatsoever, but all is light. God is love; likewise Jesus is love. God is your friend; Jesus is your friend. All whom God hath begotten you should love, because God loves them and Jesus loves them and they are begotten as members of his body. It will not do to say that you love God and love Jesus and yet not to love your brother; for if you do not love him who is begotten of God, and whom you can see and have fellowship with, how can you love God and Jesus whom you have not seen?

'The Lord has given a new commandment unto you, and that commandment is that you should love one another even as he loved you. He laid down his life for you because he is your friend. You ought to be friends of one another who are in Christ Jesus. A friend is one who loves you all the time, unselfishly. Such an one never fears that he will not receive what is justly due him, because there is no fear in love. True love is unselfish, seeking always to bestow something good upon another, without stopping to consider what will be received as a compensation for so doing. You should love God and Jesus perfectly, and so doing, you will be thinking upon the will of God concerning you and striving to do his will, prompted always by love. And having this perfect love, you will have boldness in the day of judgment to declare his message, and confidence in striving to do his will. If you love him you will keep his commandments gladly, rejoicing in the opportunity of so doing; and if you will so keep his commandments your joy will be full. Hence always keep before your mind the perfect pattern of Jehovah and the perfect pattern of the Lord Jesus, your Head. Do not be comparing your own virtues with the lack of virtue in your brother; for that not love. Do not be always magnifying your own weaknesses; but looking unto the perfect one, strive to purify yourself and make yourself righteous even as he is righteous. This will be best accomplished by keeping your mind filled with these things pertaining to God and righteousness.'

This same thought was expressed by the Apostle Paul when he wrote: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." (Philippians 4:8) In keeping with this admonition of the Apostle, the weekly prayer meeting texts for the year, as set forth in the calendar, we are sure will be found very helpful to the new creation; because each week will be kept before our minds the great Jehovah and his attributes. Instead of thinking on our weaknesses and repeating them at the prayer meeting, we are enabled to study God's character and the character of his beloved Son, and thus keep our minds filled with the proper things, that the transformation may be in harmony with his will and in the image and likeness of the great Master.

Our faces now are unveiled, because as new creatures the eyes of our understanding are opened; and what better thing could we do than to keep our eyes upon the perfect One? And constantly meditating upon his Word and thereby beholding his character, we shall be transformed into his likeness. Without doubt this is the thought the Apostle had in mind when he wrote: "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord". (2 Corinthians 3:18) All the texts for the prayer meetings this year, therefore, magnify Jehovah; and thus abiding in Christ and in the hollow of Jehovah's hand, we can with the Psalmist exclaim, "I will triumph in the works of thy hands!"

### CAN NEW CREATURES SIN?

In this same epistle St. John writes: "Whosoever is begotten of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is begotten of God". This seemingly is inconsistent with the words of the first text and with the same Apostle's words: "If we say that we have no sin, we deceive ourselves, and the truth is not in us". But these texts are not inconsistent. We understand that St. John means that the new creature in Christ Jesus, because begotten of God, cannot willfully commit sin; for if he willfully prefers to sin he shows that he is not a new creature. Here, then, we see the importance of keeping clearly in mind what constitutes the new creature. It is the holy will or desire always to do God's will—the mind of Christ, the heart prompted by pure love for God and for Christ Jesus above all else; and this will, mind and heart have their abiding place in the imperfect organism.

We know that we cannot think perfectly, cannot speak perfectly, nor can we act perfectly; but every one can keep a perfect heart, a pure love, a sincere desire to do the will of God. If we should come to the point that we think we can be perfect in the flesh, then we would be deceiving ourselves and in great danger of losing sight of the constant necessity for the robe of Christ's righteousness. For this reason it is exceedingly dangerous for one to get into the attitude of "I am more holy than thou". The poet has truly and beautifully expressed it:

"Keep thou my way, O Lord,
Myself I cannot guide:
Nor dare I trust my falt'ring steps
One moment from thy side."

### "IF ANY MAN SIN"

St. John would not have us to understand that we can presume upon the goodness of God and the advocacy of our Lord Jesus, and deliberately go ahead and

do wrong, hoping to be forgiven. He realizes the imperfection of each one who is warring the good warfare and says to them: 'I write these things unto you, dear children, that keeping them always in mind, you will have the inducement to avoid sin. If, however, in a moment of weakness you do sin, do not become discouraged and give over the fight. Discouragement is one of the weapons that the adversary uses against you; and if he could discourage you and make you believe that because of the grievous mistake which you have made there was no longer any use to try to attain unto the prize of the high calling, the adversary therefore would have triumphed over you. Do not permit this. Remember that you entered this warfare under the banner of the great King of kings and Lord of lords. Your Father knoweth your frame; he remembers that you are made of dust. The Lord Jesus is a great, sympathetic high priest. He knows the fight that you have to make. Always strive to keep yourselves pure and righteous; but if you do sin, remember you have an advocate with the Father, Jesus Christ the righteous.'

"A just man falleth seven time, and riseth up again." (Proverbs 24:16) An advocate is one who stands sponsor for another. He appears as counsel for, or attorney in behalf of another. Jesus became the advocate of the house of sons when he appeared in the presence of God, there in the great court of Jehovah to represent all who come to God through him. He is the propitiation for the sins of all such. Therefore when a member of the house of sons finds that he has committed some wrong, he should take all steps possible to rectify that wrong, and go immediately to his Advocate, claiming the precious promise. His great Advocate will present him to the Father. He should confess his wrong and ask for forgiveness and should believe that the Advocate will present him to the Father and that the Father will receive him (1 John 1:9) Such is a time of great need. There is no time that the new creature needs more help than under such circumstances. "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. . . . Let us therefore come confidently unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." (Hebrews 4:14-16) Our great High Priest is touched with a feeling of our infirmities. He is a sympathetic and loving high priest. The fact that he advocates for and in our behalf is no excuse or justification for wrongdoing, but it is a great consolation to know that when in need we can go to him, confident of receiving help. Nor have we been left in doubt as to the willingness of the Father under such circumstances to grant the needed relief; for, as St. John writes in this epistle: "If we confess our sins, he [Jehovah] is faithful and just to forgive us our sins and to cleanse us from all unrighteousness". The new creature has nothing to gain, but has everything to lose by yielding to discouragement and turning back. He has everything to gain by rising up in case he falls, claiming the merit of the Lord, and pressing on in the fight. The true, loving heart finds its proper expression in the words of Job under such circumstances: "Though he slay me, yet will I trust in him". This is the heart sentiment of one who loves God supremely, and who even though conscious of his many weaknesses and imperfections, is resolved by the grace of God to continue to fight the good fight of faith and to strive to walk in the footsteps of Jesus under all conditions and circumstances.

The church is now passing through a time of great stress. It is the time of judgment. Judgment began at the house of God. It is now upon the whole worldly, Satanic order. All the powers of darkness are warring against the new creatures still on earth. The battle rages with increased fierceness. But be not discouraged. If our words, our thoughts, our acts have come short, we know that if we keep a pure heart, striving to please the Lord, he will manifest his strength in our behalf according to his precious promise. (2 Chronicles 16:9) Therefore "wait on the Lord; be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord". (Psalm 27:14) This does not mean to sit down and do nothing. Wait here means to give attendance to the Lord, as expressed in another Psalm: "As the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God until that he have mercy upon us." (Psalm 123:2) Constantly, then, give attendance to the Lord's work and his ways, seeking to know and to do his will, having in mind the precious promise that in due season we shall reap if we relax not.

Courage means a confident abiding in the promises of the Lord. So if we give attendance to the Lord and his ways, he will strengthen our heart, i. e., he will make us strong in love and will increase our boldness, our confidence and our bravery in Christ in the very thickest of the conflict. Thus continuing, we shall more and more appreciate that the Lord is our strength, that we shall triumph in the work of his hands; and that ultimately our joy will be full.

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# HEALTH AND THE HOLY SPIRIT

[CONCLUDED]

THOUGH we are breathing the air of humility, or heavenly wisdom applied to our individual relationship toward God; though we are feeding upon the truth, the heavenly food which he has provided; yet, if the sunlight of love does not warm our hearts and illume our perceptions, we shall not be in spiritual vigor, or health, even though we *may* live several months or even years as new creatures.

Perhaps all do not realize the awful effect which hate has even upon the physical organism, to say nothing of its effect on the development of the new creature in Christ. Love expands every artery and prompts to greater activity

and usefulness every organ of the body. More than this, it seems to carry health itself to the outmost cell structures, causing each minute capillary to throb with new life. Hate not only contracts the walls of the arteries and grips the heart as in a vise, but it carries actual poison and death to the tissues of the body. Few people are ignorant of the fact that a mad dog carries poison in its saliva. All physicians know that an angry man or woman carries similar poison, so that a bite from an enraged human being may prove as disastrous as from a lower animal. All observant and experienced mothers know that moods of depression, discouragement, bitterness, flow from their breasts into the systems of their babes. Plenty are the instances where the death of the child has resulted from an angry mother's milk. If hate has such strong effects on its side, love has no less strong ones on the other. To be conscious of estrangement from God and then to be brought into his favor is like coming from darkness into light; and the Scriptures use this simile.

If we have humility, if we feed on the truth, if we have the sunlight of God in our hearts and have no Christian activity whatever we may be able to preserve our existence for some time; but we would surely not be of the most worthy company, the little flock. Indeed, as air, food, and sunlight call for physical action and inspire it, just so humility, truth, and love all lead up to and call for legitimate Christian activity.

### HEALTH AS UNTO THE LORD

The acquisition and maintenance of both physical and spiritual health is a duty which the Lord's people have. Our duty to have and to hold such physical health as is within our grasp should not be allowed to override all other duties. This would be a mistake. But it must be borne in mind that our only power to accomplish anything this side the vail, our only agency through which to learn or speak or write is the human body which we now have to practice with. And knowledge of this duty leads us to be on the alert to grasp such items of information as divine providence points us toward.

And knowledge of this duty leads us to be careful in observing the foods which we eat and their effects upon us. If twenty or thirty grains (weight) of salt daily will do the average body, then there could be no object, even if there were no harm, in using three or four hundred grains. If a small amount of sugar will suffice for the average person who uses his muscles very mildly and he insists on taking into his system seven or eight times as much as he needs he cannot expect to go unpunished by the laws of nature. He might be willing to stand the punishment, but as a new creature he must bear in mind that all of his powers, both potential and latent, belong to the Lord. As a steward of what is another man's he cannot be indifferent to the effects which foods produce. He cannot be properly negligent in observing whether they help him to serve or hinder him from serving.

The Apostle gives us an ideal in this matter when he says: "Whether . . . . ye eat or drink, or whatsoever ye do, do all to the glory of God". (I Corinthians 10:31) We are not therefore to pander to our flesh on the one hand nor to go in for fanatical abstemiousness on the other. Neither the one nor the other is our aim, but the glory of God. No doubt most people in this country could practice a little careful and reasonable abstinence in foodstuffs which they do not really need. Heavy, concentrated chemicals are often poured into the system with much less thought than one would feed a six weeks' old pig. We remember the story of Daniel and his associates who were slaves in a foreign court. These young men knew that the luxurious dainties of the royal table would tend to interfere with their clearness of mind and physical vigor. They asked to be fed on plain food, and the results were most gratifying. Not many of us are tempted to strong drink, but many of us have trouble with unnecessary eating—the national American sin. It was an international sin before the war.

"Know ye not," the Apostle asks, "that your body is a temple of the holy spirit which is in you, which ye have from God?" The Apostle was here writing about the sin of licentiousness, said to have been the besetting sin of the Corinthians. Since these Corinthian brethren had all been pagans and since this particular sin was so prevalent about them, it is not surprising that the Apostle thought it wise to warn them on this point. 'Or [if you do not yet realize the awfulness of this sin] I will bring forth a consideration that will show it in all its shamefulness, i. e., this consideration is the fact that your body is a temple of the holy spirit'. The analogy may be carried out in greater detail by comparing the Court of the Temple to the organism itself, the Holy of the Sanctuary to the mind, the Holy of Holies to the will, which will is heavenly. Whoever gets the thought clearly fixed in mind that he is not his own to do as he may please or as vagrant desire may lead him, but that his body is a temple of the holy spirit, and a constituent part in that greater temple, which is the visible church at any time, that one will have a thought that is bound to be uplifting and cleansing throughout the whole narrow way.

"Ye are not your own." Like heathen temples made over into temples of the true God, so are the bodies of the Lord's people. We are bought with a price. The Apostle does not here mention what that price is; for the Corinthian brethren must have known perfectly well, even as we know. But the Apostle Peter supplies the information when he says: "Ye are bought, not with corruptible things such as silver and gold, but with incorruptible, even the precious blood of Christ".—I Peter 1:18, 19.

### HEALTH AND SELF-CONTROL

The relation which health bears to self-control is touched upon in the Apostle's remarks in 1 Corinthians 9:24-27, a part of this lesson. "Know ye not that they that run in a race run all, but one receiveth the prize? Even so run that ye may obtain." Every one that strove in the great Isthmian games in the Apostle's day exercised self-control in all things. Those contestants went into rigorous training months ahead of the time for their final performance. They abstained from many things which were right and proper in themselves but which would not contribute to their efficiency as athletes. They did that to receive a corruptible crown, a crown of leaves which faded quickly away. If they were willing to undergo these self-denials with the hope, and by no means certainty, of getting a small crown which had doubtful value, how much more ought we not to be willing to undergo, if by any means we might attain to that incorruptible crown, that crown that fadeth not away, reserved in heaven for those who are kept by the power of God through faith unto a salvation ready to be revealed in the last time.

"Whatsoever a man soweth that shall he also reap." Here the kind of seed forms the basis for the figure, but in the following clause the figure of speech seems to change to the kind of soil. If we sow to the flesh we shall from this fleshly soil reap a crop of corruption, spiritual decay and putrefaction. If we sow into the soil of the spirit we have the fruitage of the spirit, in due course. It is notable that while the Apostle speaks of the *works* of the flesh, he speaks of the *fruit* of the spirit. The things which the flesh produces are not worthy to be designated by the tender and delicate illustration of fruit.

We are accustomed to speak of the *fruits* of the spirit; but a little more care and observance would show that the Apostle uses the singular. Love might be compared to the juice of the fruit, the fluid which has been drawn up the stems and transformed into something not only desirable but also necessary for the perfection and utility of the fruit itself. Joy might well be illustrated by the bloom. Some trees carry blossoms and fruit in various degress of devel-

opment the year around. Peace and long-suffering might correspond to the mellowness; gentleness, goodness, and meekness to the softness and delicacy of the outside of the fruit. Faith corresponds very well to the consistence and flavor; for faith permeates all which the spirit produces. Self-control might be illustrated by the rind of the fruit, holding together the other excellencies and preserving them from decay.

### PERFECT HEALTH A FUTURE THING

We cannot hope for any very marked advancement in physical development among men until the minds of men become illuminated by the rays of the Sun of Righteousness. Any working on the physique merely is like watering the leaves and petals of plants, while the ground is utterly dry. The plant may be kept alive for awhile but its system of irrigation is working backwards. So the normal way to refresh and invigorate the bodies of men is to refresh and invigorate their minds by the truth, under the favorable conditions of Christ's Millennial reign. When once their hearts and minds are blessed with the waters of life, then flowing freely for all, their powers of organism will quickly take on new life and vigor. Now the world is full of fat, clumsy, unsightly bodies on the one hand and poorly nourished bodies on the other; stooped, flabby, feeble bodies; each and every degree of dilapidation and inefficiency. Such bodies are not capable servants of their owners. But most of them are able to respond to about all the ideas their owners have—and these are not many. What a wonderful world it will be when "the inhabitant shall no more say, I am sick" (Isaiah 33:24), when all the deficiencies of organism are filled out (Isaiah 35:5, 6), when the flesh of mankind shall be "fresher than a child's"! (Job 33:25) For those millions now living who will never die, that time is close at hand. For those millions now dead who will be brought to life, that time is a little further off, but at most not far.

For us who are in the way with Christ and who are interested in health merely as an adjunct to service, it can be beneficially remembered that faith and hope and cheerfulness contribute more to general health than any other thing. "It is *good* that the heart be established by grace". (Hebrews 13:9) Cheerfulness is the best general anti-toxin in the world; and the Lord's words, the Lord's sayings and instructions "are life unto those that find them, and health to all their flesh". Proverbs 4:22.

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# WORK AND THE NEW CREATURE

— — APRIL 17 — 2 THESSALONIANS 3:6-13 — —

THE VALUE OF TOIL — TOIL AND WORK — GOD AS A WORKER — JESUS' WORK — THAT OF THE APOSTLE.

*"Let him labor, working with his hands the thing that is good."—Ephesians 4:28.*

WORK was not a part of the curse placed upon man at the time of his disobedience. The curse was not work, but work under extraordinary conditions, work under such conditions as would not only bring forth sweat of face but as would also tear down the tissues of the body more rapidly than they could be built up with the imperfect food available outside of the Garden of Eden. Work is a normal thing; although the *unusual* toil which was implied by the expression "sweat of face" is due to the fall of man from perfection and from divine favor.

God's sentence upon man was "Dying thou shalt die". The sentence therefore comprehended not merely the death state for man, but it as clearly indicated a gradual process of disintegration and decline toward the death state. The Adamic death was not to be visited upon Adam nor, generally, upon his posterity by a lightning bolt or other similar sudden measures. That kind of death is reserved for the second death, when all possible benefit from further experience shall have passed.

God's wisdom foresaw that the gradual process of dying would supply man with educative experiences in which he might learn the exceeding sinfulness of sin as well as gain some elementary knowledge of the greatness and wisdom and power of God. Having in mind, therefore, this school of experience for man and making it possible by the gradual system of decline into death, God foresaw in the same connection that toil would be useful for man and that it would serve as a strong deterrent, keeping the children of Adam from devising and carrying out such enormous schemes of wickedness as they might, were every provision for food, raiment, and shelter made independent of man's effort to obtain them. In other words, if men had not been kept so busy working to provide things necessary for themselves or their dependents, selfishness and wickedness might have increased many-fold in the earth. So there is a beneficent side even to toil, or arduous labor.

### WORK NOT NECESSARILY TOIL

However, it would be a mistake to confuse work in a general way with the strenuous toil which man has had to engage in under the abnormal conditions of sin and death. Work is a thoroughly normal condition for all beings with powers of activity. Nothing is so detestable to the rightly balanced mind as continued idleness, uselessness, aimlessness. One of the tendencies of recent years, of the widespread use of inventions and discoveries, has been to increase the personnel of an already too large idle class. Men often mistake physical comfort and bodily ease for culture and civilization. No honest person desires to be non-productive. No noble person desires to live upon the liberality or indulgence of another. Sometimes broken health or unusual conditions make it impossible to avoid this state, but it is not desirable at any time.

Our best example of activity is God himself. Our Master bears testimony to the fact that the Father works. "My Father worketh hitherto and I work". (John 5:17) With the boundless powers which Jehovah possesses he must find infinite enjoyment and inexhaustible pleasure in employing his various powers and in combining them under various circumstances and varying conditions. God, the Creator, has implanted the instinct to work in all of his creatures. The Bible calls our attention to the ant as an example of industry and good sense. It is remarkable what these little creatures can do. They do not work under a specific head, as do the bees, but they work in full co-öperation for the accomplishment of one common end. They build mounds which are larger by far in proportion to their bodies than the great pyramids are to ours. They stock these mounds with food against a time of need. All of these powers God gave them; and if they had not been wise endowments we may be sure he would not have gone to the trouble and expense of implanting such instincts in them. Similar energy is noticeable on the part of most of the lower animal creation, most birds, squirrels, etc. Even the flora, the plants and flowers, are busily engaged in drawing up juices from the ground and other elements from the sunlight.

These all work because God made them so that they do not know how to do otherwise. There is no moral credit due to them for their activities, but they none the less become examples to us of what God intended his creatures to be. And if activity is thus so universally illustrated in other parts of creation it would be strange indeed, even

without divine instructions on this point, if human beings were the only ones in the universe expected to be inactive or idle.

### JESUS' NATURAL AND SPIRITUAL WORK

Our Lord Jesus is an example to us not only in spiritual works, but also in the more commonplace activities of life. On one occasion when he revisited his boyhood town of Nazareth and spoke in the synagogue so wonderfully that the people marveled at him and his own homefolk became offended at his seeming audacity, the question was passed around after the discourse, "Is not this the carpenter?" (Mark 6:3) This is practically the only intimation we have of Jesus' secular activities. They were not considered as having vital bearing on the subject of divine revelation, otherwise a fuller record would have been preserved. But this statement shows that Jesus did have very humble work to do in the small town of Nazareth. In the larger cities there was doubtless call for expert foreign workmen, such as Greeks and Egyptians; but in a small town like Nazareth the work itself must have been very humble and commonplace. We may be sure, however, that Jesus gave the work such honest time and attention as was necessary to perform it well.

And when we come to the realm of spiritual activities, teaching, preaching, proclaiming the message of the kingdom, and ministering to the needs of others, Jesus stands as our perfect example there, too. Through those three and a half years there was almost incessant activity. There were long journeys by foot and there could have been but few days when he was not strenuously occupied with the affairs of the kingdom.

### THE APOSTLE PAUL'S LABORS

Among the apostles we know most of the activities of St. Paul. Active and energetic before his inner acquaintance with the Lord, he was not less so after he came to discern the Lord's purposes for him. There was a period of some three years spent in Arabia, during which time he was readjusting his mind to the change of dispensation; but after that he was ready for divinely directed work, and the Lord had plenty of it for him to do. What we know of the other six messengers to the church leads us to believe that each of them in turn was filled with zeal and activity for the message of grace and goodness, the message of the kingdom of Christ. Wycliffe was a great worker and wrote very extensively; Luther was an indefatigable worker. The number of his treatises, sermons, table talks, and books is astounding. His work of translating the Bible has had perhaps the most far-reaching results of any other one of his activities. It furnished an important basis not only for the Common Version of the Bible but also for much of the devotional thought and language of central Europe for four hundred years. In our own times few of our readers do not already know the extended activities and genuinely hard work of Brother Russell. His disposition to place the interests of the Lord's kingdom first still continues to be an inspiration to all who are associated in the same work of the kingdom.

The Apostle's statement, "Let him that stole steal no more; but rather let him labor, working with his hands the thing that is good, that he may have whereof to give to give to him that hath need," need not be given any fanciful interpretation whatever. It means exactly what it says. Instead of trying to profit socially or financially from the accumulated goods of others let him work at honest employment that, instead of taking from others, he may be in a position to give to others who are in greater need than himself. These words must not be applied merely to the poor, but to those who are in high and influential positions. They have no more right to steal that which rightfully belongs to others than has a smaller personage—even though the great and powerful may use less crude methods of theft.

The Apostle urges us to imitate himself, who, although he was an apostle, worked with his hands for his own sustenance, that he might with greater freedom of speech proclaim the message of resurrection. We believe that the Lord has honored every honest effort to imitate the Apostle in this respect. May the Lord give us grace, that we may not be among those who "work not at all, but are [nevertheless] *busy*bodies".

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# POVERTY AND WEALTH

——APRIL 24—ISAIAH 5:8-10; AMOS 8:4-7——

UNSATISFIED WEALTH — CAUSES FOR INORDINATE DESIRE FOR WEALTH — UNJUST WEALTH — THE DECEITFULNESS OF RICHES

*"Where your treasure is, there will your heart be also."—Luke 12:34.*

POVERTY is a pecuniary condition in which there is nothing to spare; wealth is a financial state in which something is had which can be spared. The first is living from hand to mouth, strictly. The second is having some reserve or even residual means over and above one's immediate necessities. Below poverty comes absolute want.

One of the passages cited above illustrates inordinate desire for possessions, unsatisfied wealth. The Lord's message through the Prophet is to the effect that such a grasping after land or the things which it produces is a form of insanity and brings woe upon itself. Those who constantly reach out to join house to house and lay field to field finally find themselves in the center of a large and unproductive tract of ground. The have not the ability to work all of this land themselves and their desire to be alone has separated them from the possibilities of coöperation on the part of former inhabitants. No doubt this woe is often carried out in a literal way, just as it is here described by the Prophet. But the principle involved in this picture is found to be true in many other relationships of life than those connected with landed estates. Acquisitiveness alone cannot bring happiness, any more than a powerful electric current can be generated by a negative pole. Both negative and positive poles are necessary in order to produce the useful current which can be transferred and made to produce in many localities. Unless this acquisitiveness is balanced by liberality it will be non-productive of good either in the acquirer or in the acquirer's associates.

### UNCERTAINTY AND SELFISHNESS

There are different causes which tend to produce this inordinate desire of wealth which is so frequently manifested in the hearts of mankind. In the first place there is the God-given desire for possession; but this is so much perverted or so improperly guided and balanced by other faculties of the mind that it is often difficult to identify as a divine gift. Next comes under-valuation of *true* riches. This under-valuation is traceable in part to an indisposition to seek for higher things and in part to an inability to recognize them, even if they were sought. The image of God's wonderful character, once clearly discernible in man, has become so marred that only traces of it are to be found. But one of the most potent causes for the nervous strain and unreasonable ambition for acquiring things is the uncertainty of human conditions. The certainty of death

but the uncertainty of the time of death urge many nobly inclined men to deeds of seeming selfishness and apparent injustice which they would probably never do under normal and happy human conditions.

For instance, a man goes to his business in the morning with no desire to do injury to anyone, having merely a desire to provide things which are appropriate for his family. His efforts are not, strictly speaking, selfish, as that term is used to describe improper traits. The weight of responsibility which he feels toward those dependent upon him makes him more than a single individual in the business world. Knowing the uncertainty of human conditions, the possibility of his own incapacity through accident or death, he desires to make use of his able years in such a way as to provide for his family's comfort and leave them enough to escape destitution. We may even suppose that he is a very reasonable man, with no desire to leave great wealth. During the course of the day his interests cross with those of a competitor. He is in possession of advance information which enables him to take advantage of a situation which will work to his own benefit and to the measurable detriment of his rival. Through previous experience he is unable to trust this competitor. He knows that if he fails to take advantage of the knowledge which is his, the other man will soon possess it and use it to the detriment of business man Number One. If this man had no responsibilities aside from himself he might let the matter go; but having in the background of his mind the shadow of death and the uncertainty of human conditions generally, he grasps the opportunity which is before him.

### COMING BYE AND BYE

We incline to believe that this uncertainty of the mind, either definitely recognized or existing in the background of the world's thinking, is one of the most potent causes for grasping and straining and reaching for possessions. How will this condition be bettered under Messiah's kingdom? We answer that it will tend to adjust itself very quickly as soon as the knowledge of the fact that death is no longer imminent is spread abroad. When mankind awakens to the fact that death is no longer necessary, but that everlasting human life under perfect conditions stretches out before it as a possibility, then will begin, by virtue of the very relief from undue pressure and strain, an expansion of heart and a following of native inclination to do good to others as well as to one's self—to bear their interests in mind. There are, doubtless, harder cases than these, which will require to be dealt with by stripes and careful instructions. But many good qualities in men encourage us to hope that many stripes will not be necessary with the majority of people.

Both Isaiah and Amos bring the most scathing arraignment against the wealthy. Neither of them denounces the bare possession of means, but both of them, speaking as moved by the holy spirit, denounce inordinate acquisition of wealth and unjust use of it. We might easily apply these matters in a figurative way, and this has been frequently done in these columns. But there is no need to overlook the literal application of them.

As our golden text states, the heart will be where the treasure is. And if the treasure is earthly the heart will be set on the earth. If the treasure is heavenly the heart will be heaven directed. This is true with the church; and it is a mistake to suppose that it will be any different on the part of those who attain everlasting *human* life. They will have possessions on the earth, but not inordinate or overgrown possessions—nothing more than they can use. But these things will not be their treasure. Their treasure will be the divine franchise for life and happiness. Divine favor, the opportunity for which will have been purchased at such a cost, and the acquisition of which will have been accomplished with such tedious journeyings up the highway, will mean more to them than all the tangible possessions they will have. Indeed the tangible possessions will be indisputable proofs, in that day, of the divine favor.

### MEAT WHICH PERISHES NOT

Our Lord speaks of "the deceitfulness of riches". This deceitfulness of earthly wealth he describes as being one of the most prevalent causes for choking out the seed of truth after it has once been planted in the consecrated heart. These thorns and thistles grow so prolifically, unless care is taken to keep them down, that the power of bearing much fruit to the Father's glory is cut off. If we did not need these warnings the Master would not have given them. Riches can be quite as deceiving, if not more so, when they are not possessed but sought after, as when they are in our hands. Our safe place for treasures is in heaven.

The Master urges us: "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you". (John 6:27) If the real object and purpose of our activities is for the things which perish we are bound to have leaness in the end. Human acquisitions and possessions may be classified under four heads: (1) necessities, (2) comforts, (3) luxuries, (4) extravagances. The Lord's people have no reasonable grounds for expecting more than necessities, or perhaps comforts. In comparison with standards such as our Lord, the apostles, and the prophets knew, we doubtless have many luxuries. If we indulge in extravagance it will surely work to our financial and spiritual loss.

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## BIBLE STUDENTS CONVENTIONS

OKLAHOMA CITY, OKLA., May 27-30, inclusive: A four-day convention has been provided for by the Society at Oklahoma City. This will include a public lecture to be given by the President of the Society on Sunday, the 29th. Brother Rutherford and a number of the Pilgrim brethren will be present. This will be specially convenient for the friends of northern Texas, Oklahoma, Arkansas, southern Kansas and southwest Missouri. We anticipate a season of great refreshing and blessing. One day will be designated as "Service Day" and will be devoted especially to the work of the Society in spreading the kingdom message.

LINCOLN, NEBR., June 3-5, inclusive: A three-day convention of Bible Students will be held at Lincoln, Nebraska. There will be a public meeting on Sunday addressed by Brother Rutherford. Several of the Pilgrims will also be there. This convention will be specially convenient for the friends of northern Kansas, Colorado, Nebraska, northwest Missouri and western Iowa. Lincoln is said to be an ideal convention city. We anticipate a good attendance and a season of great blessing. Let us all unite our hearts in prayer to the heavenly Father and our Lord Jesus for a blessing upon these conventions.

# International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

### BROTHER R. H. BARBER

Easton, Pa.....Apr. 17, 21
Bangor, Pa. .....Apr. 18
Pen Argyl, Pa..... " 19
East Stroudsburg, Pa..... " 20
Bethlehem, Pa. ..... " 22
Allentown, Pa. ..... " 24
Northampton, Pa. .....Apr. 25
Palmerton, Pa. ..... " 26
Kunkletown, Pa. ..... " 27
Lehighton, Pa. ..... " 28
White Haven, Pa..... " 29
Wilkes Barre, Pa.....May 1

### BROTHER T. E. BARKER

Wendell, N. C.....Apr. 15
Raleigh, N. C.....Apr. 17, 21
Louisburg, N. C.....Apr. 18
Henderson, N. C..... " 19
Stem, N. C..... " 20
Chapel Hill, N. C..... " 22
Durham, N. C.....Apr. 24
Keysville, Va.....Apr. 25, 26
Richmond, Va. .....Apr. 27
North Emporia, Va..... " 28
Suffolk, Va. ..... " 29
Norfolk, Va. .....May 1

### BROTHER W. W. BLACK

Biggar, Sask. .....Apr. 15
Perdue, Sask. ..... " 17
Outlook, Sask. ..... " 18
Hughton, Sask. ..... " 19
Calgary, Alta. ..... " 21
Revelstoke, B. C..... " 22
Kamloops, B. C.....Apr. 24
Chilliwack, B. C..... " 26
Sardis, B. C..... " 27
Mt. Lehman, Man..... " 28
Clayburn, B. C..... " 29
Vancouver, B. C.....May 1

### BROTHER B. H. BOYD

South Coventry, Conn.....Apr. 17
Cromwell, Conn. ..... " 18
New Britain, Conn..... " 19
Hartford, Conn. ..... " 20
Springfield, Mass. ..... " 21
Holyoke, Mass. ..... " 22
Easthampton, Mass. .....Apr. 24
Greenfield, Mass. ..... " 25
Orange, Mass. ..... " 26
North Adams, Mass..... " 27
Pittsfield, Mass. ..... " 28
Pownal, Vt. ..... " 29

### BROTHER J. W. COPE

Plano, Tex. .....Apr. 15
Ennis, Tex. ..... " 18
Richland, Tex. ..... " 19
Thornton, Tex. ..... " 20
Mexia, Tex. ..... " 21
Normangee, Tex. ..... " 22
Waco, Tex. .....Apr. 24
Hillsboro, Tex. .....Apr. 25, 26
Alvarado, Tex. ..... " 26, 27
Fort Worth, Tex..... " 28, 29
Weatherford, Tex. .....May 1
Alvord, Tex. ..... " 3

### BROTHER E. F. CRIST

Fayetteville, Ark.....Apr. 15, 17
Springdale, Ark. .....Apr. 18
Siloam Springs, Ark..... " 19
Muskogee, Okla. ..... " 21
Porum, Okla. ..... " 22
Tamaha, Okla. ..... " 24
Fort Smith, Ark.....Apr. 25
Quinton, Okla. .....Apr. 26
McAlester, Okla. ..... " 27
Wilburton, Okla. ..... " 28
Atoka, Okla. ..... " 29
Durant, Okla. .....May 1

### BROTHER A. J. ESHLEMAN

South Fork, Mo.....Apr. 15
Thayer, Mo. ..... " 17
Mountain Grove, Mo..... " 18
Ava, Mo. ..... " 20
Springfield, Mo. ..... " 23
Ash Grove, Mo..... " 24
Bolivar, Mo. .....Apr. 26
Verona, Mo. ..... " 28
Monett, Mo. ..... " 29
Webb City, Mo.....May 1
Joplin, Mo. ..... " 2
Carthage, Mo. ..... " 3

### BROTHER A. M. GRAHAM

Toledo, Ohio .....Apr. 14
Windsor, Ont. ..... " 15
Detroit, Mich. ..... " 17
Plymouth, Mich. ..... " 18
Ypsilanti, Mich. ..... " 19
Durand, Mich. ..... " 20
Fenton, Mich. .....Apr. 22
Flint, Mich.....Apr. 21, 24
Port Huron, Mich.....Apr. 25
Saginaw, Mich. ..... " 26
Midland, Mich. .....Apr. 27, 28
Bay City, Mich.....Apr. 29

### BROTHER M. L. HERR

Freeport, Ill. .....Apr. 15
Moline, Ill. ..... " 17
Davenport, Ia. ..... " 18
Rock Island, Ill..... " 19
Princeton, Ill. ..... " 20
Kewanee, Ill.....Apr. 21, 22
Knoxville, Ill. .....Apr. 24
Springfield, Ill.....Apr. 25, 26
Jacksonville, Ill. .....Apr. 27
Greenfield, Ill. ..... " 28
Jerseyville, Ill. ..... " 29
Palmyra, Ill. .....May 1, 2

### BROTHER S. MORTON

Evansville, Minn. .....Apr. 15
Alexandria, Minn. ..... " 17
Willmar, Minn. ..... " 19
Appleton, Minn. ..... " 21
Jasper, Minn. ..... " 22
Mitchell, S. Dak..... " 24
Chancellor, S. Dak.....Apr. 25
Inwood, Ia. ..... " 26
Alton, Ia. ..... " 28
Sioux City, Ia..... " 29
Little Sioux, Ia..... " 30
Omaha, Neb. .....May 1

### BROTHER W. H. PICKERING

Paterson, N. J.....Apr. 17
Passaic, N. J..... " 17
Port Jervis, N. Y..... " 18
Eldred, N. Y..... " 19
Liberty, N. Y..... " 20
Oneonta, N. Y.....Apr. 21, 22
Binghamton, N. Y.....Apr. 24
Cortland, N. Y..... " 25
Ithaca, N. Y..... " 26
Auburn, N. Y..... " 27
Geneva, N. Y..... " 28
Rochester, N. Y..... " 29

### BROTHER G. R. POLLOCK

Synarep, Wash. .....Apr. 17
Wenatchee, Wash.....Apr. 19, 20
Soap Lake, Wash.....Apr. 21
Neppel, Wash. ..... " 22
Yakima, Wash. ..... " 24
Ellensburg, Wash.....Apr. 25, 26
Enumclaw, Wash. .....Apr. 27
Puyallup, Wash. ..... " 28
Lakebay, Wash. ..... " 29
Tacoma, Wash.....May 1, 2
Seattle, Wash. .....May 3
Bremerton, Wash. ..... " 4

### BROTHER V. C. RICE

Clearwater, Fla. .....Apr. 15
St. Petersburg, Fla..... " 17
Lakeland, Fla. ..... " 18
Bartow, Fla. ..... " 19
Arcadia, Fla. ..... " 20
Punta Gorda, Fla..... " 21
Avon Park, Fla.....Apr. 23
Moore Haven, Fla..... " 24
Torry Island, Fla..... " 26
Delray, Fla. ..... " 29
Miami, Fla. .....May 1, 4
Key West, Fla..... " 2, 3

### BROTHER C. ROBERTS

Montreal, Que.....Apr. 14, 15
Ottawa, Ont. .....Apr. 17
Carleton Place, Ont..... " 18
Smith's Falls, Ont..... " 19
Brockville, Ont. ..... " 20
Kingston, Ont. ..... " 21
Trenton, Ont. .....Apr. 22
Belleville, Ont. ..... " 24
Orono, Ont. .....Apr. 25
Toronto, Ont. ..... " 26
Brampton, Ont. .....May 1
Barrie, Ont. ..... " 3

### BROTHER T. H. THORNTON

Chandler, Ariz. .....Apr. 15
Phoenix, Ariz. ..... " 17
Rillito, Ariz. ..... " 19
Miami, Ariz. ..... " 21
Safford, Ariz. ..... " 22
El Paso, Tex..... " 24
San Antonio, Tex.....Apr. 26
Austin, Tex. ..... " 27
Waco, Tex. ..... " 28
Dallas, Tex. ..... " 29
Big Sandy, Tex.....May 1
Texarkana, Tex. ..... " 2

### BROTHER W. A. THRUTCHLEY

Milwaukee, Wis. .....Apr. 17
Waukesha, Wis. ..... " 18
Madison, Wis. ..... " 19
Tomah, Wis. ..... " 20
Rochester, Minn. ..... " 21
Minneapolis, Minn. Apr. 22, 23
St. Paul, Minn.....Apr. 24, 25
Cambridge, Minn. .....Apr. 27
Duluth, Minn.....Apr. 28, May 1
Two Harbors, Minn.....Apr. 29
Aitkin, Minn. .....May 2
Northome, Minn. ..... " 3

### BROTHER S. H. TOUTJIAN

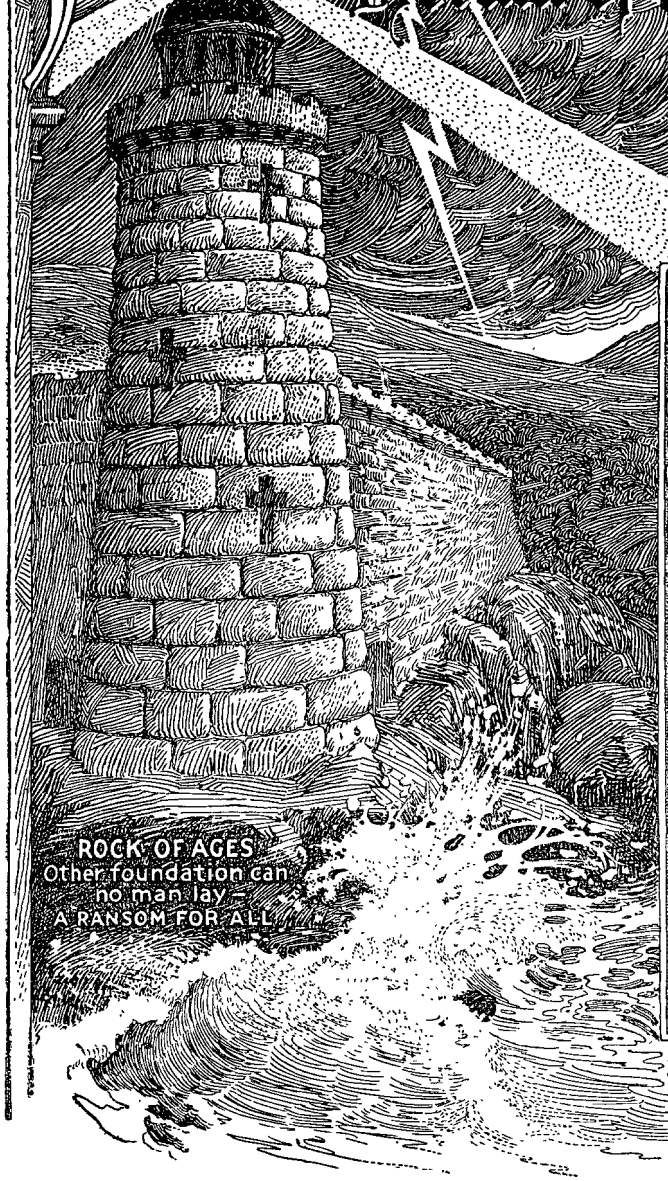
Lamar, Colo. .....Apr. 13
Rocky Ford, Colo..... " 14
Pueblo, Colo. ..... " 15
Grand Junction, Colo..... " 17
Midvale, Utah ..... " 18
Salt Lake City, Utah..... " 19
Ogden, Utah .....Apr. 20
Midas, Nev. ..... " 22
Lovelock, Nev. ..... " 24
Goldfield, Nev. .....Apr. 26, 27
San Bernardino, Cal.....Apr. 29
Los Angeles, Cal.....May 1

### BROTHER G. YOUNG

Chatham, Ont. .....Apr. 15
Windsor, Ont. ..... " 17
Ridgetown, Ont. ..... " 19
Ingersoll, Ont. ..... " 20
Woodstock, Ont. ..... " 21
London, Ont.....Apr. 22, 24
St. Thomas, Ont.....Apr. 24
Tilsonburg, Ont. ..... " 25
Simcoe, Ont.....Apr. 26, 27
Dunnville, Ont. .....Apr. 28
Welland, Ont. ..... " 29
Niagara Falls, Ont.....May 1

# The WATCH TOWER

And Herald of Christ's Presence




"Watchman What of the Night?
The Morning Cometh, and a Night also!" Isa. 21:11-12

VOL. XLII SEMI-MONTHLY No. 8

**Anno Mundi 6049—April 15, 1921**

## CONTENTS

LOVE DIVINE ..... 115
Understanding Necessary ..... 116
Heavenly Communion ..... 117
Naomi and Ruth ..... 118
Envy Absent in Friendship ..... 118
Perilous Times Here ..... 119
Love and Loyalty ..... 120
ACTIVITY ESSENTIAL ..... 121
Colporteurs as Preachers ..... 122
BIBLE EDUCATION ..... 123
How to Study ..... 124
REST AND RECREATION ..... 124
WORKING WITH OTHERS ..... 125
A GODLY HOME ..... 126
WORK IN ROUMANIA ..... 127
BROOKLYN CONVENTION ..... 127

*"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Habakkuk 2: 1.*

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Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24:33; Mark 13:29; Luke 21:25-31.

# THIS JOURNAL AND ITS SACRED MISSION

THIS journal is one of the prime factors or instruments in the system of Bible instruction, or "Seminary Extension", now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1884, "For the Promotion of Christian Knowledge". It not only serves as a class room where Bible students may meet in the study of the divine Word but also as a channel of communication through which they may be reached with announcements of the Society's conventions and of the coming of its traveling representatives, styled "Pilgrims', and refreshed with reports of its conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V. D. M.), which translated into English is *Minister of God's Word*. Our treatment of the International Sunday School Lessons is specially for the older Bible students and teachers. By some this feature is considered indispensable.

This journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated —redemption through the precious blood of "the man Christ Jesus, who gave himself a *ransom* [a corresponding price, a substitute] for all". (1 Peter 1:19; 1 Timothy 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Corinthians 3:11-15; 2 Peter 1:5-11) of the Word of God, its further mission is to "make all see what is the fellowship of the mystery which . . .has been hid in God, . . . to the intent that now might be made known by the church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed".—Ephesians 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the divine wisdom granted unto us to understand his utterances. Its attitude is not dogmatic, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made to facilitate such testing.

## TO US THE SCRIPTURES CLEARLY TEACH

That the church is "the temple of the living God", peculiarly "his workmanship"; that its construction has been in progress throughout the gospel age—ever since Christ became the world's Redeemer and the Chief Corner Stone of his temple, through which, when finished, God's blessing shall come "to all people", and they find access to him.—1 Corinthians 3:16, 17; Ephesians 2:20-22; Genesis 28:14; Galatians 3:29.

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin; progresses; and when the last of these "living stones"; "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Revelation 15:5-8.

That the basis of hope, for the church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "a ransom for all," and will be "the true light which lighteth *every man that cometh into the world*", "in due time".—Hebrews 2:9; John 1:9; 1 Timothy 2:5, 6.

That the hope of the church is that she may be like her Lord, "see him as he is," be "partakers of the divine nature',' and share his glory as his joint-heir.—1 John 3:2; John 17:24; Romans 8:17; 2 Peter 1:4.

That the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next age.—Ephesians 4:12; Matthew 24:14; Revelation 1:6; 20:6.

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial kingdom, the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church, when all the wilfully wicked will be *destroyed*.—Acts 3:19-23; Isaiah 35.


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PLEASE ADDRESS THE SOCIETY IN EVERY CASE.

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*(Foreign translations of this journal appear in several languages)*

***Editorial Committee:*** This journal is published under the supervision of an editorial committee, at least three of whom have read and approved as truth each and every article appearing in these columns. The names of the editorial committee are: J. F. RUTHERFORD, W. E. VAN AMBURGH, F. H. ROBISON, G. H. FISHER, E. W. BRENISEN.

***Terms to the Lord's Poor:*** All Bible students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied free if they send a postal card each May stating their case and requesting such provision. We are not only willing, but anxious, that all such be on our list continually and in touch with the Berean studies.

***Notice to Subscribers:*** We do not, as a rule, send a card of acknowledgment for a renewal or for a new subscription. Receipt and entry of renewal are indicated within a month by change in expiration date, as shown on wrapper label.

*Entered as Second Class Matter at Brooklyn, N. Y., Postoffice under the Act of March 3rd, 1879.*


## CONVENTION AT BUFFALO

The Society has arranged to have a five-day convention at Buffalo, New York, beginning June 8 and including June 12, with a public discourse on the 12th to be delivered by the President of the Society. Many of the Pilgrims will be present at this convention. This convention will be specially convenient for the friends of New York, Pennsylvania, Ohio, Michigan, New England and Ontario. More details later.

## CONVENTION OF COLORED BRETHREN IN ATLANTIC CITY, N. J.

The colored friends in the East are making plans for a four-day convention in Atlantic City, N. J., June 2 to 5, inclusive. Several speakers will be present to serve the delegates, including a Pilgrim brother from Brooklyn who will address a public meeting on Sunday, June 5. Address all inquiries to B. J. McClellan, 1704 Hummock Avenue, Atlantic City, N. J.

## A MENA FILM SUGGESTION

The following letter from Brother A. S. Quin is published by request for the benefit of the readers of THE WATCH TOWER. We can see how that the Lord might be pleased to use the pictures of the Mena Film under certain conditions and direction for the spreading of the message of the kingdom, and we await the Lord's indication and providences.

DEAR BROTHER:

At the time of the organization of the Mena Film Company the brethren in the truth throughout the country subscribed stock with the understanding that the pictures to be made would be used for the spreading of the truth in connection with the Society. I believe if one person had a majority of the stock and held it for the benefit of the Society some arrangement might be made to have the Society use these pictures to help spread the gospel now.

I therefore propose that the stockholders of the Mena Film Company assign their stock to Brother H. W. Stackhouse, 2206 Newkirk Avenue, Brooklyn, N. Y., with the understanding that the assignment is for the use and benefit of the Watch Tower Bible and Tract Society.

My suggestion is that the brethren assign this stock in blank and send it to Brother Stackhouse at his address given above.

I remain your brother in Christ,

ALEC. S. QUIN, *Buffalo, N. Y.*

## ITALIAN "MILLIONS" BOOKLETS

The booklets on "Millions Now Living Will Never Die" are on hand in Italian. Friends can use these to advantage in canvassing the Italian sections of their home town or cities. Prices are the same, both singly and in quantities, as for the English edition. Price per single copy, postpaid, 25c.

## "NOT SUFFICIENT FUNDS"

Our financial department has been caused more or less trouble of late by the return of checks marked with the notation "Not Sufficient Funds". Some friends have evidently been careless in keeping their stub accounts. Kindly be watchful in these matters, as an overdrawn account not only causes the payee delay and uncertainty but also reflects to a certain extent upon the payor.

## IN RE "THE FINISHED MYSTERY"

The Department of Justice at Washington under date of March 7, 1921, informs the Society's counsel that the Department has issued a circular letter to the United States District Attorneys in all places where "The Finished Mystery" was seized during the war, requesting that application be made to the court for an order returning all volumes seized. If any of the friends have not had their volumes returned, please apply to the U. S. District Attorney in your respective community and ask for the return of the same. Inform us of the results, please.

(Announcements continued on page 127)

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLII APRIL 15, 1921 No. 8

# LOVE DIVINE

*"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."—John 13:34, 35.*

AM I a friend of every one who claims full consecration to the Lord and who is in harmony with present truth?

Before reading this article we suggest that each reader answer the question here asked and then, after reading it again, answer it and see if the answers are in exact accord. No doubt each reader of the THE WATCH TOWER will at first say, Yes, I am a friend to every one who loves the Lord, to every one who has made a consecration, who has entered into a covenant with the Lord by sacrifice.

The great Master Teacher in the words of this text is laying down a rule of action or law by which the new creation must be governed. The law is the same for each who enters the race-course for the prize of the high calling; and it never changes. Those who will ultimately attain membership in the body of Christ must measure up to this standard.

Among the peoples of earth there are different planes of love. Love is one of the divine attributes, and since man was created in the image and likeness of Jehovah he must have possessed the attribute of love. Since his fall the disposition of selfishness has largely predominated and the image of God has been largely effaced from man.

### TWO KINDS OF LOVE

The Greek language is more exact than the English, and the different words used therein which are translated love in the English enable us to differentiate between the planes of love. The Greek word *philía* more particularly represents the lower plane of love; while the word *agapé* stands for the higher, yea, the highest plane of love. In the English language we can better understand these planes by defining the lower as a *longing love*, i.e., a love that longs to have the love of another, or loves because it expects to be reciprocated. Unselfish or true friendship love, which is the higher plane of love, is exercised not because it expects something in return, but loves because it wants to do good by doing for or serving the one loved.

Longing love is associated with family or conjugal relationships. It is the love that expects to be paid in kind. It is the love that usually controls the members of the same family, viz., natural brothers and sisters, parents and children. There is more or less selfishness in this because of the relationship of the parties. It is a love between the sexes that naturally springs from one to the other.

The love indicated by the Greek word *philía* also means that selfish love that desires the approval of others. It is manifested by one who has large approbativeness. It is active because of its hope or desire of receiving something in return. Some proof texts along this line are as follows: Jesus said concerning the Pharisees: "They love to pray standing in the synagogues and in the corners of the streets, that they might be seen of men". (Matthew 6:5) Those of the same class "love the uppermost rooms at feasts, and the chief seats in the synagogues". (Matthew 23:6) It is the love that would prompt one to appear in a congregation or in the presence of others and pose, that he might be admired or hear some words of approbation. It is the love that would prompt one to keep prominently before the minds of others self virtues and attainments in order that he might receive approval or plaudits. It is readily to be seen that selfishness largely predominates here.

Illustrating this same plane of love, Jesus said: "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me". (Matthew 10:37) Since there is a degree of selfishness prompting the family love, Jesus plainly says that a higher plane of love is required of those who are his disciples. The same selfish love is indicated as existing between those who are of the world. "If ye were of the world the world would love his own." (John 15:19) This is not the kind of love enjoined upon the new creation by the Lord Jesus; but he says: "My commandment is that ye love one another as I have loved you".

### A FRIEND A LOVER

The word friend in the English is properly defined as one who loves. The etymology of the words friend and lover is the same; although the words are commonly used in a widely different sense, the word lover being used in the sense of ordinary love and friend often used merely as a term of salutation. Since selfishness enters largely into ordinary love, it includes the thought of a relationship existing because of reciprocity between the parties, between the one who loves and the one who is loved. On the contrary, friendship love does not necessarily include the idea of a mutual bond of relationship or selfish benefit; but it is a love one for another because of what that person is in himself. It is a love of one for the sake of that one and not because of what that one is to the one who loves.

True friendship, as will be seen by the Scriptural proof, is synonymous with divine love. It is a love

where all selfishness is eliminated. It is that disposition to do good and also the doing of good to another, even at a sacrifice and without regard to whether the person upon whom the love is bestowed knows or does not know it, and certainly without regard to whether anything in kind is paid for it. It goes out to the object loved regardless of whether there is any return of love or not. Therefore, one may be a friend to another while that other at the same time is not a friend to the one who is his friend. Where there is a mutual friendship, each one must love unselfishly, having the desire always to do good *to* his friend and not to receive good *from* his friend.

There may be a family relationship where the parties to the family love each other on the lower plane, but which will develop into a higher plane. For instance, the mother would love her child in a selfish manner; yet, when put to a very severe test, would manifest an unselfish love upon the higher plane. Friendship love, therefore, is that love that gladly gives out and goes out to another at a sacrifice to itself; hence it is love on the highest and noblest plane. And while it gives out unselfishly without any hope of a like return, yet it brings the greatest net result; for, according to Jesus' own words, "It is more blessed to give than to receive". The one who loves another unselfishly and strives to do good unto that one is far more blessed than the who is loved by another and who has that other to do good to him. This is the course of development of the new creature in Christ. It grows by giving out, whereas the things of this world grow by acquiring or taking in. Friendship love, the highest and noblest plane of love, therefore, consists in *being* a friend *to* another and not in *having* a friend *in* another. True friendship in the world is rare; but with the new creation the Lord commands that this kind of love be developed. It is the new commandment, a specific commandment that is given to those who are begotten of the holy spirit for a love which must be brought to the point of perfection before glorification.

It is true that love begets love; and where both parties love upon the higher plane, these become fast and true friends. Where love is on a lower or selfish plane it may burn intensely for a time and then, under disappointment, the flame of love die out; but where the friendship or higher plane of love exists, it never dies, it abideth forever. In the Scriptures and in no other place are these planes of love so clearly marked out.

### UNDERSTANDING NECESSARY

It is necessary, therefore, for the new creation to somewhat understand the meaning of divine, unselfish, friendship love in order to grow into the likeness of the Lord and Master and in order to meet the terms of the command or law that he lays down for the new creation. Love is the only attribute of the new creature that can be brought to perfection while the new creature is yet in the imperfect body of flesh. When Jesus said, "Love one another as I have loved you", this means to bring the begotten new creature up to the standard of perfect love; therefore it means to be transformed into the image and likeness of our Lord and Master Christ Jesus. And whom God foreknew those he did predestinate that they should be thus transformed. It is impossible for one who is in the flesh to develop the attributes of wisdom, justice, and power in perfection; but it *is* possible for one to develop perfect love. It follows, therefore, that in order to love as Jesus loved us we must learn what is divine love and how it has been manifested toward us.

### PROOF TEXTS

Jehovah dealt with the nation of Israel, exclusive of all other nations and peoples for a long period of time. Before organizing that nation he had promised Abraham that in his seed all the families of the earth should be blessed. Abraham is designated as God's friend because he manifested his unselfish love for Jehovah. Later, when the Lord at the death of Jacob organized the nation he manifested his watchcare, his protection and love over them as a nation in an unselfish manner. He did not choose that nation because they were superior to others. To them Moses said: "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt".—Deuteronomy 7: 7, 8.

God manifested his unselfish, friendship love to man when he gave that great and unspeakable gift, his beloved Son.—John 3: 16.

When Jesus chose his disciples and dealt with them as such he manifested the same unselfish, friendship, divine love. They did not choose him, but he chose them and manifested his love toward them; and when they became his disciples he no longer addressed them as servants, but as his friends. "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another."—John 15: 15-17.

St. John, discussing this same attribute, clearly defines the divine love, saying: "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins". (1 John 4:10) That this is the kind of love that is enjoined upon the new creation, and in harmony with the statement of Jesus in our first text, St. John clearly shows when he says: "Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us." (1 John 4: 11, 12) Again St. Paul gives us the same thought when he says: "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us".—Romans 5: 8.

### HEAVENLY COMMUNION

In discussing the development and purpose of the new creation, St. Paul shows that God is developing this class to be associated with Jesus during the Millennial reign, and not only that, but that thereafter they shall be the special recipients of his favor. It is manifest that he will exalt none to this position except those who develop the divine love. In this connection we are told: "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace are ye saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus". (Ephesians 2:4-7) Now the new creation in course of development sit in blessed heavenly communion with the Lord Jesus, through the spirit of the Lord; and being perfected in his likeness, in the ages to come God will show to them the exceeding riches of his grace through Christ Jesus.

Time and again the Apostle emphasizes the necessity of developing this unselfish, friendship love. Then, in order that the Master's followers might see the great necessity of eliminating all selfishness, all desire for approval and plaudits of men, the Apostle says: "If there be any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels and mercies, fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus."—Philippians 2:1-5.

That one does not attain this plane of love immediately upon being begotten and anointed, but that one must grow up into it, seems to be plainly indicated by the words of the Apostle: "The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you".—1 Thessalonians 3:12.

The one who becomes a real friend of another must be willing to forget self and forget his self-interests, that the object of his love might receive a blessing. When Jesus bestowed his great love upon us by providing the purchase price for us, it was not induced by the thought that we would ever bring any profit to him. He knew beforehand that after we have done all we can we are still unprofitable servants; therefore we are the objects of his love, which love is unselfishly bestowed. The question might be asked, Is it possible for any one while in the flesh to cultivate the quality of divine love, i. e., the friendship, unselfish love for one's fellow creature? The answer is that such is possible, and not only is it possible, but it is *necessary* for those who will attain to membership in the bride of Christ.

God teaches his people by both precept and example; by precept, meaning the fixed rules set forth in his Word, which is his expressed will and command to his creatures; by example, in this, that he has placed in his Word records of certain examples for the benefit of the new creation. The Scriptures above cited are some of the precepts or rules laid down, clearly defining the divine, friendship, or unselfish love. Let us now examine some of the examples.

### JONATHAN AND DAVID

Various things in connection with the Jewish people, who were a typical people, stand recorded for the benefit of Israel after the spirit. The example of Jonathan and David, therefore, is an important one for those of the new creation. Jonathan was a prince of the royal line. He was heir apparent to the throne of Israel. He was highly esteemed and loved by the people, a noble, manly creature. David lived with his father in Bethlehem. He was a shepherd boy. He had gone to his brethren who were of the army of Saul, and while there he engaged in combat and slew Goliath the giant and thus delivered the armies of Israel from the Philistines. David was brought before King Saul. As he stood before him and made his report he was the hero of the hour and the people were singing his praises because of what he had done for them. Jonathan looked upon him and beheld in him the probable future king of Israel. He well knew that the advancement of David to the position of honor and glory upon the throne would mean that he (Jonathan) would be set aside. Had there been selfishness or envy in his heart he would have opposed David. On the contrary, he seemed to be entirely oblivious to his own interest. He forgot himself and bestowed his love upon the noble young man who now stood before his father the king. "And it came to pass, when he [David] had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul." And because of this great love between them, they entered into a covenant, "and Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle".—1 Samuel 18:1-4.

Here was a wonderful example of pure, unselfish, friendship love. Does it not appeal to every one who considers this matter that if such love existed between all the brethren in present truth there would never be a division in any class? that a division or separation would be an impossibility? Can each one, then, truly say, I am a friend of all who are in present truth?

David had been anointed to be the king. Jealousy arose in the heart of Saul, who sought to kill him and who attempted to do so on several occasions. Notwithstanding that his own father the king was attempting to kill David, Jonathan risked his own life by aiding his friend and protecting him. Here was an instance of true friendship on both sides. The friendship or love was mutual. When Saul and his sons, including Jonathan, fell in a subsequent battle, David greatly mourned the loss of his beloved friend and exclaimed:

"I am distressed for thee, my brother Jonathan: . . . thy love to me was wonderful, passing the love of women". (2 Samuel 1:16) This was not merely an emotional love or friendship that existed between two friends for a time, but it was a love and friendship that existed as long as they existed. David never forgot the love of his friend. When he became king and long after his friend Jonathan was dead, David asked: "Is there yet any that is left of the house of Saul, that I may show him kindness for Jonathan's sake, that I may show the kindness of God unto him?" And when he learned that one of Jonathan's sons, a cripple, survived, he sent for him; and when this crippled son came he fell down on his face before David, but David reassured him, saying: "Fear not, for I will surely show thee kindness for Jonathan, thy father's sake, and will restore thee all the land of Saul thy father, and thou shalt eat bread at my table continually".

### NAOMI AND RUTH

The friendship of Ruth and Naomi and Orpah is recorded in Holy Writ for the purpose of teaching a lesson to the new creation; otherwise why would it have been recorded at all? This picture clearly differentiates the two planes of love here under consideration.

The country of Moab is east of the Jordan. Naomi resided with her husband and children in the land of Canaan. Elimelech and Naomi his wife and their two sons journeyed to the land of Moab, that they there might find food upon which to subsist. While there the husband of Naomi died. Her two sons married Orpah and Ruth and they dwelt together in the land of Moab. Then the two sons died and now there remained the three widows together. Then Naomi determined to return to the land of Palestine and her two daughters-in-law, Orpah and Ruth, accompanied her. Behold now the three widows standing upon the banks of the Jordan, weeping bitterly; and why? Naomi had requested that they separate. She said to them: 'Go your own way; I have no more sons. But even if I should have sons, would you tarry for them until they were grown?' And as they thus stood and discussed the matter, they all lifted up their voices and wept. Orpah loved her mother-in-law, but not with the higher, nobler love. Her love was on the lower plane, of the selfish order. Embracing Naomi she kissed her and then she went back to her own people. But not so with Ruth. Ruth manifested the higher, nobler, unselfish, friendship love. She hung upon her mother-in-law and cried: "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go: and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, I will die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me".

The word Ruth translated from the Hebrew means a friend. Doubtless the Lord used this beautiful example and picture to illustrate to the new creation the distinction between a selfish, ordinary love and a friendship, unselfish, noble love.

### ENVY ABSENT IN FRIENDSHIP

A true friend does not envy one to whom he is a friend. Envy is a regret by one that another is advanced over him; while friendship love is a desire for the welfare of his friend. He rejoices in the prosperity and attainments of his friend. He is glad to see his friend advanced and honored. We have an illustration of this in John the Baptist. The Pharisees came to John and inquired of him, Who are you? Are you Elias? Are you that prophet? or who are you? We want to know, so that we can tell the people when they ask us. Had there been selfishness in John's heart and a desire for self-honor he might have looked wise and said in substance: 'You know I am a very great and wise man, and I wish to tell you about another that is to come soon after me. He will tell you many wonderful things, but I am going to give you some of the information in advance because I am on the inside.' On the contrary, "John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; he it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose". (John 1:26, 27) The next day John was standing in their midst and Jesus approached, and in order that the people might honor Jesus John exclaimed: "Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me."—John 1:29, 30.

Remembering, then, that God hath set the members in the body as it pleaseth him, let each of us ask ourselves some practical questions: Am I anxious to tell others who I am or what I have done or what influence I have with some one higher up in order to impress the hearers with my importance? Am I anxious to relate my experiences that I may shine in the presence of others? Do I find myself disposed to seek opportunities to relate to others my attainments, what work I have done, what I have written or compiled, and thus to magnify my virtues by my words? Do I seek to impress others with my own importance, and how necessary it is for me to speak or tell of my experiences for their edification? If so, is not this an evidence of selfishness and absence of true, divine love? Can I sit quietly in my seat and see another brother advanced to a place of honor and rejoice in the fact that he is thus advanced; or does it fill me with regret to see him advanced? If the latter, then I am deficient in love. If I can rejoice in seeing him advanced and honored, then I am a real friend of his, loving on the divine plane.

### IN HONOR PREFERRING

The Apostle Paul admonishes: "Be kindly affectioned one to another with brotherly love; *in honor preferring one another*". (Romans 12:10) One who is actuated by divine, unselfish love prefers to see his brother or sister honored above himself or herself. He will not be offended because his brother is invited to lead the singing and he is not. He will not be offended because his brother is asked to address the class and he is not. Sometimes there is one, or more, in a class who desires

to be elected elder and he solicits the votes of his associates and enters into schemes in order to get elected. Such an one is not actuated by divine love, but is moved by selfishness. And when some members of the class do not succeed in electing the elder they have preferred, and because of failure become offended, this is an evidence that divine love is absent. It will be found upon a careful analysis of the facts that in every ecclesia where there is trouble or a disposition to separate or already a separation, it is because some or many are failing to exercise divine love, but are exercising selfishness. And where selfishness prevails and divine love is absent, this would certainly prevent one from entering the kingdom.

When Jesus laid down the rule for the new creation, he knew that those who will enter the kingdom can be governed by that rule, and that they must be governed by it. Whenever trouble arises in a class, if each and every one would calmly and prayerfully stop and consider the situation, ask the Lord to help him to put away every selfish desire and to be governed wholly by divine, friendship love, and then act accordingly, a division in a class would be an impossibility. Let every class where a division is sought, and every one in that class, calmly and dispassionately consider and ask himself or herself, Am I acting selfishly or unselfishly? If I am acting selfishly, I must put away selfishness and develop and exercise the divine love which Jesus commanded.

How many in present truth are going to get into the kingdom and how many will be of the great company class? And how many will permit hatred to take the place of love and lead them into the second death? These are solemn and vital questions that should be asked and answered by every consecrated child of the Lord. Let each one keep always before him the divine standard laid down by Jesus, and strive to walk up to that standard, viz.: "A new commandment I give unto you, That ye love one another as I have loved you".

### OF WHAT SPIRIT ARE WE

The Apostle Paul says: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Romans 6:16) There are two spirits or invisible powers operating in the universe, to wit: (a) selfishness, which is the spirit of the world, the spirit of Satan, because Satan is the god of this world; and (b) unselfishness, which is the spirit of love, the holy spirit, the spirit of the Lord, and this is the spirit by which the new creation must be controlled. Anyone, then, who is controlled by selfishness is led by the wrong spirit. Each one should examine himself as to what motive induces his action, whether selfishness or unselfishness.

### THE JUDGMENT

The Apostle Peter declares that judgment must begin at the house of God. (1 Peter 4:17) This judgment has been on for some time. Likewise, we are definitely told that the time must come for the judgment of the demons (2 Peter 2:4); that the time must come for the judgment of the kingdoms of this world, which are the kingdoms of Satan, and which judgment is now on. Satan has an invisible kingdom over which he is the prince. He has a visible kingdom, the present unrighteous order. The time must come, as pointed out by the Scriptures, when these are to be under judgment; and behold, we are in that time now, because the heavens are on fire and are being dissolved and the elements of the earth are melting with fervent heat. It is the time of judgment. The Apostle then definitely says to us that the saints shall participate in this judgment.—1 Corinthians 6:1, 2.

All the forces of darkness are enemies of the children of light. Then we are at the hour in which Satan, the demons and all their agencies are arrayed against the people of God. Now is the time when the church is realizing the fulfillment of the Apostle's words: "For ours is not a conflict with mere flesh and blood, but with the despotisms, the empires, the forces that control and govern this dark world, the host of evil spirits arrayed against us in the heavenly warfare". (Ephesians 6:12, *Weymouth*) There is anarchy in Satan's realm invisible. The same spirit of anarchy is amongst the nations of the earth and amongst the ecclesiastical systems of the world; and these powers of darkness are bending their efforts to produce anarchy amongst the people of God. It is a desperate war between the beast and the Lamb and his followers; and all instruments and influences that Satan can employ are being employed against the followers of Jesus.

### PERILOUS TIMES HERE

Let each one, then, who is consecrated take the proper and sane view of the situation and mark the great array of enemies against the people of God, the little handful of consecrated Christians in the world. There should exist among all the members of the little flock the family love, because they are of the house or family of God; and there should exist also that divine, friendship love between each and every one of the truly consecrated, because they are all striving for the same goal, and each one should be diligently looking out for the welfare of the other. The cause of the people of God is a common cause. Any division in their ranks means the lending of their influence to that degree to the adversary. Any spirit of selfishness, envy, hatred or ill will manifested means lending their powers to their own destruction and not to their own blessing. We have been warned that such things would occur in the last days, where we now are. "This know also, that in the last days perilous times shall come . . . For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God." (2 Timothy 3:1-4) Can any one for a moment doubt that it is the spirit of the adversary operating in the world that produces such a condition? And the one who induces false accusations, blasphemies, covenant-breaking, etc., is the devil. Of him the Revelator says that

he is the "accuser of our brethren". Then whenever we lend ourselves to placing an accusation against a brother we are lending ourselves to the adversary and are being dominated by his spirit.

### LOVE AND LOYALTY

The little flock should be truest friends, or friends in the truest sense of that word, and fight for their brethren (Nehemiah 4:14) and not against them. (Galatians 5:15) Loyalty to the Lord and the proper love for him means that we must be loyal to one another. The spirit of disloyalty is in the world and the people of God come in contact with this same spirit and must resist it stedfastly in the faith; for "the same afflictions are accomplished in your brethren that are in the world", and the trials that beset the world likewise beset the church. (1 Peter 5:9; 1 Corinthians 10:13) "Be sober, be vigilant, because your adversary the devil, as a roaring lion, walking about, seeking whom he may devour." One of his methods of devouring the people of God is by false accusation and slander.

An elder has a difficult position to fill in the church. He is made the special object of the adversary's attack. If he can inject pride and ambition into the mind of the elder, in that way he can succeed in overthrowing him. If he can cause him to lord it over God's heritage, in that way he can cause trouble. If he can have some one bring a slanderous accusation against an elder, in that way he would hope to destroy him also. The Apostle Paul had this in mind when he wrote: "Against an elder receive not an accusation, except at the mouth of two or three witnesses". (1 Timothy 5:19, *R. V.*) According to another translation (*Weymouth*) it is thus stated: "Never entertain an accusation against an elder except on the evidence of two or three witnesses". This is in keeping with the divine law that God gave to Israel providing that all things must be established by the mouth of two or more witnesses. It is an easy matter to get some one who is moved by the wrong spirit to place an accusation or a charge against an elder or against any brother or sister; but any one who is truly striving to follow the Lord will refuse to receive such an accusation unless the accused is faced by the accuser and the evidence is produced strongly tending to prove the guilt of the one accused.

One who has the higher, divine love for his brother will refuse to surmise evil against his brother and will also refuse to receive an uncomplimentary report against his friend or brother; nor will he indulge in evil speaking against his brother, because that would tend to do him injury. The divine commandment that we love one another as Jesus loved us, and obedience to that commandment, will prevent evil surmising, evil speaking, false accusation.

The love between mother and son may be selfish in a degree and yet develop into the higher degree of love divine. A mother who is truly a devoted mother to her son would never receive an accusation against her son merely upon hearsay or upon the word of one person. Suppose a report is brought to her that her son has done an evil thing. She says, I refuse to believe it until I have the proof before me and before him. The same rule should operate between brethren in Christ. The devil is their accuser. It is the spirit of the adversary that causes slander; and one who is truly a friend to his brethren will not receive a slanderous report against his brother or sister unless the accuser and accused are fact to face, and the evidence is produced proving the guilt of the one accused. And even when the guilt of the accused is established, if we are a real friend to him, instead of persecuting or punishing, our endeavor will be to restore such an one in the spirit of meekness, lest we ourselves should be tempted or accused.—Galatians 6:1.

One who is friendly to another only when that other is prospering and is highly honored amongst all, but who will forsake him in distress or trouble is not a friend. A true friend loves all the time (Proverbs 17:17)—in adversity and in prosperity. The sun shines toward the earth at all times, whether there be clouds or other planets between it and the earth. Likewise true friendship, divine love, shines always toward the object of its love, regardless of what may seek to interrupt it. The moon shines upon the earth only when it is shined upon. A selfish love likewise shines only when it is shined upon.

### LOVE ANALYZED

The Apostle Paul, analyzing the divine rule laid down by Jesus, says: "Love suffereth long, and is kind, . . is not easily provoked, . . . thinketh no evil". If A is a real friend of the brethren, he will suffer misunderstanding and misrepresentation not for a little while, but long, and still continue to manifest kindness and unselfish love toward even those who misunderstand and misuse him. He will not be easily provoked to anger, nor will he entertain evil in his mind against his brethren. "Love vaunteth not itself, is not puffed up." Love does not parade before others and invite others to admire and extol its virtues. "Doth not behave itself unseemly, seeketh not her own"—it does not act in an unseemly, unreasonable manner; nor does it seek to have self lauded, magnified, and honored, but seeks rather to honor and bestow good things upon others.

"Rejoiceth not in iniquity." We are living now in a time of great iniquity. Iniquity means injustice. Injustice prevails the world over, and Satan tries to inject it amongst the Lord's people. Jesus declared that when we reach the time of the end of the world, where we now are, "because iniquity shall abound, the love of many shall wax cold". (Matthew 24:12) The test is on. Love "rejoiceth in the truth; beareth all things;" i. e., it remains silent under fire and abides the Lord's good time for his deliverance. Love "believeth all things"—attributes the right motive and not the wrong; "endureth all things"—patiently stands under accusation and waits, developing fortitude under the fiery stress. "Love never faileth." And why? Because true, friendship, divine love is a love that goes out to others and seeks to do good, regardless of whether the others receive it properly or improperly. For instance, one who is serving the church is misunderstood and persecuted. If he has the true, divine love for the

brethren nothing can make it fail. The Apostle Paul expressed this rule when he said: "I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved".—2 Corinthians 12:15.

Therefore, to be loved is cause for unfailing joy. Any one is glad to be loved, but this is not nearly so important as to love. To love with a high, noble, divine, friendship love leads to endless life and bliss. Jesus sets us an example and commands that we follow in his steps; and if we love God and love Jesus, we will keep this commandment. "Hereby know we that we dwell in him, and he in us, because he hath given us of his spirit." (1 John 4:13) The finishing work of the new creation is now being done. To enter into his presence the good work begun in us must be finished, and that finishing must witness the perfection of divine, friendship love in obedience to the command that Jesus gave to the new creation.

"Finish, Lord, thy new creation;
Pure and spotless let us be;
Show us all thy great salvation—
Thine shall all the glory be.
Changed from glory into glory,
Till we see thine own dear face;
Till we cast our crowns before thee,
Lost in wonder, love, and praise."

# ACTIVITY ESSENTIAL

*"The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; . . to proclaim . . . the day of vengeance of our God; to comfort all that mourn."—Isaiah 61:1, 2.*

WHEN the new creature is begotten and thereby inducted into the mystical body of Christ he is anointed with the holy spirit by virtue of coming into the body under the head of Christ Jesus. Such anointing is a designation to official position or place in the glorified body of Christ in the kingdom, which place will be given unto the new creature if faithful unto the end of his trial time. His place or office in the body will be of greater or lesser importance, depending upon his faithfulness in developing the likeness of his Lord and Master.

The Scriptures seem clearly to warrant this conclusion. The Apostle Paul says: "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead." (1 Corinthians 15:41, 42) When giving a parable concerning the end of the age and the harvest work that would be done at that time, and particularly the work in the very close of that period, Jesus said: "Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." (Matthew 13:43) It does not follow that those who have the most important position in the harvest, or who shine among men with greatest brilliancy, will receive the highest degree of honor with the Lord. But it would seem that the Lord determines this honor according to the degree of faithfulness and loving devotion and loving zeal for him and his cause. There is a zeal peculiar to the house of sons of which Jesus is the head. Of him it was written: "For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me". (Psalm 69:9) The begotten and anointed ones will be of that house ultimately in glory, if so be that such "hold fast the confidence and the rejoicing of the hope firm unto the end".—Hebrews 3:6.

The Apostle Paul seemed to have in mind this loving zeal peculiar to the Lord's house and the degree of glory to be granted because of loving faithfulness when he wrote: "For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister". (Hebrews 6:10) St. Peter seemed to have in mind the same thing when he wrote: "And beside this, giving all diligence, add to your faith virtue, . . knowledge, . . . temperance [self-control], . . . patience, . . . godliness, . . . brotherly kindness, . . . and love. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. . . Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."—2 Peter 1:4-11.

Briefly summed up, the Scriptures above cited prove that the new creature when begotten and anointed is commissioned to do a certain work in connection with his development; that this commission is in the nature of a commandment, and obedience to this commandment and a performance of the duties enjoined in proportion to one's ability and opportunity are essential; that the Lord has provided a place in the kingdom of glory for each member of the body and that some of these will shine with greater brilliancy than others; that their positions of lesser or greater importance will be determined by their faithfulness in developing the character-likeness of their Lord and Master; that the Lord uses these spirit-begotten and anointed ones to make proclamation of his message, to declare his vengeance and to bind up the broken-hearted who seek him.

In performing his commission to proclaim "the day of his vengeance" the Christian is not to make the mistake of attempting in any sense to administer punishment or meet out vengeance upon another. It is the vengeance of God that the Christian is to declare. To such St. Paul writes: "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord". (Romans 12:19; Deuteronomy 32:35; Psalm 94:1; Hebrews 10:30) The Christian must declare the message plainly, calmly, and always in love. In fulfilling this commission he is enabled to develop faith, knowledge, self-control, patience, godliness and

love. It is essential to his spiritual welfare and development that he participate in the proclamation of the divine message insofar as God has granted to him ability and opportunity.

### PREACHING NECESSARY

St. Paul emphasized the importance of the preaching of the gospel when he said concerning himself: "For necessity is laid upon me; yea, woe is unto me, if I preach not the gospel". (1 Corinthians 9:16) In proportion as the Lord has granted opportunity, this same thing could be said by each one who is in the racecourse for the kingdom prize.

Preaching means proclaiming a message. Preaching the gospel means proclaiming the glad tidings. In the commission given to the members of the church the command is to preach the good news to those that are willing to be taught; to proclaim to mankind the day of God's vengeance when that time arrives, and to bind up the broken hearts. Not all are teachable, and therefore not all will hear the preaching. In fact, the preaching is not so much for the benefit of others as it is for the benefit of the new creature in Christ. The preaching generally is for a witness so far as Christendom is concerned, but specially beneficial to the one who preaches, because it enables him to show forth the zeal peculiar to the Lord's house, a zeal that will bring persecution upon him, and if performed faithfully, will ultimately consume his earthly tabernacle and lead him to glory.

Jehovah long ago foretold that there would come a day of his vengeance, at which time his indignation would be upon all of the unrighteous things which Satan has caused to exist in the world; and it pleased him to arrange to have this proclamation, made by the followers of the Master, of such day of vengeance he foreknew and hence foretold that at the end of the age a great time of trouble would come, and that this trouble would break the hearts of men and cause them to seek a means of relief, and that in their distress they would call upon the name of the Lord. Hence he provided that the message should be delivered to bind up the broken hearts and to comfort those that mourn and arranged that this message should be declared by those whom he anointed to be members in the royal family of heaven.

### COLPORTEURS AS PREACHERS

There are more ways than one for preaching the gospel. Preaching by word of mouth in a public proclamation is one, and an effective way. Preaching by word of mouth in a more private way, by directing the mind of another to God's plan and placing in the hands of that one the printed message, which enables such quietly and calmly to study it, is even a more effective way of proclaiming God's arrangement. Those who have not an opportunity to engage in either can preach in a more private way by their lives, by their influence, as they come in contact with others; and the Lord has graciously provided that they shall have some part who are required to stay back with the stuff, that others might go forward in a more open and active way in the proclamation of the message. During the harvest period the Lord's blessing has specially been upon those who have engaged in the colporteur work and who have gone from place to place day after day bearing the message in the printed form and pointing out to the people that the STUDIES IN THE SCRIPTURES contain a clear and lucid explanation of the divine plan. A great number have been brought to a knowledge of the truth in this way; and thus the colporteurs have reaped many grains of wheat into the garner of the Lord. While so doing they have developed patience, meekness, gentleness, brotherly-kindness, forebearance, self-control and love upon the highest plane. That condition of heart which prompts one unselfishly to seek out others and teach them the precious truths of the Lord in order to lift them up and comfort their hearts is a condition which manifests love upon the higher plane. Doubtless when the places are assigned ultimately in the glorious body of Christ, it will be found that many of these quiet, meek, faithful, devoted colporteurs have been assigned to some position of great honor and responsibility in the carrying out of God's plan with reference to blessing mankind.

What a glorious prospect, then, the Lord has set before those who diligently seek to know and do his will, to honor him, and to carry out the commission he has given unto them! Many of the Lord's dear children have been literally worn out in the zealous performance of this commission while engaged in the colporteur service—worn out so far as their organism is concerned, but developed into the likeness of the Lord and made meet for the inheritance of the saints in light.

We seem to be entirely justified in expecting 1921 to be one of the important years in the development of God's arrangement. The year 1914 marked the end of the gentile times and the beginning of God's judgment upon the things visible and invisible of Satan's empire, and now the message is going forth that the kingdom is at hand and millions now living will never die; and while this is being done, the elements are gathering rapidly for the great time of tribulation which may shortly follow. While no one can state positively what will happen before the end of the year, all Christians may be sure that it behooves each and every one to be active now who can be in making known God's message due at this time while the opportunity is yet afforded to work.

As the trouble increases, the people continue to inquire, Why are these things so? As they look about for a remedy, they see nothing offered by man to remedy the condition. They are at their wits' end. Man's extremity, therefore, is God's opportunity; hence opportune time for those who have the message of the Lord to make it known to others. This, then, is the time for the colporteurs to engage such in conversation, to call their attention to the fact that this is the day of God's vengeance upon unrighteous things and that this message of vengeance is set forth in the book of Revelation and the book of Ezekiel; that the Lord promised that greater light should come upon these books at the end of the world; that he has fulfilled

his promise; that he has granted an understanding of these two heretofore hidden messages, and that this understanding and explanation is set forth in the book, "The Finished Mystery," which has been provided at such a price that it is within the reach of all. It is true that times are getting harder; it is more difficult for men to earn money in the sweat of their face; yet what could be of greater importance or a better investment than to provide oneself with an explanation of the Scriptures which shows why these things have come to pass, what is the divine remedy and how the relief may come to mankind.

It is the duty of the church also to call attention to the fact that the demons restrained in the time of the great deluge and until the judgment day are now under judgment, and that the claim that human beings can talk with their dead friends, and that these messengers offer some solution of man's difficulties, is fraudulent; and the proof of this is set forth in the booklets "What Say the Scriptures About Spiritism" and "Talking with the Dead"; that all mankind should be armed with this information in order to protect themselves from the fraudulent practices and influences of these evil ones, and that its value to them cannot be measured in money. However, this explanation is provided in such form and at such a small price that any one can afford it.

It needs no argument to convince almost every one now that the nations are in distress and the peoples in perplexity. It needs little or no argument to convince almost any reasonable mind that no human remedy has yet been offered that gives any evidence of solving the difficulties of mankind or of bringing order out of the chaotic social condition. Again, when man has reached his extremity the opportunity is ripe to direct the mind of such an one to the divine remedy as set forth in the Word of God. A brief explanation of this is given in the booklet "Millions Now Living Will Never Die".

**SPECIAL INDUCEMENT**

Either one of the above mentioned may be used as an opening wedge to induce the inquirer for truth to read, and then it should be pointed out to them that the entire series of seven volumes of STUDIES IN THE SCRIPTURES contain a complete and lucid explanation of the divine plan, and this will bring to their hearts when they understand it great consolation, and cause to arise in them a hope for the blessing of life and all the precious things incident to a life of happiness. Surely, then, no one has a greater opportunity of preaching the gospel now than those who engage in the colporteur service.

We hope that many of the dear friends who are not now actively engaged in the colporteur service will engage in it quickly. Many of them have been required to turn aside and "make tents" for a season, and now many find themselves without employment. Consider whether or not the Lord is opening for you an opportunity to engage more actively in the proclamation of his message. The Society desires to aid in every manner possible those who want to engage in the colporteur service, and to encourage those who are already engaged in it. Any consecrated follower of the Lord Jesus who desires to engage in the colporteur service should write to the Society immediately for special terms granted to those entering the work as colporteurs. This information will be furnished upon application.

The remaining days of the year 1921 should be used in making the widest proclamation of the truth yet made during the harvest period. As the trouble increases, there will be a greater desire on the part of the people for the message of the truth. As times grow harder, greater will be their desire to know the reason.

The Society therefore feels impelled to call upon all who are consecrated and who can make arrangements to engage in the colporteur service during the remainder of 1921 that they do so. The fields are ripe to the harvest. The laborers are few. Pray that the Lord may send more into the field; for great is the work to be done.

# BIBLE EDUCATION

—— MAY 1 — PROVERBS 3:15-18; DEUTERONOMY 6:4-9 ——

THE PURPOSE OF STUDY — PROPER SUBJECT MATTER FOR STUDY — HOW TO STUDY — DIVINE INSTRUCTION FOR MANKIND.

*"Wisdom is the principal thing; therefore get wisdom."—Proverbs 4:7.*

FALSE information and false ideas of education have done much to mislead the world. This system began with Satan, the Father of Lies. He approached mother Eve with a great scheme for education. The effect of his conduct toward her was to say: I have a deep interest in you people down here. Of course I myself am a vastly superior being; I have had all the advantages of heavenly training and association. It has seemed to me that some of the heavenly discipline is unnecessarily strict, but, be that as it may, I have been under it and have been thought so well advanced that I have been appointed guardian over you people down here. In embracing the privilege of governor-generalship of earth I want you to know that my wisdom can be trusted, for otherwise I would not have been put here. Now it is true that God did suggest certain restrictions for you with regard to advanced knowledge. No doubt that was well enough in its time, but now you have had several month's experience. You have had the privilege of finding yourselves and getting your bearing in relation to other matters on earth. Now this experience which you have had and your noble bearing under it all has excited my admiration very much. It can hardly be that God intended this restriction on knowledge to continue indefinitely. You have powers of mind which would enable you to see things very much from God's standpoint. I am going to make a suggestion to you which you are at full liberty to weigh and reject if you see fit. My proposition is this: I believe the time has come when you are able to bear some of this advanced knowledge. You may think differently; and if you do you are at liberty to remain in your present state. I won't say exactly that I shall pity you if you do, but I will say that I think you will be missing a splendid opportunity. God is very busy these days and he has probably overlooked sending word to you to lift this restraint; and (the thought just occurred to me) it may be that you have come along a little faster than he

had expected and he is just a little desirous of holding you back. There is the fruit, it will surely make you wise. I shan't urge this matter, I merely thought to mention it in a friendly way, believing that you would like to get in on the ground floor of a good proposition which I have, but which I am not able to explain to you until your powers are somewhat expanded.

### EDUCATION, WORLDLY AND SPIRITUAL

We know too well the sequel to Satan's temptation of our first parents; and we fear that he still operates along similar lines. Worldly education, whether it be psychologically correct or not, has, to a large extent, the object of developing conformity to the standards of the world as it now exists. Worldly education is a process of gathering up the threads of thought in the minds of children, carefully brushing them out and weaving them into conformist cloth. Thus the world is continuously conformed to itself, and not turned to its God.

We believe it is not an overdrawn statement to say that more than ninety percent of all the books, newspapers, magazines, and other matter connected with the educational systems of Christendom are either false and misleading, or negative as regards any really useful truth. Probably this percentage is not so high in lower as in "higher" branches of education. One of the first works of the Messianic kingdom is to sweep away the refuge of lies. Real information, demonstrable facts, and absolutely dependable instruction on any subject touching human welfare, will be one of the uses of Christ's kingdom for man.

But how different from all that the world has to offer is the education which God gives those who are humble enough to receive it. "The meek will he teach his way," we are told. Our first Scripture passage shows us the divine purpose of consecrated study and proper educative activities. That purpose is wisdom. Wisdom is the principal thing, not in quite the same sense that love is the greatest thing, but in the sense that it is the initial characteristic necessary to an acquaintanceship with the divine mind. In the list of benefits accruing to the Lord's people through Christ Jesus wisdom is placed first. (1 Corinthians 1:30) The fear of Jehovah is the beginning of wisdom. He who does not recognize and acknowledge the existence, power, and position of Jehovah in respect to affairs of the universe is lacking the groundwork for wise decision on any subject. He may be very astute and sharp of discernment as respects things immediately at hand; but he is not farseeing, he does not have wisdom, he is unable to apply with discretion the knowledge which his discernment gains for him.

Our second Scripture passage tells us what to study if we would be wise toward God. Preceding the laws of the book of Deuteronomy are eleven introductory chapters, a large part of which is taken up with the great exhortation, of which this passage in Deuteronomy 6:4-9 is part. Moses, guided by the Lord, laid down some basic instruction. "Jehovah our God is one God." This does away at once, not merely with the polytheistic ideas of avowedly heathen nations, but also with the nonsense about three gods in one person which Christendom has tried to make itself believe. God is one in the numerical sense of the word and also in the sense that he is unique. Not only is he one person, but he is the only Supreme Being. The admonition to love the Lord with all our heart and with all our soul and with all our mind is one of the most sublime statements in the Old Testament. Our Lord Jesus honored it by placing it as the first and greatest commandment.

### HOW TO STUDY

Moses further commanded the people of Israel (and through them us) that these words should be upon their hearts. They should teach them diligently to their children, talk of them when they were sitting in their homes and while they were walking along the road. Could any education be more thorough than what is here suggested? Does it not remind us of those who so loved the Lord that they spake often one with another? Unless our conceptions of God and his will and his purposes are so near and so vital to us that we will talk of them in private with those of like faith, those divine purposes have no very great moving power in our lives. The printed Word, the printed book, however well written, has need of mastication. It is assimilated and becomes a part of our system only when we work our jaws in connection with it. This is the secret of the benefits derived from the various forms of service on the part of the friends of present truth. "With the *mouth* confession is made unto salvation."—Romans 10:10.

Jehovah has a great educative kingdom just about to be established for the teaching of mankind. Its processes will be so well directed and so thoroughly enforced that it will draw out and build up mankind from imperfect and deficient creatures in every respect to noble and wonderful images of God—which opportunity comes through the ransom sacrifice of Christ Jesus our Lord. The compulsory part of the education, however, will not reach so far as to coerce an individual's final decision for sin or righteousness. The compulsory part will reach just far enough to acquaint the individual with God's character. It will be just thorough enough to enable the individual to determine his own destiny. He knows sin and its comcomitants; he will be given a clear conception of God's character and be shown the advantages of righteousness. If he then decides upon a course of rebellion, he is at liberty to do so, but must take the consequences.

As future teachers in this great school God is now giving us a normal training course, familiarizing us with the principles to be taught and enabling us to approach the various subjects from such standpoints as will make it possible for us to meet each mind on the most advantageous ground. There is no law compelling anyone to become a teacher, but if a man decides to become one, he must conform to certain requirements. This is now our work.

## REST AND RECREATION

——May 8—Leviticus 23:39-43; Mark 6:31, 32——

VARIOUS FEAST TIMES OF THE JEWS—REJOICING BEFORE THE LORD—GOD-GIVEN REST—NEED FOR PHYSICAL RECREATION.

*"Come ye yourselves apart into a desert place, and rest awhile."—Mark 6:31.*

IN GOD'S arrangement with fleshly Israel there were originally three great feast times in each year, Passover, Pentecost, and Tabernacles. After the Babylonian captivity another feast was added, not by divine direction but evidently with divine blessing, that of Purim. God's law commanded that in each of the three first-named feasts every male member of the twelve tribes was to come up to Jerusalem to celebrate the divinely ordained festivities provided for those times. Jehovah's blessing was to be with those who heeded his command in respect to these solemn feasts; for he promised that no enemy would be allowed to invade the land of Canaan while his people were in Jerusalem.

These three great feasts offered opportunity for education. It made even the remotest inhabitant of the land of Israel a cosmopolitan. It brought him into touch with all of the good and noble ideas which might be available in the whole land. While the means of travel in those days were not such as would now be considered first class, they furnished compensations in the shape of friendly

intercourse along the way which are not always enjoyed by inhabitants of modern lands. This relief from usual activities and the journey to Jerusalem was a rest in itself. The recreation or building up of national hopes and prospects was sure to be one of the fruitages of the days spent in the city, observing the divine commands respecting sacrifices and hearing the reading of certain parts of God's Word.

The Passover had as a central lesson the redemption or deliverance of Israel from Egyptian bondage. During the Passover week the book of Canticles was read. The Feast of Pentecost, or of First Ripe Fruits, impressed the lesson of God's goodness in the land. At this feast the Book of Ruth was publicly read, as showing how even strangers, aliens and foreigners are gathered in to hear of and to share in God's redemption. The Feast of Tabernacles, in the autumn, is called also the Feast of Ingatherings, because the last of the season's harvest was then in and Israel could rejoice at the bounty of the Lord. At this feast the Book of Ecclesiastes was read. This book emphasizes the vanity or emptiness of human conditions even as the booths of leaves and boughs implied the passing state in which the Jews found themselves.

### REJOICING BEFORE THE LORD

Moses commanded the people, saying, "Ye shall rejoice *before Jehovah your God*". How different from the harvest home festivities of the heathen, which were wild orgies of sensuality and licentiousness. God's people were to rejoice before him, i. e., they were to rejoice with the consciousness of the fact that they were under his watch-care and surveillance, and hence they were to rejoice in such a manner as would be appropriate in view of his presence among them. Spiritual Israelites learn that the hectic pleasures of the world bring no real happiness but that, on the contrary, such rejoicings as divine providence provides are both restful, recuperative, and edifying.

When the burdens and responsibilities of leadership in Israel began to loom large before Moses' mind Jehovah reassured him by saying, "My presence shall go with thee and *I* will give thee rest". (Exodus 33:14) Our own efforts at attaining rest, peace and quiet even for our physical bodies will not be attended with lasting success unless they be entirely in harmony with the Lord's will. The disposition to side-step responsibilities or hardships merely because we think ourselves unable or find ourselves unwilling to stand discomfort will not be productive of even that rest which we selfishly sought. On the other hand if opportunities are entered into we can be assured that the same divine wisdom which provided us with the opportunities will provide us with rest and recuperation sufficient to meet our needs, if not always our desires.

Rest may be defined as cessation from activities, more especially from toilsome or irksome activities. Recreation is recuperation, building up, the developing or receiving of new strength. The former is negative; the latter is positive. God has so made the human organism that recreation inclines to come as a natural consequence of rest.

In our Golden Text is expressed Jesus' consideration for the comfort of his disciples. The twelve had just returned from a special missionary tour and Jesus knew them to be wearied. The time was just preceding the Passover season when all the roads and villages were crowded with pilgrims going up to Jerusalem. This circumstance made it all the more difficult for Jesus and his apostles to have privacy. So they departed by boat to a point on the northeast shore of Lake Galilee. For a while they sat on the mountainside and talked, doubtless concerning the experiences of the past weeks. But before long crowds of men had followed them. There was no murmur or complaint on Jesus' part that his rest was thus unceremoniously broken into, but he employed the occasion to show forth the glory of God. He fed the five thousand men. These were probably the pilgrims enroute to Jerusalem, and for that reason not many women or children were present.

For the new creature in Christ there is rest which goes deeper yet than physical repose, necessary though that be. There is the rest of faith. (Hebrews 4:9) Neither Joshua nor Moses nor any of the arrangements of the Law dispensation were able to give that rest. The rest had been promised, however, and since the Jews did not get it it remained a promise unfilled toward the people of God at the close of the Jewish and the opening of the gospel ages. This rest of God's people was a bequest, so to speak, to spiritual Israel. And as for spiritual recuperation the Apostle tells us that the new man is renewed "by knowledge according to the image of him that hath created him."—Colossians 3:10.

# WORKING WITH OTHERS

——MAY 15—1 CORINTHIANS 12:4-27; JOHN 6:1-14——

CHRIST'S BODY COMPOSED OF MANY MEMBERS — THE MEMBERS' NEED OF ONE ANOTHER — ONENESS OF THE BODY OF CHRIST.

*"Ye are the body of Christ, and severally members thereof."—1 Corinthians 12:27.*

NO FIGURE could be more fitting as illustrating the spirit of coöperation than that of the human organism. The body of man was the crowning feature of God's earthly creation. There are lowly forms of life which do not have the elaborate division and sub-division of function such as the human body has. There is the amœba. This little creature is merely a tiny jelly-like mass of cells. It extends one part of its plasm as an arm, or wraps a part of itself around a morsel of food, using thus any part of itself as a stomach. We fear some such ideal as this has occasionally found lodgment in the minds of some of the Lord's people respecting the proper conduct of his church. But this is not the divinely given illustration. The human body is notable for its unity in diversity. It has many members, yet they all work together for the accomplishment of one purpose. As man's body is the crowning splendor of earthly creation, so the body of Christ will be the crowning splendor of all creation.

There can be no successful coöperation of Christ's body unless there be a common acknowledgment of him as the Head. There is no real subordination one to another if our faith is strong enough to believe in the divine supervision of the affairs of Christ's church. We are, first of all, co-workers together with God. (2 Corinthians 6:1) Then we have fellowship or partnership not only with the Father but also with his son Jesus Christ. (1 John 1:8) With such noble partnership as this we can well afford to work with each other despite our natural frailities and differences. We remember how the Apostle Paul worked cheerfully and appreciatively with other members of the body, even though they were of necessity lesser than himself. We must assume that had divine providence indicated for him a different position he would have as gladly coöperated with others, as they did with him under the conditions actually present. He elaborates the figure of the human body to a very interesting extent. He says that though one more humbly situated might feel himself to be of no use, that feeling would not make it so. The humblest member *belongs* there, and can count himself out by no pettishness. The responsibilities are his and unless he so conducts himself as to leave the body he supplies something toward the proper functioning of that body. It is "that which every joint supplieth" which enables the body to be built up into one symmetrical and useful whole.

In order to coöperate successfully as a body every member thereof has need of humility. Humility is a willingness to occupy one's appropriate position in respect to the Lord, his people, and his providences. Unless there be this genuine willingness to follow the direction of the Head and to let the Head determine the appropriateness of position, regardless of our natural preferences, there can never be the fullest coöperation obtained. If one of the more prominent members, such as the ear or eye or mouth feels that his prominence brings more responsibility than he is willing to bear, then there is a lack of true humility and a lack of full coöperation. If, on the other hand, the ear says, "I am not the eye, therefore I am not of the body," there is just as much difficulty. This is not humility either. It is either self-pity, jealousy, or discouragement—neither of which indicates a healthy state.

Another thing needed for coöperation is the will-to-do. Some are begrudgingly willing; others reluctantly willing; a few are cheerfully willing; and still fewer are eagerly willing to lay hold of every opportunity for growth in grace and service.

For fullest coöperation there must also be a reasonable measure of dwelling in unity. Psalm 133 speaks of this unison of heart. It shows how this present oneness of spirit is discernible among the members of the anointed body. It shows further how this same spirit of unity and coöperation will be spread abroad in the second Pentecostal outpouring upon all flesh. The oil-anointing refers to the experiences of this gospel age; the visiting of the landscape with dew pictures the same blessing of unity among the human recipients of divine grace under Christ's Millennial reign.

Coöperation is, in short, a mutual recognition of a common head. A body afflicted with locomotor ataxia or St. Vitus dance shows how unhappy the condition of one whose members fail to respond to the dictates of the head. The system of direction has been interfered with by disease or accident. A foot is expected to go forward, but it moves to one side or even backward. This is a sad state physically and its counterpart in the spiritual body of Christ marks a very deplorable condition in which the mutual recognition of and honor for the Head has been seriously interrupted.

# A GODLY HOME

——MAY 22—LUKE 10:38-42; 2 TIMOTHY 3:14, 15——

HOME AS A BLESSING FOR MANKIND—ITS JOYS AND SORROWS—MAN'S EVERLASTING HOME—LOVE AND OBEDIENCE

*"Children, obey your parents in all things, for this is well pleasing in the Lord. Fathers, provoke not your children, that they be not discouraged."— Colossians 3:20, 21.*

OUR first text deals with one of the few domestic phases recorded in connection with our Lord's earthly experiences. While Jesus was the one perfect man on earth, and the one therefore to whom belonged all human boons and blessings, yet it is unlikely that he felt at home here. Before the time when Jehovah revealed to Jesus his identity with those previous experiences and privileges in the divine court he would feel, not discontent, but, the lack of perfection in his environment. Imperfect sights and sounds, harsh voices and unkind words would not have the effect of making him feel at one with mankind. And when our Lord reached the time for heavenly revelations and was able to identify himself as the Glorious One who had been with the Father before the world was, he would be even less able to feel at home under the then human conditions.

But Mary and Martha's home at Bethany seems to have had some elements in it which were comforting to our Lord. There could not have been *full* understanding; for we read that "of the people there was none with him". But there was, doubtless, a measure of sympathy, responsiveness, tenderness there. These are elements which enter into any home which has ever contributed to the welfare of mankind.

Throughout the larger portion of human experience home has been the center around which other activities revolved. Tendencies of the past fifty years have worked strongly to the disintegration of the helpful influence of home. The causes of this are many, but, whatever they are they do not contribute to the stabilizing of any people in righteousness. The disintegration of home life and influence is a certain presager to the downfall of nations. Without home life and the responsibilities and privileges which attend it mankind would doubtless have gone raving mad centuries ago.

As the intimate association of home life may furnish peculiarly sacred and lasting joys, so the same intimacy and community of interest may spell the most poignant sorrows and the most vivid pains. Probably not one home in five has been notably successful, but the efforts to make them so, even in spite of insurmountable odds, have brought blessings in themselves second only to a more perfect family circle.

God has purposed in his plan that the earth shall be man's everlasting home. All of the best elements in the most wonderful human homes will be elaborated and multiplied many fold there. All of the imperfections, diversities of judgment on vital matters, hardness of heart, and lack of considerateness which have helped to make many homes painful, will be removed. Christ's kingdom will bring genuine reformation of heart. The cold, stony, unresponsive hearts of the present will be transformed into warm, sympathetic, pulsating hearts of the future. The sunshine of Christ's love beaming into the lives of men will warm and soften them, so that the most perfect home life with the utmost considerateness and respect for each other will be one of the blest fruitages of Messiah's kingdom.

For any home, present or future, human or heavenly, there are the indispensable elements of love and obedience. Obedience comes as a natural fruitage of love. "If ye love me keep my commandments." So under the benign rulership of the glorified Messiah mankind will learn true obedience by being taught how to love. Outward obedience will be demanded from the start; for only thus can man make even mental and physical advancement. But the searching tests after the perfected race shall have been turned over to God the Father will reveal who is obedient from policy and who is obedient from love.

Obedience of human children to their parents is a desirable thing from the standpoint of both the parents and the children. The child who is not wisely loved and who is not taught in the ways of obedience has but poor equipment with which to face the larger responsibilities of outside life. Fully nine-tenths of the responsibility for obedience lies with the parent, with his methods of requiring it. It is just as much a part of the Apostle's direction that fathers provoke not their children as it is for the children to be obedient. How sensitive are the little minds and hearts to discouragement, discouragement which may follow them for years! A careless remark by the parent (perhaps not fully meant) regarding the uselessness of the child or its unwelcomeness in the home or the trouble and annoyance it causes may start a trend of thought difficult to eradicate after years of comprehensive experience.

# WORK IN ROUMANIA

BELOVED BROTHER RUTHERFORD:

Your encouraging letter of January 5th, together with check for 76,925 Lei, reached us safely. We thank you very much for the same. As this money covers the cost of the "Millions" book in both languages, our last letter to you in which we asked for one thousand dollars should not be considered.

The book will come off the press (in two weeks) in the Hungarian language first and in the Roumanian about two weeks later. This was necessary on account of some printer's reason. We are printing 25,000 in each language this time.

In a few days Brother Szabo will arrive on his trip to Cluj and we intend to arrange with him that he go to Budapest and visit the brethren there and also arrange, if possible, to print a 25,000 edition there to be distributed throughout Hungary. As soon as we know of the situation there we shall report to you. We are drafting plans for a systematic distribution of the book along the lines done in America and shall write you every month how the work progresses.

Now respecting public meetings, it is so much different here than in America. In the first place there are no halls for such purposes, and, secondly, public meetings could not be held without special permit from the civil authorities and viséed by the military king, and in a country where those in authority are opposed to every ray of light that is intended for the common people such permits are impossible. We would be entirely exterminated were it not for the fact that at Versailles Roumania agreed to give religious liberty to all, and being continually criticised by the more civilized countries, especially by England, it is forced to tolerate the minorities. Even this liberty depends on the kind of men that rule different counties. In some places our meetings are free and undisturbed, while at others we are not permitted at all, and a good deal of our time is taken up in securing permits for the classes in those places where their meetings have been stopped illegally.

Both under the old laws of Hungary (in vogue in Transylvania) and under the Roumanian Constitution "the liberty of every religion and the exercise thereof is guaranteed"; but with the changing of governments under the revolution in 1918 it was a free-for-all opportunity to occupy whatever position each wanted in the administration, and the clergy, hungry after power, were the first to avail themselves of this opportunity and today many of them are heads of or occupy different positions in the administration of various counties; and these are making us much trouble. There is no respect for the law or for what it guarantees; it is corruption, if you have money you have your law in your pocket.

We are labeled as internationalists, anarchists, bolsheviki, agitators, etc., and under these terms we are easily interrupted at various places where we hold meetings. So they refuse to give permits for public meetings, fearing that bolsheviki (from the east) "shall come and take away both their place and nation". The people, especially the soldiers, hail the day when some war may begin to make a general cleanup in Roumania.

I write thus merely to show that we are not free to act just as we would want. But, on the other hand, there is truly a famine in the land of the hearing of the Word of the Lord and the people are truly hungry for the truth and manifest a desire everywhere to hear it, and we never can fill the want. We have plenty of opportunities to promulgate the glad tidings, but cannot go at it too openly. *If we had the liberty to conduct public meetings as are done in America, in a year from now one half of the population in Transylvania would accept the truth.*

But we have another advantage: without any advertising when we come to some place and the people of that place learn of our presence there are plenty of hearers, and in some places they stay whole days to hear of the wonderful things to come. We are just like in the days of old when the Master said: "When they persecute you in this city, flee ye into another". However, as soon as we have the "Millions" book ready we shall follow your suggestion and shall arrange to proclaim the glad message by word of mouth wherever this may be possible and supplement it with the book. We can do this better during the spring and summer time when we need no halls. We shall do all in our power (by the Lord's grace and assistance) and in the best possible way. We are not afraid nor dismayed at what man may or can do to us, and are determined to die rather than retreat from our duty.

Now wishing you many blessings from the Lord to sustain you in his great work and to use you for the blessing of all of us, and thanking you for the love expressed in your letter, we are with much love,

Your brethren in the King's service
BRANSA ROMANĂ, J. B. Sima, *Transylvania.*

---

## BROOKLYN CONVENTION

THE WATCH TOWER takes pleasure in again announcing the I. B. S. A. Convention at Brooklyn, May 19-22, inclusive. Many inquiries are already being received about the convention and we anticipate a large attendance. All meetings will be held at the Kismet Temple, well located and appointed for such a gathering, having a capacity of about 2,500. Many of the Pilgrim brethren will be present and on Sunday afternoon there will be a public meeting addressed by the President of the Society.

Greater New York is the most important city in the world. Transportation facilities to and within the city are probably unequalled in any other place on earth. The friends within a radius of a few hundred miles are afforded many means of transportation to and from the city. We are yet unable to announce any special railroad rates, but in case such arrangement is made, due notice will be given.

Above all, Brooklyn, N. Y., has since 1909 been the headquarters of the Society and the consecrated love to visit this place and here fellowship together. The Society regrets that the Bethel Home is not adequate to accommodate many guests. Since the offices have been placed in the Home, very little room is available; but the Convention Committee will locate lodging quarters as near the vicinity of the Bethel as possible. Each of the four days will be brimful of spiritual food and blessings; and one day will be particularly known as "Service Day", during which the discussions will be along the line of a wider witness of the message of the kingdom. It is the intention to arrange to have all the friends who desire to do so remain over on Monday the 23rd and engage in canvassing for the literature.

We suggest that all who contemplate attending send in their requests for lodging, addressing all such communications to Convention Committee, C. A. Wise, Chairman, 124 Columbia Heights, Brooklyn, N. Y.

## SPEAKERS' CIRCUIT

The Society has been asked several times to express an opinion with reference to an arrangement or organization which is sometimes designated a speakers' circuit. A committee is selected from several different classes or ecclesias and this committee meets together and selects speakers and sends them around to the various classes in that circuit to address the friends or to hold meetings for the public.

Brother Russell always discouraged such movements. The reasons assigned, briefly, are these: The Lord is the Master of the harvest and is present, directing the work. The work has been organized throughout the world and branches of the Society are established in various places for that purpose, and the friends throughout the world contribute their money to carry on the work systematically; and if this is the Lord's way of doing it, then this is the way which should be followed.

If one committee could organize and carry on meetings within a certain territory, others could do the same thing; and within a short time there would be conflicts which would constantly interrupt the Society's regular work. It tends to produce ambition and pride, rivalry and dissention, and destroys the unity and harmony of the work carried on by the Society. If it would be proper to have one such committee, it would be proper to have a hundred; and soon it would be like establishing parishes and each one would think that he must serve his own parish. The world is the field, and the work should be carried on as the Lord has arranged and blessed it for the last forty years or more. We believe these committees would be taken advantage of by the adversary to cause strife and dissension, and therefore strongly advise against such.

# International Bible Students Association Classes

## Lectures and Studies by Traveling Brethren

### BROTHER R. H. BARBER

| | | | |
|---|---|---|---|
| Wilkes-Barre, Pa. | May 1, 2 | Hazleton, Pa. | May 9 |
| Nanticoke, Pa. | " 1, 3 | Mahanoy City, Pa. | " 10 |
| Scranton, Pa. | " 4, 8 | Tamaqua, Pa. | " 11 |
| Peckville, Pa. | May 5 | Cressona, Pa. | " 12 |
| Carbondale, Pa. | " 6 | Pottsville, Pa. | " 13 |
| Maplewood, Pa. | " 7 | Shamokin, Pa. | " 15 |

### BROTHER T. E. BARKER

| | | | |
|---|---|---|---|
| Keysville, Va. | Apr. 25, 26 | Petersburg, Va. | May 3 |
| Richmond, Va. | Apr. 27 | Orchid, Va. | May 4, 5 |
| North Emporia, Va. | " 28 | Washington, D. C. | " 7, 8 |
| Suffolk, Va. | " 29 | Chester, Pa. | May 9 |
| Norfolk, Va. | May 1 | Newark, N. J. | " 10 |
| Newport News, Va. | " 2 | New Haven, Conn. | " 11 |

### BROTHER W. W. BLACK

| | | | |
|---|---|---|---|
| Vancouver, B. C. | May 1 | Victoria, B. C. | May 8 |
| Ladysmith, B. C. | " 2 | Gibson's Landing, B. C. | " 10 |
| Nanaimo, B. C. | " 3 | Langley Fort, B. C. | " 13 |
| Courtenay, B. C. | " 4 | Cawston, B. C. | " 15 |
| Port Alberni, B. C. | " 5 | Grand Forks, B. C. | " 17 |
| Malahat, B. C. | " 6 | Trail, B. C. | " 19 |

### BROTHER J. A. BOHNET

| | | | |
|---|---|---|---|
| Lima, Ohio | **May 1** | Springfield, Ohio | May 8 |
| Van Wert, Ohio | " 2 | Dayton, Ohio | " 9 |
| Wapakoneta, Ohio | " 3 | Hamilton, Ohio | " 10 |
| Sidney, Ohio | " 4 | Oxford, Ohio | May 11, 12 |
| Piqua, Ohio | " 5 | Midland, Ohio | May 13 |
| Tippecanoe City, Ohio | " 6 | Cincinnati, Ohio | May 15, 16 |

### BROTHER B. H. BOYD

| | | | |
|---|---|---|---|
| Bennington, Vt. | May 1 | Wilder, Vt. | May 9 |
| Rutland, Vt. | " 2 | Hanover, N. H. | " 10 |
| Burlington, Vt. | " 3 | Canaan, N. H. | " 11 |
| Morrisville, Vt. | " 4 | Manchester, N. H. | " 12 |
| St. Johnsbury, Vt. | May 5, 8 | Pittsfield, N. H. | " 13 |
| Newport, Vt. | May 6 | Nashua, N. H. | " 15 |

### BROTHER J. W. COPE

| | | | |
|---|---|---|---|
| Weatherford, Tex. | May 1 | Wichita Falls, Tex. | May 8 |
| Fort Worth, Tex. | " 2 | Electra, Tex. | " 9 |
| Alvord, Tex. | " 3 | Abilene, Tex. | " 11 |
| Bowie, Tex. | " 4 | Merkel, Tex. | " 12 |
| Stoneburg, Tex. | " 5 | Goldsboro, Tex. | " 13 |
| Archer City, Tex. | " 6 | Brownwood, Tex. | " 15 |

### BROTHER E. F. CRIST

| | | | |
|---|---|---|---|
| Caddo, Okla. | Apr. 30 | McLoud, Okla. | May 9, 10 |
| Durant, Okla. | May 1 | Chandler, Okla. | " 11, 12 |
| Coleman, Okla. | " 3 | Drumright, Okla. | May 13 |
| Ada, Okla. | May 4, 5 | Tulsa, Okla. | May 15, 16 |
| Shawnee, Okla. | " 5, 6 | Jenks, Okla. | May 17 |
| Tecumseh, Okla. | **" 7, 8** | Sapulpa, Okla. | " 18 |

### BROTHER A. J. ESHLEMAN

| | | | |
|---|---|---|---|
| Webb City, Mo. | May 1 | Deepwater, Mo. | May 10 |
| Joplin, Mo. | " 2 | Roseland, Mo. | " 12 |
| Carthage, Mo. | " 3 | Freeman, Mo. | " 13 |
| Golden City, Mo. | May 4, 5 | Chilhowee, Mo. | " 15 |
| Clinton, Mo. | " 7, 8 | Sedalia, Mo. | May 16, 17 |
| Lowry City, Mo. | May 9 | Burton, Mo. | May 18 |

### BROTHER A. M. GRAHAM

| | | | |
|---|---|---|---|
| Bay City, Mich. | May 1 | Manistee, Mich. | May 9, 10 |
| Saginaw, Mich. | " 1 | Muskegon, Mich. | " 12, 13 |
| Wheeler, Mich. | " 2 | Grand Rapids, Mich. | May 15 |
| Alma, Mich. | " 3 | Sparta, Mich. | " 16 |
| Copemish, Mich. | May 4, 5 | Sunfield, Mich. | " 17 |
| Empire, Mich. | " 7, 8 | Lansing, Mich. | May 18, 19 |

### BROTHER M. L. HERR

| | | | |
|---|---|---|---|
| Palmyra, Ill. | May 1, 2 | Greenville, Ill. | May 9 |
| Upper Alton, Ill. | May 3 | Caseyville, Ill. | " 10 |
| Bunker Hill, Ill. | May 4, 5 | Belleville, Ill. | " 12 |
| Granite City, Ill. | May 6 | Hannibal, Mo. | " 13 |
| East St. Louis, Ill. | May 7, 8 | Quincy, Ill. | " 14 |
| St. Louis, Mo. | " 8, 11 | Burlington, Ia. | " 15 |

### BROTHER S. MORTON

| | | | |
|---|---|---|---|
| Alton, Ia. | Apr. 28 | Cedar Rapids, Ia. | May 5, 6 |
| Sioux City, Ia. | " 29 | Clinton, Ia. | May 8 |
| Little Sioux, Ia. | " 30 | Moline, Ill. | " 9 |
| Omaha, Neb. | May 1 | Peoria, Ill. | May 10 |
| Red Oak, Ia. | " 2 | Danville, Ill. | " 11 |
| Des Moines, Ia. | May 3, 4 | Indianapolis, Ind. | " 12 |

### BROTHER W. H. PICKERING

| | | | |
|---|---|---|---|
| Perry, N. Y. | May 1 | Cleveland, Ohio | May 8 |
| Salamanca, N. Y. | " 2 | Mansfield, Ohio | " 9 |
| Warren, Pa. | " 3 | Lima, Ohio | " 10 |
| Jamestown, N. Y. | " 4 | Fort Wayne, Ind. | " 11 |
| Erie, Pa. | " 5 | Plymouth, Ind. | " 12 |
| Ashtabula, Ohio | " 6 | Chicago, Ill. | " 15 |

### BROTHER G. R. POLLOCK

| | | | |
|---|---|---|---|
| Tacoma, Wash. | May 1, 2 | Marysville, Wash. | May 9 |
| Seattle, Wash. | May 3 | Burlington, Wash. | " 10 |
| Bremerton, Wash. | " 4 | Sedro Woolley, Wash. | " 11 |
| Snohomish, Wash. | " 5 | Bellingham, Wash. | May 12, 15 |
| Baring, Wash. | " 6 | Lynden, Wash. | May 13 |
| Everett, Wash. | " 8 | Everson, Wash. | " 16 |

### BROTHER V. C. RICE

| | | | |
|---|---|---|---|
| Miami, Fla. | May 1, 4 | Apopka, Fla. | May 11 |
| Key West, Fla. | " 2, 3 | Jacksonville, Fla. | " 12 |
| Lake Worth, Fla. | May 5 | Savannah, Ga. | " 13 |
| Titusville, Fla. | " 6 | Charleston, S. C. | " 15 |
| Sanford, Fla. | " 8 | Sumter, S. C. | " 16 |
| Orlando, Fla. | " 9, 10 | Lamar, S. C. | " 17 |

### BROTHER C. ROBERTS

| | | | |
|---|---|---|---|
| Brampton, Ont. | May 1 | Meaford, Ont. | May 11 |
| Barrie, Ont. | " 3 | Bognor, Ont. | " 12 |
| Elmvale, Ont. | **" 4** | Chatsworth, Ont. | " 13 |
| Midland, Ont. | May 5, 6 | Owen Sound, Ont. | " 15 |
| Orillia, Ont. | May 8 | Wiarton, Ont. | " 16 |
| Collingwood, Ont. | " 10 | Hepworth, Ont. | " 17 |

### BROTHER R. L. ROBIE

| | | | |
|---|---|---|---|
| Corpus Christi, Tex. | May 1, 8 | Mathis, Tex. | May 10 |
| Driscoll, Tex. | " 2, 3 | Skidmore, Tex. | " 11 |
| Kingsville, Tex. | May 4 | Sealy, Tex. | " 13 |
| Harlingen, Tex. | " 5 | Houston, Tex. | May 15, 18 |
| McAllen, Tex. | " 6 | Palacios, Tex. | " 16 |
| Simmons, Tex. | " 9 | Pearland, Tex. | " 19 |

### BROTHER W. J. THORN

| | | | |
|---|---|---|---|
| Roanoke, Va. | May 1 | Nashville, Tenn. | May 8 |
| East Radford, Va. | " 2 | Guthrie, Ky. | " 9 |
| Bristol, Tenn. | " 3 | Big Sandy, Tenn. | " 10 |
| Morristown, Tenn. | " 4 | Memphis, Tenn. | May 11, 12 |
| Knoxville, Tenn. | " 5 | Forrest City, Ark. | May 13 |
| Lebanon, Tenn. | " 6 | Haynes, Ark. | " 15 |

### BROTHER W. A. THRUTCHLEY

| | | | |
|---|---|---|---|
| Duluth, Minn. | May 1 | Brandon, Man. | May 10 |
| Aitkin, Minn. | " 2 | Souris, Man. | " 11 |
| Northome, Minn. | " 3 | Carievale, Sask. | " 12 |
| Emo, Ont. | " 5 | Oxbow, Sask. | " 13 |
| Winnipeg, Man. | May 6, 8 | Weyburn, Sask. | " 15 |
| Portage La Prairie, Man. | May 9 | Khedive, Sask. | " 16 |

### BROTHER G. YOUNG

| | | | |
|---|---|---|---|
| Niagara Falls, Ont. | May 1 | Hamilton, Ont. | May 8 |
| Thorold, Ont. | " 2 | Brantford, Ont. | " 10 |
| St. Catherines, Ont. | " 3 | Scotland, Ont. | " 11 |
| Beamsville, Ont. | " 4 | Kitchener, Ont. | " 12 |
| Dundas, Ont. | " 5 | West Montrose, Ont. | " 13 |
| Caledonia, Ont. | " 6 | Guelph, Ont. | " 15 |

### One Day Conventions to be Addressed by Bro. Rutherford

Lawrence, Mass. ..... Apr. 24 Chicago, Ill. ..... May 1

## I.B.S.A. BEREAN BIBLE STUDIES

By Means of "TABERNACLE SHADOWS OF THE BETTER SACRIFICES"

**Chapter V: Dedication Ceremonies**

Week of June 5 . . . Q. 9-13 Week of June 19 . . Q. 21-27
Week of June 12 . . Q. 14-20 Week of June 26 . . Q. 28-36

*New Tabernacle Shadows, with questions and notes, 25c each*

# The Watch Tower and Herald of Christ's Presence

"Watchman, What of the Night?"
The Morning Cometh, and a Night also" Isa. 21:11-12

VOL. XLII SEMI-MONTHLY No. 9

**Anno Mundi 6049—May 1, 1921**

## CONTENTS

VIEWS FROM THE WATCH TOWER ..... 131
European Countries a Chain ..... 131
An English Voice on British Policies ..... 132
THE DIVINE ARRANGEMENT ..... 133
Eden Bliss Lost ..... 134
The Principle of Headship ..... 135
Recognition of Responsibility ..... 136
Present Tests of Faith ..... 137
ANNUAL REQUESTS FOR PILGRIMS ..... 138
TRUE NEIGHBORLINESS ..... 138
A Stranger Friend ..... 139
A GODLY NATION ..... 140
Israel Alone God's People ..... 141
The Kingdom Near at Hand ..... 142
MESSIAH'S HAPPY REIGN ..... 143

*"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Habakkuk 2: 1.*

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24:33; Mark 13:29; Luke 21:25-31.

# THIS JOURNAL AND ITS SACRED MISSION

THIS journal is one of the prime factors or instruments in the system of Bible instruction, or "Seminary Extension", now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1884, "For the Promotion of Christian Knowledge". It not only serves as a class room where Bible students may meet in the study of the divine Word but also as a channel of communication through which they may be reached with announcements of the Society's conventions and of the coming of its traveling representatives, styled "Pilgrims", and refreshed with reports of its conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V. D. M.), which translated into English is *Minister of God's Word.* Our treatment of the International Sunday School Lessons is specially for the older Bible students and teachers. By some this feature is considered indispensable.

This journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated —redemption through the precious blood of "the man Christ Jesus, who gave himself a *ransom* [a corresponding price, a substitute] for all". (1 Peter 1:19; 1 Timothy 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Corinthians 3:11-15; 2 Peter 1:5-11) of the Word of God, its further mission is to "make all see what is the fellowship of the mystery which . . .has been hid in God, . . . to the intent that now might be made known by the church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed".—Ephesians 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the divine wisdom granted unto us to understand his utterances. Its attitude is not dogmatic, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made to facilitate such testing.

## TO US THE SCRIPTURES CLEARLY TEACH

That the church is "the temple of the living God", peculiarly "his workmanship"; that its construction has been in progress throughout the gospel age—ever since Christ became the world's Redeemer and the Chief Corner Stone of his temple, through which, when finished, God's blessing shall come "to all people", and they find access to him.—1 Corinthians 3:16, 17; Ephesians 2:20-22; Genesis 28:14; Galatians 3:29.

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones", "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Revelation 15:5-8.

That the basis of hope, for the church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "a ransom for all," and will be "the true light which lighteth *every man that cometh into the world",* "in due time".—Hebrews 2:9; John 1:9; 1 Timothy 2:5, 6.

That the hope of the church is that she may be like her Lord, "see him as he is," be "partakers of the divine nature',' and share his glory as his joint-heir.—1 John 3:2; John 17:24; Romans 8:17; 2 Peter 1:4.

That the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next age.—Ephesians 4:12; Matthew 24:14; Revelation 1:6; 20:6.

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial kingdom, the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church, when all the wilfully wicked will be *destroyed.*—Acts 3:19-23; Isaiah 35.


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## HYMNS FOR JULY

| | | | | | |
|---|---|---|---|---|---|
| Sunday | **3** 87 | **10** 299 | **17** 180 | **24** 274 | **31** 238 |
| Monday | **4** 13 | **11** 26 | **18** 192 | **25** 275 | |
| Tuesday | **5** 200 | **12** 54 | **19** 110 | **26** 221 | |
| Wednesday | **6** 12 | **13** 197 | **20** 186 | **27** 44 | |
| Thursday | **7** 174 | **14** 196 | **21** 272 | **28** 231 | |
| Friday | **1** 315 | **8** 6 | **15** 113 | **22** 273 | **29** 202 | |
| Saturday | **2** 134 | **9** 288 | **16** 91 | **23** 198 | **30** 47 | |

After the close of the hymn the Bethel family listens to the reading of 'My Vow Unto the Lord", then joins in prayer. At the breakfast table the Manna text is considered.

## STUDIES IN THE SCRIPTURES

These STUDIES are recommended to students as veritable Bible keys, discussing topically every vital doctrine of the Bible. More than eleven million copies are in circulation, in nineteen languages. Two sizes are issued (in English only): the regular maroon cloth, gold stamped edition on dull finish paper (size 5"x7½"), and the maroon cloth pocket edition on thin paper (size 4"x6½"); both sizes are printed from the same plates, the difference being in the margins; both sizes are provided with an appendix of catechistic questions for convenient class use. Both editions uniform in price.

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SERIES IV, *"The Battle of Armageddon,"* shows that the dissolution of the present order of things is in progress and that all of the human panaceas offered are valueless to avert the end predicted in the Bible. It contains a special and extended treatise on our Lord's great prophecy of Matthew 24 and also that of Zechariah 14:1-9: 656 pages, 85c. Also in Dano-Norwegian, Finnish, Greek, German, and Swedish.

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The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLII MAY 1, 1921 No. 9

# VIEWS FROM THE WATCH TOWER

ANGELS looking down from their vantage ground must view with intensest interest the process of disintegration now going on in the world. Christendom is bruised and still bleeding heavily from the Great War; yet goes deliriously on with preparations for more hostilities. In this country newspapers report that in the expenditure of Federal taxes 68 percent goes to the paying for past wars, 25 percent in preparation for future wars, one percent for education, and six percent for all other purposes. Work on sixteen capital ships, authorized in 1916 and held in abeyance during the war, has now been resumed, although of the ten battle-ships the average state of completion is only 36.3 percent, and of the six battle cruisers only 5.3 percent. The total cost to the tax-payers of completing these vessels from their present stage will not be less than $433,000,000. Long before they are finished they will be well-nigh useless for modern warfare; for one aeroplane with a ton of explosive could blow almost any one of them to pieces.

A new appropriation of $700,000,000 for naval expansion in 1921 was only recently made. One modern battle-ship costs in the neighborhood of $23,000,000. That sum of money would more than supply all food needed to relieve all of starving Europe, says the *American Daily Standard*, of Chicago.

### SUICIDES IN HUNGARY

These wretched living conditions, especially as they bear on Hungary, have caused discouragement to a notable degree; for in that country during the year 1920 three thousand two hundred women and twelve hundred men committed suicide, and in addition there were ten thousand unsuccessful attempts at suicide. This tremenduous increase is causing much worry, inasmuch as the pre-war figures were from fifty to sixty suicides yearly. The situation is attributable not only to the gradual deterioration in living conditions but also to the fact that the war had the effect of making human life much cheaper.

Some of Germany's papers in combatting reactionary tendencies speak quite plainly of what the old monarchy bequeathed them. From the Barmen *Volkszeitung* we translate the following:

'The good old times'—that is how the reactionaries re wont to refer to conditions under the monarchy; and they fondly mention the cheapness of living in 1913. But the monarchy lasted not merely till 1913, but till 1918. To its senseless war policy, to its love of conquest and prolongation of the war, to its defiant poses and palave rings we owe the frightful decline of 1913 to 1918, to it we owe the collapse, and we have it to thank for the following statistical balance in human suffering and human souls:

1,800,000 dead, who died on the field from wounds and disease.
1,350,000 cripples, who stand in need of pensions because of their reduced earning power.
520,000 widows, who lost their husbands in the war.
1,130,000 orphans, who lost their fathers in the war.
164,000 aged men and women, who lost their only means of support through the death of their sons in the war.

"With the listing of these figures, which are based on the official statistics, the debit balance of the monarchy is by no means exhausted. To these figures must be added some 700,000 persons who died at home from the influenza and from under-nourishment. There must be added an almost incalculable number of children who are dwarfed and sickly and maimed from insufficient nourishment. There must be added several hundred thousands of those injured in the war who have no claim on a pension. There must be added millions of parents who, besides those above cited, mourn the loss of their sons. There must be added a decline in the birth rate amounting to a million children."

Francesco Nitti, Italian statesman, says that a Moses is needed in Europe now. He concludes, as recorded in the Chicago *Herald and Examiner*:

"After the program of violence which was based on the rights of the victors, we have reached a state of uncertainty; the victors are feeling the symptoms of the profoundest discomfort.

"Even the most narrow-minded are beginning to realize that Europe is a living unity, that she cannot live divided in opposite camps without ending in complete ruin. The diminished purchasing capacity coincides with the high rates of exchange and with the aggravation of the economic difficulties. Uncertainty has succeeded the intolerant security of the victors.

"Europe is suffering in her anxiety and is awaiting a great human voice which shall break a new language of truth and life that shall rise above the wretched simulacrum that is called the Society of Nations.

"The state of doubt which prevails in all minds now is the prelude, perhaps, to the dawn of truth."

Signor Nitti, and those of like mind, will not be long disappointed, we believe. A greater than Moses who will still the storm-tossed passions of men and who will lead them into ways everlasting is about to stand up and turn to the people a pure language, a flawless and undefiled message of righteousness and truth.

### EUROPEAN COUNTRIES A CHAIN

Guglielmo Ferrero, Italian historian, writing in the New York *American*, says:

"Europe is and was a chain. Friends and enemies, we are all united to the other, like the climbers in an Alpine ascent, and by a cord that will not break and cannot be

"There are two corpses already at the end of the cord: Russia and Austria. The remainder of the caravan is proceeding slowly, because it has to support and drag these two dead bodies with it. Germany comes next, and she is still on her feet, though wearied almost to death. After her comes Italy. If Germany and Italy were to fall, who can suppose that France and England at the head of the column would still have the strength to mount, bearing all these corpses with them? The whole line would rush downward to the abyss.

"No one can pretend to guess now what Destiny is preparing for us. This alone is sure: That if things continue to go on in this chance fashion, driven forward tumultuously by the unexpected developments of hate and fear, Europe will have to pass through some terrible times."

The recent invasion of Germany by the French as a grand-stand play to make their own people think they were forcing the Germans to pay the unpayable indemnity is largely a movement to quell disquietude at home. Suppose the Germans should ship into France without pay a large percentage of the production of their factories for thirty years to come: the immediate effect of the first shipment would be to throw hundreds of thousands of Frenchmen out of work. This was noticeable a few months back when Germany sent over to England a small fleet of merchant ships loaded with the costliest dyes, asking the British to take both ships and dyes as a substantial part of a first payment on indemnities. After standing in British waters a few days the English ship-builders and dye manufacturers besought the government to send these away; fearing for their own industries if these outside products were thrown onto the market. The Germans doubtless foresaw this, and are now at liberty to sell where they can.

The French intention to repay American loans is made practically contingent upon their ability to collect from Germany. It is for this reason, apparently, that the present American administration has not fulfilled its promise to establish peace with Germany. The establishing of peace might be viewed by France as an unfriendly act and be made the ground for a repudiation of her debts to this country. But the rash invasion of Germany is almost certain to have the effect of breaking up the Ebert government or of materially changing its face, so that the people will go with Russia. Russia has vast stores of raw supplies which Germany needs, and Germany has a good organization for production and manufactures which Russia needs. If Germany goes soviet, Italy will almost certainly go too. This will leave France as the only old-time government of size on the continent. She will surely repudiate her debts; and the increasing and now serious labor conditions in Great Britain will bring that country to do the same thing, especially since the coveted and hoped-for German and Russian trade shall have been largely cut off by reason of the Russo-German alliance.

### AMERICAN FINANCIAL PROSPECTS

This repudiation of some ten billion dollars of loans is bound to make a financial situation in this country such as has never been known. It must be remembered that America has gotten off very easily thus far, although unemployment is widespread and increasing. There is very little cohesiveness among the people here; there are a hundred different nationalities which have almost no bond or interests in common. It is no wonder they can be so easily humbugged and hoodwinked and bamboozled. All that needs to be done is to play one faction against another.

That Americans are humbugged and mulcted too seems apparent. Recently before the United States Railroad Board the President of the Railway Employes' Department of the American Federation of Labor charged that nine men compose a secret clique to fix the railroad wages of the entire country and named them in a message to Senator Cummins endorsing his proposal for a congressional investigation of the railroad situation. These modern giants, more powerful in their way than any that lived before the flood, were named as being: W. C. Atterbury of the Pennsylvania; Hale Holden, Burlington; C. H. Markham, Illinois Central; H. E. Byram, Chicago, Milwaukee and St. Paul; Carl R. Gray, Union Pacific; W. G. Besler, Central of New Jersey; E. E. Loomis, of the Lehigh; and R. Scott, of the Southern Pacific. If these men have all the power claimed for them, they are mighty indeed. The power might be in worse hands; but the point is, it is not yet in the *right* hands. The only one capable of administering any power in absolute justice is he whom God has set as a ruler over all nations—the Messiah, with superhuman wisdom and power.

### AN ENGLISH VOICE ON BRITISH POLICIES

The British Empire is undoubtedly in the process of crumbling. Regarding some of her troubles it is better to let an English voice speak. The Glasgow *Herald,* in reporting the sessions of the Conference of the Student Christian Movement, gives a digest of the remarks of one of the speakers as follows:

"The most striking fallacy into which we have fallen is our extraordinary materialism. The savage egotism which characterizes the western nations is born of our materialistic view of life. After all, is there not something tragic as well as something comic when, after a great war fought presumably for high ideals, it is said in the British Parliament that we cannot defend Armenia, because, after all, even the British Empire cannot police the whole world, but we must keep up a terribly expensive military establishment in Mesopotamia, because you can always afford to police the world—where there's oil. There are oil-wells in Mesopotamia; there is nothing in Armenia but Armenians. It makes me wonder how far Christendom is fit for a world task when it puts such things as material wealth so far above human life. Our childish western egotism, born of our materialism, makes eastern nations smile a little when we allude to 'backward races'. With what face will the British people set about a world task which implies respect for others and a recognition that they have something to teach, when we have such running sores as Ireland and India? Some of the most generous of British people who most desire to see an end of the horror that is now in Ireland are willing to offer to Ireland anything that the people of that country demand, with only one proviso. What is that? That it shall be compatible with the safety of the British Empire. Here is a little nation, four millions all told, very poor from a military point of view, with no army, no navy, compared to ourselves, and we offer to that tormented country everything that is compatible with the safety of the British

Empire! To my mind what we have to do when we deal with another country, politically or commercially or in any other way, is to consider what is best for that country and not solely nor even primarily what is safe for ourselves."

This, we believe, is a fair expression of the noblest and best of the British people. But since those words were uttered serious issues have come to light as touching the British Empire. The British have been driven out of Persia bag and baggage; the Persians have declared for a soviet form of government. These are great events. They threaten the fall of that enormous edifice of dominion which English policy has been creating and augmenting for more than three hundred years. The keystone of that great arch of political and financial dominion which England has built across the world is India. The British hoped to hold Persia as a buffer state with which to help keep back the soviet forces and ideas from easy access to India. Nothing stands in the way now north or west but Afganistan; and that country, always notoriously warlike and independable, is believed to have a secret understanding with Moscow. Whether the British with their broom of dyarchy in India will be able to sweep back the Russo-Persian ocean is a matter which a few more months and warmer days will show.

Egypt is seething with revolt. That land did not get what it expected and what was promised it out of the war. It is not beyond reason to expect that within a few months or years the ancient highway of gentile armies will again be trodden—with Egypt coming up to join forces with the north, or the northern forces tramping down through the Promised Land to the old arena of warfare.

# THE DIVINE ARRANGEMENT

*"Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."—1 Peter 5:5, 6.*

IT MUST be apparent to all of God's children that their approval depends upon an honest and faithful endeavor to do the will of God. Having been accepted as part of the sacrifice of the Lord Jesus' body, all such have laid aside earthly hopes and prospects; hence all prospects for the future must be heavenly. Therefore we must assume that it is the desire of every new creature in Christ Jesus to make constant progress in the development of the likeness of the Lord, looking forward to that day when the great Judge shall say: 'You have proved your loyalty and you have done well, good and faithful servant; come up higher'. That we may ultimately have this approval we desire and diligently seek to know what is the divine arrangement or will and we earnestly strive to conform ourselves thereto.

St. Peter's epistles seem to have special reference to the end of the age; hence we who stand at the close thereof may with propriety apply his words especially to ourselves. Paraphrasing the opening sentence of his first epistle, we read: 'The blessed God and Father of our Lord and Savior Jesus Christ according to his abundant mercies has begotten us to a hope of life by the resurrection of Jesus Christ from the dead. The inheritance to which we are begotten is incorruptible, undefiled, will never fade away, and is reserved in heaven for those who are kept by God's power through faith unto salvation, which shall be revealed in the last time; and because of this blessed hope we greatly rejoice now, even though for a season we are amidst many temptations. Our faith is on trial; and successfully standing the trial, it will be found unto praise and honor and glory at the appearing of Jesus Christ.'

### IN HIS STEPS

He then shows that the Christian following in Jesus' footsteps must suffer, because Christ suffered for us, leaving us an example that we should follow in his steps. He contrasts the willing obedience of Christ, which led to his exaltation, with the perverse and wicked spirit of the devil, who seeks not only to oppose God, but to defile all those who are striving to follow in the footsteps of Jesus. He invites the church to apply each to himself the fixed principles or rules governing the new creation; and then he admonishes all such to be subject one to another and to humble themselves under God's mighty hand, in order that exaltation might ultimately result.

Seeing, then, that we have come to the end of the gospel dispensation and that the time for the exaltation of the church is at hand, and that there are probably only a few remaining months or years at best, before the last one is glorified, we do well to take a view of the divine arrangement and diligently to put forth honest endeavors to comply with it, to the end that we may quickly grow up into the full stature of a man in Christ Jesus, that the Lord Jehovah may be pleased to exalt us to the position to which he has called us.

Humility does not mean merely to think soberly of oneself and not to think more highly than one ought to think. It means more. In the true and broader sense it carries the thought of a willing and joyful submission to the divine arrangement. Selfish ambition for power, position, honor or dominion, has always been abominable in the sight of God. Haughtiness and self-pride are likewise displeasing to him. "Pride goeth before destruction, and an haughty spirit before a fall." (Proverbs 16:18) The Apostle Peter in our first text plainly says that God resists the proud, pushes them away from him; while on the contrary he shows his favor to those who are joyfully submissive to his great arrangement and honors them, even more highly than they might think or expect. These principles are so

clearly contrasted in the divine arrangement that they cannot be overstated. Hence we again refer to them.

### EDEN BLISS LOST

Eden was a happy place. Its environment was perfect. It contained everything conducive to the happiness and well-being of the man and the woman who had been placed there. There must have been great rejoicing in heaven among the holy angels when it was first learned that these perfect beings were to produce a race and people the earth and have dominion over it, all to the glory of God. Among that heavenly host was a bright star, whose beauty is magnified by the prophet. Possessed with pride and ambition, he determined that he would have a dominion of his own; meditating a usurpation of God's authority, he declared: "I will be like the most High". This selfish ambition led to his downfall; and instead of Lucifer, a bright, glorious creature, he became Satan, that old serpent, the devil. His lasting degradation has been decreed and ultimate destruction will be his portion. Never has there been such audacity displayed by any creature. Having some knowledge of God's wonderful arrangement, he set about to build up an empire of his own along the same lines. He seduced mother Eve, causing her to lead her husband into a willful sin, resulting in the loss to him and all his progeny of the great privileges of life, dominion and happiness, and the blessing of fellowship with God.

From Eden until the flood Jehovah had placed the supervision of earth's affairs in some manner under angels. Not content with what he had already done, Satan seduced these of the heavenly host and caused them to debauch mankind and to fill the earth with violence. He organized a system invisible to human eyes, as well as a system on earth that is visible to human eyes, and has sought to counterfeit every part of the revealed plan of God. All the crimes, all the murders, the tears of bitterness, suffering, sickness, sorrow and death, are traceable to him. Yet on he goes in his wicked course, exhibiting a totally depraved character.

### CONSIDERS NOT USURPATION

Standing upon the other side of the stage of action is the beginning of God's creation, the Logos, who in the exercise of his proper functions and under the direction of Jehovah created Lucifer. He beheld the wrongful course Lucifer took, marked the devastation that followed in his pathway. And after long centuries of waiting, the time came for the beginning of action to upset Satan's wrongful work, to redeem man and restore him to his position with God. No one in all the universe was able to undertake this except him whom we know as the Lord Jesus. The divine purposes could not be carried out except by his becoming a man. In obedience to the divine will we see him divesting himself of heavenly glory and power. He takes upon himself the nature and form of man. He does not meditate a usurpation to be made like God, because he desires to be wholly submissive to his Father's will. "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." (Philippians 2:8) In other words, he submitted himself to the will of God in order that the divine purposes might be accomplished.

The character of this Mighty One was made manifest in his utterance: "I delight to do thy will, O my God; thy law is written in my heart". Because of his willing and joyful submission to the divine arrangement, God has highly exalted him and has given him a name which is above every name, that in due course at the name of Jesus every knee shall bow, both of things in heaven and things in earth, and every tongue confess that he is the Christ, to the glory of Jehovah.

The great lesson that stands out prominently by this contrast in the divine Word is this: A deliberate disregard of the divine arrangement, a willing departure therefrom, whether induced by pride or ambition or wicked selfishness, leads to degradation and destruction; but a joyful submission to the divine will, a delight in observing the divine order, leads to exaltation and glory. The context shows that St. Peter had this thought in mind when he wrote the words of the text: "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time".

### JUDGMENT AT THE HOUSE OF GOD

In this same epistle the Apostle tells us that the time has come when judgment must begin at the house of God. In the same connection he says that "your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour". Order is heaven's first law. The new creation, therefore, should be orderly. If Satan, the devil, can cause disorder among the people of God, can cause them to quarrel and fight among themselves, or to manifest and develop a selfish disposition that would lead to the destruction of love for the brethren, he would thereby succeed in devouring them. It behooves each of us, therefore, to ascertain carefully what is the divine order concerning us and then to endeavor earnestly to conform to this order.

St. Paul had the mind of the Lord, and he wrote: "Let all things be done decently and in order". He prefaced those words with an apt illustration. He likens the church to the human body, Jesus the Head and the members constituting the body, each portion of which must perform its separate function and give proper consideration to the other, but not attempt to usurp the function of another. The hand cannot perform the office of the foot, nor vice versa. If the hand should insist on doing the walking, the man would find himself walking "on his head". The illustration clearly shows that each one in the body of Christ has a specific place and a specific duty to perform.

Proceeding with the illustration, St. Paul says: "God hath set the members in the body as it hath pleased him". (1 Corinthians 12:18) This being true, we must conclude that Jehovah knows the work or place each one is best fitted to do or to fill. It necessarily must follow, then, that if one member of the body, induced by pride, ambition, personal selfishness, or a disregard for the divine arrangement, should attempt to perform

the duties in the church that are not assigned to him, he would be out of order, disorderly, acting contrary to the divine arrangement; hence trouble must result, and if persisted in, disaster would mark the final conclusion. To the end that we might get the proper focus upon God's arrangement, let us speak with plainness of phrase concerning his arrangement as it now appears.

### THE PRINCIPLE OF HEADSHIP

Jesus is the Head over the church, which is the body. The Lord Jesus is present and has been throughout the harvest, directing the work of gathering the saints of God who have made a covenant by sacrifice with Jehovah. At different periods or epochs of the church's development the Lord has had messengers, viz., one particular person through whom he acted in particular. Then it would be proper to say that such an one was set in the body this side the vail for that purpose; for we must conclude from the words of the Apostle that the setting of the members in the body by Jehovah as it pleaseth him applies to this side of the vail as well as to the other side. The Lord himself stated that he would come again to gather unto himself his saints, and then added: "Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his Lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods." (Matthew 24: 45-47) Clearly, then, the Lord foretold an office that would be filled by a man. We believe that almost all, if not quite all, the readers of THE WATCH TOWER will agree that the man whom the Lord chose to fill that office was that modest, humble, and faithful servant, Brother Russell. If we agree to this, then we should likewise unanimously reach the conclusion that the Lord directed and overruled the work performed by Brother Russell.

In 1884 Brother Russell organized the Watch Tower Bible & Tract Society for the purpose of serving as a vehicle, instrument, or channel, by and through which the truth should be transmitted to the church of God throughout the land. In 1909 he published a statement in THE WATCH TOWER that after his death the Society so organized by him would constitute his successor. By that we understand that the Society was organized to conduct the work, and that corporate body, inanimate of itself, but conducted by chosen officers, selected and chosen in the manner provided, would continue the work that Brother Russell began as long as the Lord saw fit to have it done thus.

If this much is agreed to as being in harmony with the divine arrangement, then we must conclude that the responsibility would devolve first upon the church as a whole to select the officers; and thereafter the responsibility would devolve upon such officers to seek the Lord's way to carry on the work and to perform their functions to the best of their ability, trusting in the Lord for guidance and overruling.

### SOCIETY, ECCLESIAS, ELDERS, DEACONS

The church on this side the vail is made up of various ecclesias or classes scattered throughout the earth. Each ecclesia or class is a body in itself, representing the Lord; and it has control over the affairs of that particular body. In accordance with the Scriptures, that ecclesia elects its elders, its deacons, and other servants of the church, each one having his respective office to perform.

We believe that all will agree that such is the divine arrangement; and if so, then what could the meaning of the words of the text be: "Yea, all of you be subject one to another and be clothed with humility?" Would it not mean that each one would perform the duties of his respective place in the body and not burden himself, or assume responsibility, attempt to dictate to, or perform the duties that devolve upon some one else—like the various parts in a machine, each one to perform his or her respective function? In no other manner would it seem reasonable that all could be subject one to another; but it does seem reasonable that each one should have consideration and proper respect for the duty or office performed by another. No criticism is intended by what is here said. The sole and only desire is to enable each one of us to see our respective places and work together to the best advantage to the Lord's glory. The proper relationship, then, between the respective places should be understood.

Upon the official part of the Society there devolve certain obligations; among others, for instance, to determine the kind of literature to be printed, when it is to be sent out, and when it is to be distributed, etc. It is not at all a question as to whether such always exercise the best possible judgment. It might be that some one else in that same position could perform the functions better; but if we believe that the Lord is directing the work and that he has placed the members in the body as it pleaseth him, then when the responsibility rests upon these to perform the functions named, their responsibility is to the Lord, and there we should leave it.

The literature when printed is sent to the classes for distribution. No one is compelled to engage in the distribution of the literature, and if any individual feels that he cannot conscientiously distribute it he ought not to do so. But it does not devolve upon the class as a whole, by resolution or otherwise, to determine that the class, collectively or individually, will not engage in the distribution of such literature. It would be just as wrong for a class by vote to determine that its members should not distribute the literature as it would be wrong for the officials of the Society to demand that any class should distribute the literature. All service to the Lord that is pleasing must be a voluntary and willing service. The Lord does not coerce any one; neither should any of us attempt to coerce another.

The elders hold an important position in the church. Would it devolve upon that body of servants of the church to meet and consider the advisability of permitting the class to distribute literature sent out by the Society? Would it be advisable for the elders or any officer to withhold from the class any communication addressed to the class by any officials of the Society? Our thought is that it would be very wrong

and very much contrary to the divine order for the elders to assume any such duties. They are the servants of the church. Any communication received from officials who had been placed in the Society, and which communication is directed to the ecclesia, should be communicated to the ecclesia; and it alone should determine concerning the same. Any literature received for distribution or sale should be placed before the ecclesia, and each individual be given the opportunity to engage in the work or not, as he may see fit. In no other way could there be that liberty which is in Christ Jesus and which is according to the divine order.

### AN ILLUSTRATION

As an illustration: A short time ago a communication came from an elder of a class to this effect: "We are sending for forty copies of THE GOLDEN AGE and a like number of the 'Millions' booklets that we may carefully study and prayerfully consider them, to determine whether it will be in harmony with the Lord's will and in harmony with the work of the Society for us to permit these to be distributed here". We think that such a communication shows the lack of a proper understanding and appreciation of the divine order in the church. Doubtless the brother who wrote the letter was moved by the best intentions; but we mention it merely to illustrate the point.

Some of the dear friends thought the distribution of the special number of THE GOLDEN AGE was entirely out of order and unnecessary. Each one is entitled to his or her opinion; but no one could properly say to another: 'You shall not engage in the distribution'; or, 'This class shall not engage in it'. The whole matter should be left to the determination of each individual.

Gideon called for volunteers to engage in the task of routing the Midianites. After the various tests had been applied, the number was reduced to only three hundred; and this little company was set aside to attack more than two-hundred thousand armed men. Gideon came to them and presented to each one an empty pitcher with a lighted lamp to put into that pitcher and a ram's horn or trumpet to carry in his hand. These were the only instruments specially provided for this little handful of men who were to engage in the conflict. Probably some standing by, or even some of the three hundred, might have thought: 'How foolish the man Gideon! What does he expect us to do with a ram's horn, a pitcher and a lamp? He ought to have more sense.' On the other hand, the wise would say: 'Gideon has been placed in command; his responsibility is to God. I have faith that God is directing. If Gideon makes a mistake, I am not responsible. My duty is to do what I am asked to do.'

The Pilgrims occupy an important position in the Lord's arrangement. Their routes or appointments are made from the Society's office. Suppose a Pilgrim should conclude that his route led in an unnecessary direction and that he would not go that way, but would take a different course. Would that be proper? Manifestly it would be improper; for the presumption is that at headquarters, from which the work is directed, a wider vision of the field is had and it is better understood there why certain work is to be done in a given section. If a mistake is made in the directing, then the responsibility is upon one who makes the mistake.

As an illustration: Napoleon lost the battle of Waterloo because one of his generals undertook to carry out an order in his own way instead of strictly obeying orders. Not having the wider scope of the entire field, as did Napoleon, the following of his own course by this general resulted in disaster to the French army.

### RECOGNITION OF RESPONSIBILITY

The question never is, Who is the wisest? It may be that some one who fills the position of a deacon in a class is much wiser than one who is placed in a more responsible position, directing the work of the Society. The whole question is, Upon whom does the obligation devolve to do the work? And in order to be submissive one to another each one must do what his duties require him to do and not assume to do more than that; for in thus doing he might upset all the arrangement.

The respective offices of elder and deacon seem to be overlooked by many ecclesias. Frequently the elders and the deacons meet together as one body and jointly exercise the functions of discussing and voting upon matters pertaining to the church. The divine arrangement is clearly laid down by the Scriptures, showing that the elders perform one function (Acts 20:28), whereas the deacons are to fill and perform entirely different duties in the church. (Acts 6:2-5) If a deacon would exercise the same function as an elder, then he should be elected as an elder and not as a deacon. While it is proper for elders and deacons to meet together, it would be manifestly improper for deacons to vote upon questions to be determined by the elders. The meeting of the deacons with the elders would be more for the benefit of the deacons, that they might get some knowledge by observation as to looking after the affairs of the church. Wherever the divine order is ignored, trouble results sooner or later; for the deacons attempt to assume the office that should be filled by the elder.

### ELDER HELPS AND HINDRANCES

Elders and deacons both occupy important positions in the church. Particularly is this true with reference to the elders. They are special targets of the adversary, and the adversary seeks opportunities to have them slandered and accused of wrong; and for this reason the Apostle admonished against readiness to receive an accusation against an elder. (1 Timothy 5:19) The members of the class should in love sustain their elder brethren; and instead of indulging in acrimonious speech or violent criticism, they should be willing to cover the defects of such with the mantle of love and to help them. On the other hand, the Apostle Peter plainly admonishes the elders, saying, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre [nor honor, nor fame], but of a ready mind;

neither as being lords over God's heritage, but being ensamples to the flock".—1 Peter 5:2, 3.

Sometimes a sister in a class assumes to teach, and when she is admonished by the elder not so to do she becomes disorderly; in fact, she was disorderly in attempting to teach when the elders were present. Again, an elder may go beyond his duties in severely reprimanding other members of the class or in arbitrarily performing the duties of the office of chairman by making a motion himself and then speaking upon the motion and thereby influencing the vote of others. As chairman he should never make a motion, and certainly not discuss it while he is in the chair; but if he desires to discuss the motion, he should call some one else to the chair.

St. Paul says: "I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence". (1 Timothy 2:12) Suppose a sister should disregard this plain admonition of the Apostle and occupy ten, twenty, or even thirty minutes, at a testimony meeting in order to deliver a sermonette or to relate her supposed connection with a certain part of the work, justifying her course upon the ground that the meeting is a testimony meeting and that she is merely giving a testimony. Our thought is that such a course would be entirely out of order, would be disorderly, and could result in no good. This does not mean that the sister is not brilliant and qualified. Clearly the purpose of the Apostle was that the figure of the mystery should be observed; that the woman has her place and should occupy it; and any attempt to go beyond that is contrary to the divine arrangement. Besides this, a testimony meeting is for the purpose of giving all present an opportunity to express themselves; and any one who would occupy twenty minutes, or even ten minutes, in giving a supposed testimony, would surely be not moved by the spirit of unselfish love.

It is often true in a class that some brother or sister feels duty bound to criticize the leaders of the class or the elders severely. Frequently trouble arises among the classes, which leads to a division; but we believe that in nearly every instance, upon a careful examination of the facts, it is found to result from some one in the body attempting to do a thing which is not his or her duty to do. It is a failure on the part of some to observe the Apostle's admonition when he wrote: "Study to be quiet and to do your own business". (1 Thessalonians 4:11) And again: "But let none of you suffer . . . as a busybody in other men's matters". —1 Peter 4:15.

### THE BURDEN-BEARER

One may feel burdened with the fact that another brother or sister in the body is not performing his or her duties as he or she should. But to such the Apostle says: "Casting all your care upon him, for he careth for you". If it is found necessary to call attention of a brother to his seemingly improper course, the Apostle plainly points out how this should be done: "If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted". (Galatians 6:1) After pointing out the respective place that each one fills in the body; the Apostle then dwells upon the fact that love must be the motive prompting all actions. (1 Corinthians 13 and 14) The love so defined is an unselfish love; one that suffers long and is kind; does not envy; does not vaunt itself, or is not puffed up; does not behave unseemly; is not easily provoked, and does not think evil; does not rejoice in injustice, but rejoices always in the truth. If by love we serve one another, *if in honor we prefer one another,* if we are submissive one to another and each one joyfully strives to do his or her duty, a great deal of trouble and many trying experiences would be obviated, and the Lord better pleased with all of us.

Seldom does there arise in any class a difference that is a just cause for a separation. Of course there are times when there are just causes; to wit, where one side insists on teaching erroneous doctrines, for instance, or renders the condition of others intolerable by oppression. But in nearly every instance if each one would examine himself or herself and put all selfishness aside, be willing to perform his or her own duties and would not trespass upon the obligation of another, but let love control the action in every instance, there would seldom, if ever, be a division in a class.

### PRESENT TESTS OF FAITH

The adversary is making a great deal of trouble now. It behooves us all, dear brethren, to heed the Apostle's admonition to be sober, vigilant, and watchful of ourselves, and to resist the devil steadfastly in the faith; and while so doing, let us remember that the same afflictions that are now afflicting the world come upon our brethren. In the world there is a disposition to anarchy; and Satan would strive to inject the same into the church. Let each one steadfastly resist this by holding fast to the faith once delivered to the saints. Proper love for each other will cause each one to look out for the welfare of his brother. The chief obligation devolving upon each one, however, is to watch himself, having always in mind that exaltation depends upon a faithful performance of his covenant; and, having before his mind the perfect pattern, Christ Jesus, to strive to conform himself thereto. It is expected that the church will direct the world during the time of reconstruction. No one could be properly qualified to direct a work until he first learns to receive and obey instructions. We could not hope for divine exaltation unless we are diligently striving to conform to the divine order.

All these trying experiences that are now upon the church, however, are intended for a good purpose. They are tests for the purpose of demonstrating the loyalty of the people of God. "Blessed is the man that endureth temptation [severe tests]: for when he is tried [and successfully withstands the tests, proving himself], he shall receive the crown of life, which the Lord hath promised to them that love him." (James 1:12) Instead of becoming impatient, fretful and dissatisfied because of the fiery tests that are upon the

church, let each one consider: Nothing can befall me except by my Father's permission, and since he has permitted this experience to come to me it must be for the purpose of my testing; and knowing that it is his will that I should endure patiently, I will be gladly submissive to his holy will.

Maintaining that attitude to the end of the race-course, we may confidently look forward to the time when the Lord, in the exercise of his loving-kindness, will exalt us to positions of joint-heirship with his beloved Son.

## ANNUAL REQUESTS FOR PILGRIM VISITS

In order to facilitate the annual revision of our lists containing requests for Pilgrim visits, THE WATCH TOWER urges those classes desiring a resumption of the periodical visits by the Society's lecturers to answer at once the questions appended to this notice. Postcards should be used in making applications. The questions need not be repeated, but the answers should be given consecutively after a, b, c, etc. Please write plainly; use a typewriter, if possible. We wish to emphasize the necessity of advising us promptly of any changes in the information submitted. Failure to do so is frequently the cause of considerable expense to the Society, loss of time for the Pilgrim brethren, and disappointment for the class.

It is quite probable that there is not a class of the International Bible Students Association in the United States that was not on our list of requests for Pilgrim visits during the past year, and we presume that all will decide, in harmony with the reasonable requirements herein set forth, to renew their requests for the ensuing year.

Now that the World War is over, there is developing an increasing number of requests for public meetings. This is due, no doubt, to the fact that the public mind is quickened by the perilous times that have come and desires to learn what the Scriptures have to say respecting the outcome of present world-wide troubles. Because a Sunday date is not given, it should not be thought useless to attempt a public meeting. Some of the most successful public meetings are held on week nights.

These lecturers are in a special sense the representatives of the WATCH TOWER BIBLE & TRACT SOCIETY, as it represents the Lord. They thus represent the kingdom now close at hand, and are prepared to serve at two meetings each day—preferably afternoon and evening, the morning frequently being devoted to travel and study.

In the matter of entertainment of these Pilgrim brethren, nothing luxurious is expected—merely wholesome food and a comfortable room with a clean bed. The Society pays their expenses and thus they represent its interests only. The Society uses great care in the selection of these brethren, to the intent that their presentations of the truth may be clear and helpful to the pure, the sincere in heart—upbuilding in the most holy faith.

As the kingdom draws nigh there is no wonder that the requests for Pilgrim visits increase in number. Who can tell how much longer will tarry the time "called day" before the night fully settles down, during which the Pilgrim visits will necessarily cease! Following are the questions which need immediate answers for guidance in fulfilling our part:

(a) State number of Bible Students in your class who accept the complete series of STUDIES IN THE SCRIPTURES.
(b) Are weekly meetings held?
(c) Where do you now meet on Sunday? (Give full street address and name of auditorium, hall, or home; notify us of changes)
(d) At what hours are the Sunday meetings held?
(e) Was a vote taken on the Pilgrim invitation?
(f) If a Sunday appointment is made, will a thoroughly advertised public meeting be arranged?
(g) Have the members of your class chosen leaders in accordance with Volume VI, chapters 5 and 6?
(h) Give name and address of one member of class (other than Secretary) whom we may notify in re Pilgrim visits.
(i) Give the name of proper railroad station at which to stop.
(j) How many miles from station is meeting place?
(k) If a distance from railroad station does some member of class have a conveyance to transport the Pilgrim?
(l) Give full name and address of Class Secretary (always notify us of changes)

## TRUE NEIGHBORLINESS

— — MAY 29 — LUKE 10:25-27 — —

AN INSINCERE QUESTION — JESUS' ANSWER TO IT — THE PARABLE OF THE GOOD SAMARITAN AND ITS LESSONS.

*"Love worketh no ill to his neighbor: love therefore is the fulfillment of the law."—Romans* 13:10.

MAKING the Neighborhood Christian is the topic of this week's lesson as suggested by the International Sunday School Lesson Committee, but it is not always possible to follow out their implied line of thought, for the reason that it does not always appear to us to be Scriptural. There may be a few Christian neighborhoods; it is our effort to have one at Bethel. But the neighborhoods in which even a majority of the residents are Christian in any true sense of that word are surely very few and far between. And as for *making* a neighborhood Christian, no Christian can do that and none is authorized to try. It is for each follower of Christ to let his light shine, to bear witness to the Lord's good character and plan to everyone who has an ear to hear. But the Bible instructs us to expect that not many will now hear the gracious message.

To be a Christian means to be a follower of Christ Jesus. The world will never follow him in the ways of sacrifice, though they will come to follow him in the ways of righteousness. No community, therefore, even in the days of the world's full restitution will ever be fully Christian. But, apart from the phraseology, the basic thought of the lesson, that of true neighbor love, is one which must become the groundwork of every character, on whatever plane of existence that character finds residence.

The account relates how that a certain lawyer, not merely a textual expert as were the scribes, but a doctor or teacher of traditions, stood up with a view to catching Jesus or belittling him before his other hearers. The question was, "What shall I do to inherit eternal life?" This was a common subject of debate, especially among the Pharisees, who believed in the resurrection. The gist of the question evidently is, How can I make sure of future life? There is a contradiction in the question itself; for one inherits a thing not because of a certain course of *conduct*, but by virtue of a certain *relationship*, not because of acting but of being.

### HEART, SOUL, STRENGTH, MIND

Little did the lawyer know that he was dealing with the Giver of life; little did he know that he was dealing with him who had been Jehovah's agent in giving the law, and who therefore knew, not only its letter but all of its traditions that were worth knowing and its very

spirit, purpose, and object. As it was the custom for scribes, Pharisees, and doctors of the law, to wear phylacteries on the forehead and wrist in which were encased four texts of Scripture carefully repeated a certain number of times each day, Jesus knew, and any Jew would have known, that the question was not put for information, but out of cavil and captious argumentativeness. Jesus rightly assumed that the lawyer himself knew the answer; for one of those texts in his phylactery was the very one given in answer.

The lawyer replied (*he could not well do otherwise* without seeming not to know): "Thou shalt love the Lord thy God with all thy heart, . . . soul, . . . strength, . . . and mind". It is thus that the law is summed up in the Old Testament itself. (Deuteronomy 6:5, 10, 12) True, the word mind is missing there: but the Greek rendition of the Hebrew phylactery quotations of this passage is said to have contained the word mind as a fuller and inherent meaning of the Hebrew word for strength. The Hebrew word carries the thought of both bodily and mental vigor: but in Greek if merely the word strength is used it might easily be understood as limited to physical might and not including the force of the whole personality. Our Savior used the same clause elsewhere, but not in the same order: "With all thy mind and with all thy strength".—Mark 12:30.

The second thing to be observed in this man's answer is that he adds: "And thy neighbor as thyself". This part was not written in the phylacteries, but this portion of the summary was contained in the law, too. (Leviticus 19:18) Were it not for these words we might suppose that Jesus' query, "How readest thou," was meant to mean, How do you repeat the matter in your phylactery readings twice each day? This meaning of the word read (as we use it for elocutionary "readings" though they be always repeated by rote or "by heart"), was quite common among the Jews. They always repeated the phylactery passages by heart. But the lawyer's answer, going beyond what was usually recited, rather implies that Jesus' question to the lawyer called upon him to tell all he knew about the real *meaning of the law and its relation to life.*

### "AND THOU SHALT LIVE"

"This do, and thou shalt live." On another occasion our Master, in refuting the same class of questionings, said: "Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; *and ye will not come to me that ye may have life*". (John 5:39, 40) They did not come to him because they did not have God's Word abiding *in* them. (John 5:38) They had it hung onto the outside, but it went not even skin deep. It will do us no good to have God's Word written on our hat-bands or on our cuffs if it is not in our hearts.

Jesus' words, "Thou shalt live," almost certainly meant to his questioner that he would have a future existence. But the law promised that if its demands were fulfilled the fulfiller should have everlasting life; he should keep on living and not need to die at all.

This lawyer was learned in casuistry, or needless argumentation, but he was not learned in the truth. He desired to justify himself, feeling that he had made a rather poor showing thus far. *It was not truth he was seeking, but* a making or maintaining of a reputation as an arguer. Is our attitude toward God's Word one of standing up to interpret it, or of sitting down before it, to let it interpret God's will for us? If the former, we stand in the shoes of the Jewish lawyer.

"And who is my neighbor?" The man wanted to know just whom he had to love and whom he could hate or neglect. Or at least, this was a convenient way of turning the conversation into what he thought was deep waters, where, if he himself could not make much showing, this young upstart of a teacher would pretty surely be left to flounder. The lawyer probably hoped that either Jesus would answer out of harmony with the traditions and thus furnish ground for fault-finding, or else that he would try to answer in harmony with the traditions and thus give opportunity for tripping him on some one of the many and various views. The doctors of the law all excepted gentiles from being neighbors in their interpretation of Leviticus 19:18. On this Maimonides, an ancient Jewish writer, says: "An Israelite killing a stranger inhabitant does not die for it by the Sanhedrin; because it is said, If any one lift up himself against his *neighbor*. And it is not necessary to say he does not die on account of a gentile: for they are not esteemed by them as our neighbor."

"The gentiles between whom and us there is no war and those that are keepers of sheep among the Israelites, and the like, we are not to contrive their death: but if they be in any danger of death, we are not bound to deliver them: e. g., if any of them fall into the sea, we do not need to take him out: for it is said, Thou shalt not rise up against the blood of thy *neighbor;* and such a one is not thy neighbor."

### THE UNFORTUNATE JEW

Jesus answered the lawyer's question in the most comprehensive manner; for he not only showed him who *his* neighbor was, but to whom he was to be a neighbor. A certain man, evidently a Jew, was going down (the descent is about four thousand feet in some nineteen miles) from Jerusalem to Jericho and encountered highwaymen, who both stripped him and beat him. It is not said that they robbed him, any more than to take his clothing. Possibly the very occasion of their violence was in not finding more negotiable booty. But whatever the motive, the robbers left the man in a sad plight, more than half dead; more literally, next to death, though not absolutely expiring. The robbers gave no heed nor concern whether he was dead or alive.

Along came a priest returning from his official duties in Jerusalem. Jericho was the home of about as many priests as Jerusalem and this road therefore was frequented by them. The priest saw the man and veered to the other side of the road; perhaps thinking the man dead and not wishing to come near enough to offend his nostrils; perhaps thinking him dead and not wishing to pollute himself by touching him, and thus be unable to meet intimately with his family after an absence of some ten days; perhaps secretly wishing that these robbers, if they must drive their business, would use a little more discernment and display a little more consideration for the refined and cultured people who were obliged to pass over that road, and if these uncouth fellows must do any rough work they ought to be made to clean up after their affairs—anyway, why didn't the man stay at home and he would not have gotten into this trouble; perhaps the priest did not think at all, but passed on for sheer lack of charity or human kindness. At all events he did not even stop, but kept as far away as possible from the unpleasant sight.

Next came a Levite. Like the priests the Levites served in courses, though not as sacrificers nor even as door-keepers to the inmost doors, but as porters and singers; some of the porters serving as guards at night. Many of them also lived in Jericho. The Levites were also slaves to formalism: and this one did little if any better than the priest. Neither did anything to help: both passed by.

### A STRANGER FRIEND

Then came a Samaritan, an alien, a stranger, a foreigner, and a despised one at that, who was not near home as were the priest and Levite, but simply on a journey and in like peril of robbers as had been the unfortunate Jew. Furthermore he knew that had the wounded Jew been conscious he would have shrunk from even his benefactor as from pollution. But all this made no difference; the wounded man was a human being in distress and he was moved with compassion. He suffered *with* the injured man; and compassion is the mainspring of true neighborliness.

The Samaritan did not stop with a compassionate glance, as some would go slumming and view the miseries of others to no purpose but curiosity, or as others closer home incline to view the poor plight of nominal spiritual Jews without once giving them aid; he did something. Luke was himself a physician and tells us of the treatment administered. The Samaritan poured on oil and wine, the oil to soothe and the wine to cleanse, much as alcohol is sometimes used for similar purposes. He set the man on his own beast and brought him to an inn and took care of him; that is, he finished what he had begun, doubtless washing him and seeing that he was at rest and cared for during the night.

On the next day the wounded man's benefactor, realizing that his charge had no money with which to pay, and realizing that in bringing the man to the inn he had measurably obligated himself to bear his expenses, took out two denarii. (about ten dollars, present labor valuation) as advance payment for the man's keep, promising that when he should return he would settle for such other costs as might have accrued or arisen. Altogether the Samaritan showed himself such a compassionate, humane, just, and thoughtful personage that even the Jewish lawyer had to admit that he was the real neighbor—though he could not bring himself to use the hated word Samaritan in his acknowledgement.

At the time of giving this parable Jesus was himself on the way to Jerusalem to attend the Feast of Tabernacles, six months before his death. Indeed he was quite probably at this time in Jericho; for just after this we learn that he was in Bethany (Luke 10:38), and it is altogether probable that he passed over the same route as that taken the next spring when he stopped in Jericho at the house of Zacchæus. —Luke 19:1-10.

The parable may have had some foundation in fact. Certainly it is within the lines of possibility. But we incline to think that our Lord was alluding to himself as the rescuer, friend, and guarantor of the Jewish people, possibly also including in the picture the whole world. When man was in Eden, he was, so to speak, in Jerusalem, the meaning of which word is, *heaven-provided peace.* He went down quite abruptly toward Jericho, which means *the city of the moon.* Men have had as a hope and as an objective the happy conditions of the golden age, the New Law Covenant. But on the way they have fallen into the worst band of robbers that ever plundered in the universe—the devil and his angels. The devil has made a poor "haul". Considering all the trouble to which he has gone and the danger of arrest and execution, he has showed very poor judgment. But he thought he would rather be a lord in rebellion than a servant in honor, and he has had his choice. But man, whom he has sought to plunder, has yielded no rich returns, although he has been stripped naked and left dying. Neither the ecclesiastical functionaries of the first world, nor those of the present evil world (neither those of the law nor of the gospel age, if the parable be made to begin with the Jews) have wrought any deliverance in the earth.—Isaiah 26:18.

### THE RANSOM PRICE

But Jesus, traveling on the same road, though in an opposite direction (the "highway" is merely the "broad way" turned around) himself a human being, was moved with compassion for man, poured on the oil of kingdom honors even to that nation which despised him, cleansed them with the wine of kingdom cheer, buoying up those who believed with the prospects of the real kingdom of righteousness. Jesus has lifted the true Israelites and will soon lift all men. He has taken out two denarii and left them on deposit with the Heavenly Host. "A shekel of the law," says Aruch, a Talmudical Lexicon, "is *selaa*, and is of the value of four pence," or denarii. So the value of two pence, or denarii, is a half shekel—the price that was to be paid yearly by everyone in Israel as a ransom for his soul or life. (Exodus 30:13) Hence it is not unfit that this sum should be mentioned in connection with the recovery of the life of this man that had been wounded and half dead. Jesus has left the ransom price on deposit, with the assurance, as it were, that whatever else is necessary to be done to bring about a full settlement and restore man to health and happiness will be taken care of during the time of his second presence.

In connection with these thoughts it is remembered that some Jews said once to Jesus: "Say we not well that thou art a Samaritan?" (John 8:48) He did not bother to deny this, although he did meet the other charges made at the same time. A Samaritan was part Jew and part something else, mostly Syrian and Assyrian. So Jesus was more than Jew; his mother was a Jewess, but his Father could not be so described.

Whether our Lord definitely intended to imply all of these thoughts, it cannot be known for certain; but they are in harmony with the cts as elsewhere shown in Scripture. The ethical answer the lawyer's specious question is shown to be: If you are a neighbor yourself you will not need any one to point out your neighbor to you. You will find no trouble in finding the one who is to be loved as yourself. Whoever is near, within reach of your help, is your neighbor, and you his. Small disputations as to whether he is well rated in the Commercial Agencies will render no assistance in making a correct answer to the question, Who is my neighbor?

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# A GODLY NATION

—JUNE 5—PSALM 33:12; ROMANS 13:1-10—

THE JEWISH NATION ARRANGED AS A MODEL—JEWRY THAT WAS A PICTURE OF THE GREATER ISRAEL TO BE.

*"Blessed is the nation whose God is Jehovah, the people whom he hath chosen for his own inheritance."—Psalm* 33:12.

BLESSED, in this Golden Text, might have been translated happy, though it really means both—happiness based on or deriving from divine blessing. This beatitude is founded on Deuteronomy 33:29 which says: "Happy art thou, O Israel: who is like unto thee, a people saved by Jehovah!" Compare also Deuteronomy 4:7, 8.

A notable distinction is made in this text between the words God (*Elohim*) and Jehovah—*Yaweh.* The word Elohim is plural and always bears some relation to creation, either the power that creates or that has created and that, hence, has authority and glory. Its first usage in the Bible (Genesis 1:1) furnishes a key to its meaning. It is said, "Elohim created". The fact that it is and always was plural is also shown by the statements, "Let *us* make man" (Genesis 1:26), "The man is become as one of *us*" (Genesis 3:22), and "Let *us* go down". (Genesis 11:7) The Word Elohim therefore seems to imply that the Father worked and that the Logos worked with him, worked for him and under his counsel and direction. (John 1:1) Elohim depicts God as the fountain of creaturehood, while Jehovah expresses his covenant relation to it. Elohim is the commencement of life, while Jehovah is the development of it, nourishing, sustaining, giving and blessing it to and for his people. Elohim expresses the power which provides, Jehovah the grace which bestows. Elohim, therefore, is the word employed of any who are set apart as representing God. This is why magistrates were called Elohim, because they represented the executive power and authority of God delegated to them. (Exodus 21:6; 22:8, 9, 28. *margin*; Acts 23:5) The word is applied to Moses (Exodus 7:1) and

even to idols as, in a sense, considered to represent God.—Exodus 12:12; Numbers 25:2; Genesis 31:30, 19.

### ISRAEL AND THE NATIONS

In the first chapter of Genesis we find only Elohim. In the second and third chapters we find Jehovah and Elohim combined, suggesting that God not only created man but also established a covenant relation with him, revealed himself and held communication with him. Elohim is the God of creation; Jehovah is the God of revelation. It is for this reason that we always read: "Thus saith Jehovah," but not, Thus saith Elohim.

In Genesis 7:1-5 we note that the word Jehovah is used in connection with those animals which went into the ark by sevens for the purpose of sacrifice; but the word Elohim is used (verses 7-9) as describing the One who commanded that certain other beasts go in by twos for the purpose of preservation and generation.

Examples might be multiplied, but that can be taken up again, if the Lord will.

The significant thing in this 33rd Psalm is that that people is both blessed and happy whose creator is likewise its covenant God. Other nations can trace their lineage back to Adam, as the Apostle spoke to the Greeks, saying, "Ye also are his offspring," but no earthly nation save Israel ever had covenant standing with God. Other nations were remarkable and since David's day have become quite wonderful for some human achievements, but our topic does not invite thought along the lines of natural achievement and glory. The paths of glory trod by the most resplendent of empires have led but to the grave of decay and near-oblivion. Among all the nations which history gives us in panorama none can serve as a model save the little nation of Israel.

The plan, the scheme, the basic idea of the Jewish *nation* was different from all other nations in that it was of divine oversight and direction. With the peoples and empires of earth in general selfish ambition has had much to do with steering the course of state. It is a vain hope to expect that it will be different until Messiah's reign is established; for we are distinctly informed that "evil men and seducers shall wax worse and worse, deceiving and being deceived". (2 Timothy 3:13) But as for the kingdom of Israel; God gave them laws which were to be the basis of all judgment of both high and lowly. Furthermore, God directed the anointing of their kings—of such kings as entered into the typical picture.

### ISRAEL ALONE GOD'S PEOPLE

The Psalm proceeds to imply that God had chosen the people of Israel for his own inheritance. And why should God show such an interest in the affairs of the Jews and not be interested to the same extent in the other nations of earth? This seeming partiality on the part of Jehovah cannot be well understood unless some appreciation is had of God's general plans and purposes, of the ends to which he is working. And such appreciation can be gained only from God's Word, and then by the humble-hearted. "The humble shall hear and be glad." (Psalm 34:2) The Scriptures inform us that God's purpose was to use the people of Israel, the natural seed of Abraham, to make of them a great nation, in order to constitute that nation a great living picture or tableau of a kingdom which he purposes to establish in the now near future for the blessing of all the families of the earth, even as he had promised to their father Abraham, saying, "In thee shall all the families of the earth be blessed".—Genesis 12:3.

Willing thus to honor the seed of faithful Abraham, God saw that the Jewish people would do as well as any for his purposes. He did not choose them because they were greatest in numbers, nor because they were the most skillful at war, nor because they had at their head the most sagacious statesmen. For none of these reasons was the Jewish nation made a typical people. Moses made this point very plain to them: "Thou art a holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you or choose you because ye were more in number than any people; for ye were fewest of all people: but *because the Lord loved you*, and because he would keep the oath which he had sworn unto the fathers."—Deuteronomy 7:6-8.

### ISRAEL A PECULIAR PEOPLE

But wherein did Israel differ from the other nations, from the surrounding peoples of the gentiles? In answering this question one must differentiate between the imperfect monarchs who from time to time sat on the throne and the real underlying plan of the kingdom. Aside from the covenant relationship that unique nation of Israel had two very special advantages and peculiarities which no other nation possessed: (1) They had the advantage of a righteous Ruler, which gave them access to perfect wisdom, perfect justice, perfect love, and perfect power; and (2) there was the further advantage of having perfect laws that needed no amendment, no discussion, and no referendum. Moses pointed out these things plainly: "For what great nation is there, that hath a God so nigh unto them, as Jehovah our God is whenever we call upon him? And what great nation is there, that hath statutes and ordinances so righteous as all this law which I set before you this day?"—Deuteronomy 4:7, 8.

No other nation on earth ever stood in covenant relationship with God for the simple reason that no other nation ever took the step of entering into such a covenant. But the story is very plain as to the taking of this step in the case of the children of Jacob. That patriarch and his family had gone down into Egypt numbering only seventy souls. In Egypt they had had some experiences more and some less pleasant; but they grew as a nation for 215 years, and then they were led out under divine direction, but with the visible leadership of Moses, before the recanting Pharaoh and his formidable hosts. Shortly after their miraculous deliverance from their pursuers Moses went up into the Mountain of Sinai and there received laws, or rules of conduct, for the people of Israel, and authority to make with that people a covenant based on those laws.

Briefly stated, that covenant was to the effect that if the Israelites would keep the laws which God gave them through Moses, they would live. Of course no reference was had to the small flickering measure of life they already possessed, but to life everlasting, life with divine approval and blessing. Concerning the keeping of these commandments, a ten-statement epitome of which had been miraculously written on two tables of stone, we are told: "The man that doeth them shall live by them".—Galatians 3:12; Leviticus 18:5; 26:3-11, 14-44.

### A RIGHTEOUS RULER

We now consider the first of the advantages accruing from this covenant relationship which the Jewish nation had—a righteous ruler. In this respect fleshly Israel was unquestionably a model nation. No reference is had to Saul, David, Solomon, Zedekiah, etc.; for they with all the race were imperfect: "There is none righteous [in the sense of being perfect] no, not one". (Romans 3:10; Isaiah 64:6) What then? Ah, these men, great and famous though some of them were, were not the real rulers of Israel; for Israel was a theocracy. Jehovah was their king. Even the most casual research in Jewish historical annals reveals this fact: "Then Solomon *sat on the throne of the Lord*, as king instead of David his father". (1 Chronicles 29:23) Again, the Lord said to Samuel: "They have rejected *me*, that *I* should not reign over them". (1 Samuel 8:7) The Lord had reigned over them and did reign over them, but the Jewish people, lacking in faith, had lost sight of this fact, or failed to appreciate it fully.

Think of the advantages of having Jehovah as a king! What would that mean to the nations of earth today? It would mean that instead of worrying over the unparalleled

complications of the world's social, political, and economic problems, the representatives of the people could present the situation to God and have not only divine interest, but also divine direction by and in harmony with a perfect wisdom. Such conclaves as the Paris Peace Council were confronted with problems so intricate, whose attempted solution opened up such a labyrinth of international subterranean passages, that nothing short of superhuman wisdom could surround all the elusive facts, not to mention arriving at a just and equitable decision on all the questions raised.

### PROBLEMS EASILY DECIDED

How were such situations handled in Israel? The process was simplicity itself. Either a prophet was inquired of and he in turn inquired of the Lord, or Jehovah was inquired of directly, perhaps by means of the Urim and Thummim. Take, for instance, the time when David was about to attack the Philistines and he was uncertain as to the time, place, and the best method of attack. The Lord told him to make a detour and to come up behind a grove of mulberry trees and to wait for a rustling in the tops of the trees as a signal for attack. "Then thou shalt bestir thyself: for then shall the Lord go out before thee, to smite the host of the Philistines." (2 Samuel 5:22-25) Do not the best efforts, the most elaborate coördination which military authorities have ever been able to secure between secret service, observation balloons, aeroplanes, magnifying cameras, telephones, detectaphones, wireless instruments, bribery, etc., seem childish and comparatively ineffective beside such perfect direction as was there given to King David, not because he was a better man, nor necessarily a more wonderful monarch than others, but because he was in covenant relationship with Jehovah and because he was fighting the battles of the Lord?

Think of the confidence which would be restored in the land today if God were the supreme ruler! Capital has lost confidence in labor: labor has lost confidence in capital; and the general public has lost confidence in both. But if God were king, ruling in the hearts of the people, they would inquire of him and have the satisfaction of a perfectly equitable decision to all their problems.

### FLAWLESS LAWS

With the Jews there was still another advantage: they had God-given laws that were not too elaborate for one of even ordinary intelligence to understand. In so-called Christendom today there is a multiplicity of laws so bewildering that even the most elaborately educated and astute minds cannot surround them all in a lifetime. Then, besides the laws themselves, there are equally intricate customs of "practice", precedent, etc., so that if they had all been actually devised with a view to retarding justice and to trapping the ignorant and unwary instead of protecting him, the system of laws could hardly have served to confuse and discourage its suitors and to thwart just administration any more than it has done.

But, one may say, is not the ideal of government for man a democracy rather than a kingdom? Yes, that would be ideal for perfect men, but no experienced person can think that it is practicable for imperfect creatures. Some great statesman has said that "the best government [for imperfect beings, of course] is an absolute despotism, *if* you can find a good despot". This is the part which Jehovah played for the Jews in the time of their national polity; and it is exactly the part which the Messiah will play for mankind during the thousand years of his reign—now soon to begin for the blessing of all nations.

That benign and paternal despotism, though directed by the invisible Messiah class, Christ Jesus the Head and the glorified church his body, will have earthly representatives in the persons of the faithful characters of past ages, some of whom are mentioned by the Apostle in the eleventh chapter of Hebrews. These may be made "princes in all the earth". (Psalm 45:16) They suffered persecution, humiliation, ignominy, shame, and death, because of their faithfulness to God in believing his promises concerning a future time of blessing. Their neighbors and acquaintances were filled with schemes of their own for bringing in the Golden Age; but these held tenaciously to the Word of testimony which had been delivered by the mouths of God's holy prophets, to the effect that God would establish his kingdom of righteousness when the Messiah would be fully completed.

### THE KINGDOM NEAR AT HAND

It was in furtherance of God's design for the establishment of the reign of eternal blessing for man that the Logos, the Angel of the Law Covenant, a glorious and honored spirit being with Jehovah, left the glories which he had with the Father before the world was, came to earth, was made a perfect human being, and gave himself, after he had reached the age of maturity, as a ransom, a redemptive sacrifice for the release of Adam from the sentence and his posterity from the condemnation of death.—Romans 5:12, 18, 19.

Throughout the nineteen centuries which have intervened between the Lord's first and second advents, he, for God, has been selecting a church from among those who were willing to become his disciples and bear witness to the oncoming kingdom at any cost of personal standing or popularity with the world. This people has been chosen for his name (Acts 15:14-17), not merely with a view to exalting them as individuals, but more particularly with a view to using them as a great corps of instructors and assistants in the work of blessing the residue of men. When this class is entirely completed and all needed lessons have been taught them, when their faithfulness has been proven even unto death, then they shall experience a change of nature to the most exalted pinnacle of glory the universe, to the divine nature itself.

It is in harmony with these expectations that our Master taught his desciples to pray: "Thy kingdom come". He also intimated that the outcome of the establishment of that kingdom would be the abolishment of disobedience and all its concomitants—sorrow, sickness, suffering, death. That will be the real kingdom, of which the Jewish nation was but a picture. Everything which has been lacking in man's efforts at government will there be supplied; for, as the Scriptures state, that kingdom shall be "the desire of all nations". It will be absolute in its power, but that power will not be used save for the benefit of mankind. That kingdom will work for the blessing, not only of the then living tribes of earth, the millions now living who will never die but who will live into the kingdom, but also for all that "sleep in the dust of the earth".—Daniel 12:2; John 5:28.

The various instructions given in the second text (Romans 13:1-10) are written not with a view to making Christians out of heathen, but with a view to informing those who are already Christians how to conduct themselves and what bearing they shall have toward the present civil powers. They know these kingdoms are not God's kingdoms; they know the ruling powers of this world are dominated more or less by Satan, the great adversary of God, their invisible king. But their course is not to be one that ignores human laws, but rather that observes them. They are to be as foreigners in a strange land. Their *allegiance* is in heaven, but their experiences are still here.

"He from thick films shall purge the visual ray,
And on the sightless eyeball pour the day:
'Tis he th' obstructed paths of sound shall clear,
And bid new music charm th' unfolding ear:
The dumb shall sing, the lame his crutch forego,
And leap exulting like the bounding roe.
No sigh, no murmur, the wide world shall hear,
From every face he wipes off every tear."

# MESSIAH'S HAPPY REIGN

— —JUNE 12—ISAIAH 11:1-10— —

*"The earth shall be full of the knowledge of Jehovah, as the waters cover the sea."—Isaiah* 11:9.

BOOTSTRAP religion has only a pauper's dole to hand to the hungry heart. If the preaching of the gospel (even assuming that were done in simplicity and purity) during this age is expected to accomplish the wonderful changes described in the eleventh chapter of Isaiah, then that expectation deserves to leave its expecters in the distress and perplexity where they find themselves. Neither Scripture nor present fact offers the slightest support for the theory that believers must bustle around and "win the world for Christ". What, do they suppose that Omnipotence takes particular delight in observing our puny and necessarily futile struggles to do something that cannot be done and that was never intended to be done? No, Omnipotence is biding its time, the time appointed and shown in God's Word; and the efforts of impotent man to do what Jehovah has reserved for Messiah's kingdom to do will win for him, not approval, but the rebuke, "I never knew you".—Mt. 7:23.

And what if religionists should win the world to that degree of sanctity and holiness so apparent in the great cities of New York, London, Paris, Berlin, Chicago? What then? Do we see any calves and bear cubs, either literal or figurative, lying down together? Do we see peace and security on Wall Street, on Fifth Avenue, on Broadway? Does the knowledge of God fill the East Side, or any other side, as the waters cover the sea? Certainly not.

### PEACE AND SECURITY FUTURE

This prophecy describes conditions brought about by the Messianic reign, not merely by the work of the gospel age, which is preparatory in its nature. Who ever heard of a school opening before its teachers had finished their train- i ? Who ever knew of an army launching out into an exte..sive bivouac before its staff officers had had their own military instruction? If such things do happen, it has merely the effect of emphasizing the universality of the rule to the contrary. Perhaps it would be a more forceful figure to ask: Do even the most urgent needs of state make it possible for a son to rule before he is born? Neither can the Messiah reign until the Messiah class is complete.

A more exact and minute examination of this prophecy we leave for another time, but there are certain points in it which should have attention now. In verses 1-5 the certainty of the Messiah's coming is established, together with his character. Then follows (verses 6-9) a description of the peace and prosperity which shall result from his advent; and (10) the fact that the gentiles shall be called to partake of the privileges of his reign.

This chapter is connected with the preceding one as a part of the same general prophecy. In the tenth chapter the Prophet describes the invasion of Sennacherib, but concludes with the assurance that Jerusalem shall be safe, notwithstanding the threatened invasion. The general design of that prophecy appears to be to console the people of Judah with the assurance of their deliverance from impending calamity. But the Lord's method throughout the whole work of Isaiah is, when *any* deliverance from danger is mentioned, when any event tending to console the people, or fit to excite the nation's gratitude, occurs, to carry the eye forward to that great future deliverance which they anticipated under the Messiah. The contemplation of present objects dies away; the mind is fixed more intently on the glories of Messiah's reign; the prophetic vision ranges over the beauties of his person and the glories of his kingdom until the Prophet seems to have forgotten all about the Assyrian invasion. So grand and so absorbing is the reign of the Messiah that it eclipses all the objects of present contemplation and fills all the field of vision. Wherever the Prophet begins, he usually ends with a glowing description of the reign of Christ.

"There shall come forth a shoot from the stock of Jesse, and a scion shall spring forth from his roots." In the foregoing chapter Isaiah had represented the Assyrian monarch and his hosts under the figure of a dense and flourishing forest that of Lebanon itself (Isaiah 10:18, 19, 33, 34), with all its glory and grandeur cut down to the ground by the hand of Jehovah. Now a cedar or pine-tree cut off will not sprout up again, but an oak or terebinth will do so; for 'in it, at the felling, a stock is left' (Isaiah 6:13); or, as Job says, 'from the smell of water it will sprout and bring forth boughs like a [fresh] plant'. (Job 14:9) There is a flourishing future for the people represented by the oak. This prophecy is a supplement to the more vague predictions in Isaiah 7:14-16; 9:6, 7.

### THE ANOINTED'S ENDOWMENT

The spirit of Jehovah is to rest, to abide permanently, upon this Son of David. The figure of the tree is abandoned, and the character, gifts, and the public conduct of the Messiah are described. Both David and Solomon are combined in this One, and expanded many fold. There are three pairs of qualities possessed by this wonderful Potentate and Judge, but all deriving from one source, "the spirit of Jehovah". There are (1) the moral and intellectual clearness of perception which befit a prophet, (2) the sagacity and bravery which are appropriate to a ruler, and (3) a knowledge of the requirements of Jehovah and a willingness to conform to that knowledge, such as should be found in a faithful and merciful High Priest.

This Messiah is also the world's great Judge. (Jeremiah 21:12) His offices will not be for show; they all have an intensely practical use. But this Magistrate shall not judge according to outward appearances. He will have no need for circumstantial evidence or grilling cross-examinations; no need for trembling inexperienced nor for brazen professional witnesses. But he shall judge righteously for the benefit of the helpless and he shall arbitrate with equity for the afflicted in the land. Some of these poor ones who will be vindicated by this most righteous of judges are those who have been poor enough in spirit to become and remain the footstep followers of Jesus: these afflicted ones are to have their cases decided in a most favorable way. But those who have caused them afflictions and offences will be smitten with the rod or scepter of his mouth. Through another prophet Jehovah says: "I have slain them by the words of my mouth". (Hosea 6:5) By the various expressions of Messiah's message of opportunity and grace he will smite the earth which now is; i. e., by his forceful but withal helpful instructions he will kill every vestige of conformity with the present social system. He will do more than this; for "with the breath of his lips he will slay the wicked". The earth represents those general masses of Christendom who are for the most part only tares, aliens, strangers, and foreigners from God; but *the wicked* is a collective term used, apparently, for Christendom's rulers, including, of course, as primate and head, Satan himself. For his "scepter of wickedness shall not rest upon the lot of the righteous". (Psalm 125:3) Thank God for that!

### GIRDED FOR SERVICE

This king shall be girt for righteousness and faithful service, and the effect of his reign is described as producing peace and tranquility on earth. The description is highly poetical and beautiful, the two leading ideas of which are *peace* and *security*. The figure is taken from the condition of animals of all descriptions living in a state of peace and harmony, where those which are by nature defenseless, and which are made the prey of the strong, are allowed to live in security. In other words, all of creation shall be in sympathy with that reign of virtue and piety. When evil is eradicated from human society, it would be incongruous that cruelty and rapine should be represented as prevailing among the lower animals. The times before the deluge are said to be such that 'all flesh [both man and beast] had corrupted its way upon the earth'. (Genesis 6:12) If the sight of the violence and cruelty of their superiors on earth at that time was sufficient to corrupt the original innocence of beasts, then surely the sight of peace and harmony among men will be equally influential toward its restoration.

Both Jew and gentile will seek the light of that benign day.

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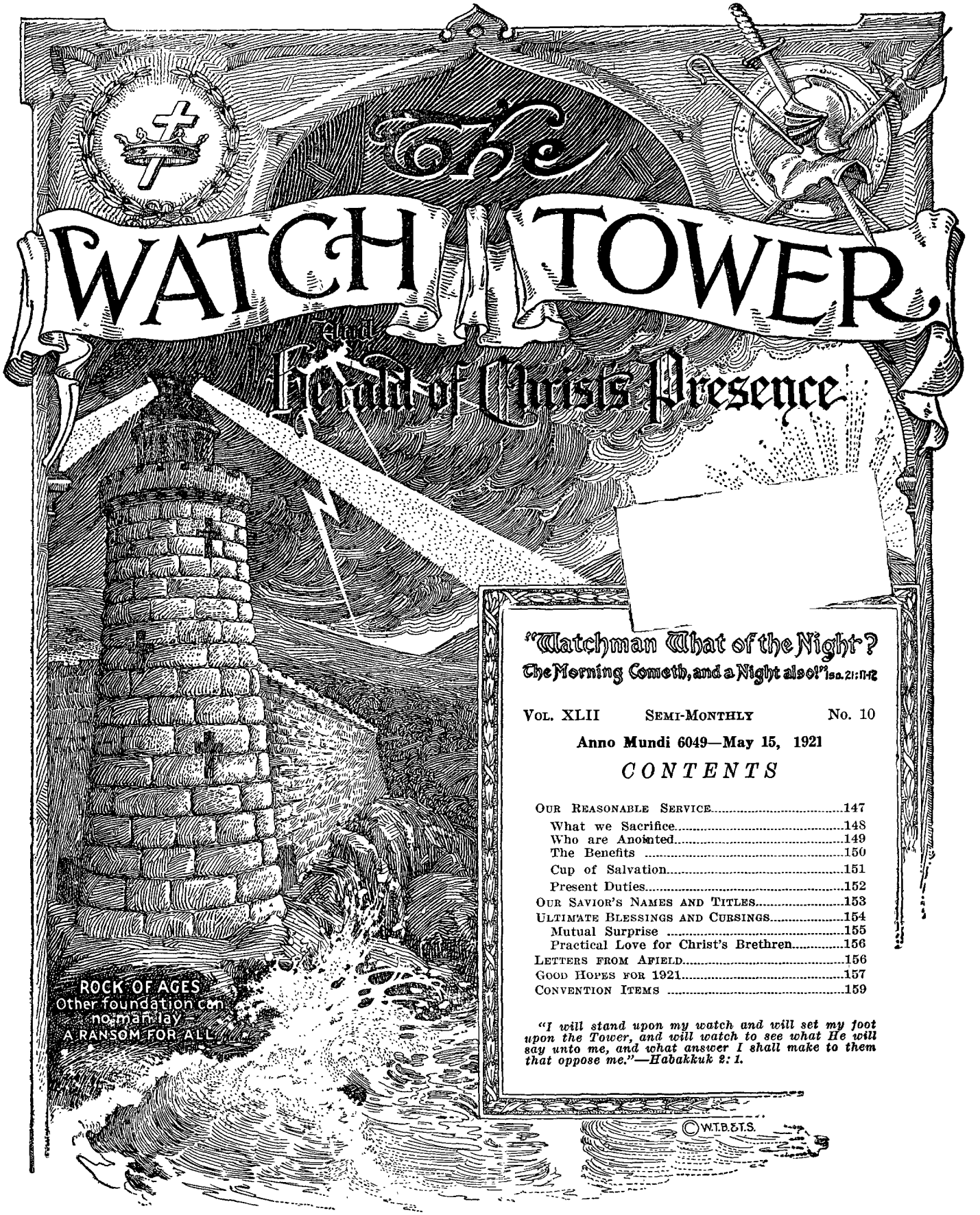
Wichita, Kans. .....June 1
Lincoln, Nebr. .....June 3-5




"Watchman What of the Night?
The Morning Cometh, and a Night also!" Isa. 21:11-12

VOL. XLII SEMI-MONTHLY No. 10

**Anno Mundi 6049—May 15, 1921**

## *CONTENTS*

OUR REASONABLE SERVICE....147
What we Sacrifice....148
Who are Anointed....149
The Benefits....150
Cup of Salvation....151
Present Duties....152
OUR SAVIOR'S NAMES AND TITLES....153
ULTIMATE BLESSINGS AND CURSINGS....154
Mutual Surprise....155
Practical Love for Christ's Brethren....156
LETTERS FROM AFIELD....156
GOOD HOPES FOR 1921....157
CONVENTION ITEMS....159

*"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Habakkuk 2: 1.*

Upon the earth distress of nations with perplexity: the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh —Matt. 24:33; Mark 13:29; Luke 21:25-31.

# THIS JOURNAL AND ITS SACRED MISSION

THIS journal is one of the prime factors or instruments in the system of Bible instruction, or "Seminary Extension", now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1884, "For the Promotion of Christian Knowledge". It not only serves as a class room where Bible students may meet in the study of the divine Word but also as a channel of communication through which they may be reached with announcements of the Society's conventions and of the coming of its traveling representatives, styled "Pilgrims', and refreshed with reports of its conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V. D. M.), which translated into English is *Minister of God's Word.* Our treatment of the International Sunday School Lessons is specially for the older Bible students and teachers. By some this feature is considered indispensable.

This journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated —redemption through the precious blood of "the man Christ Jesus, who gave himself a *ransom* [a corresponding price, a substitute] for all". (1 Peter 1:19; 1 Timothy 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Corinthians 3:11-15; 2 Peter 1:5-11) of the Word of God, its further mission is to "make all see what is the fellowship of the mystery which . . .has been hid in God, . . . to the intent that now might be made known by the church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed".—Ephesians 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the divine wisdom granted unto us to understand his utterances. Its attitude is not dogmatic, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made to facilitate such testing.

## TO US THE SCRIPTURES CLEARLY TEACH

That the church is "the temple of the living God", peculiarly "his workmanship"; that its construction has been in progress throughout the gospel age—ever since Christ became the world's Redeemer and the Chief Corner Stone of his temple, through which, when finished, God's blessing shall come "to all people", and they find access to him.—1 Corinthians 3:16, 17; Ephesians 2:20-22; Genesis 28:14; Galatians 3:29.

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones", "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Revelation 15:5-8.

That the basis of hope, for the church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "a ransom for all," and will be "the true light which lighteth *every man that cometh into the world*", "in due time".—Hebrews 2:9; John 1:9; 1 Timothy 2:5, 6.

That the hope of the church is that she may be like her Lord, "see him as he is," be "partakers of the divine nature',' and share his glory as his joint-heir.—1 John 3:2; John 17:24; Romans 8:17; 2 Peter 1:4.

That the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next age.—Ephesians 4:12; Matthew 24:14; Revelation 1:6; 20:6.

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial kingdom, the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church, when all the wilfully wicked will be *destroyed.*—Acts 3:19-23; Isaiah 35.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By Means of TABERNACLE SHADOWS OF THE BETTER SACRIFICES

**Chapter V: Dedication Ceremonies**

Week of July 3 . . Q. 37-44 Week of July 17 . . Q. 8-14
Week of July 10 . . Q. 1-7 Week of July 24 . . Q. 15-20
Week of July 31 . . Q. 21-29

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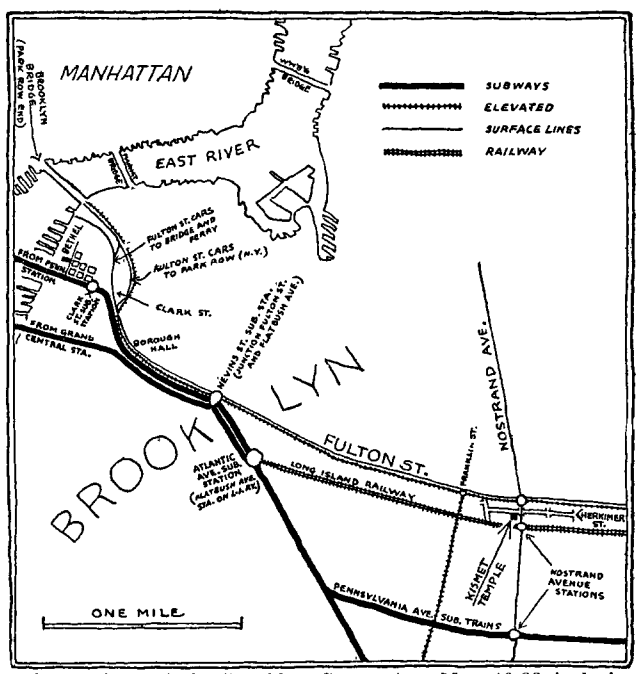


The sessions of the Brooklyn Convention, May 19-22 inclusive, will be held in the Kismet Temple, 92 Herkimer Street, Brooklyn. Friends arriving in New York at either the Pennsylvania or Grand Central Stations can take any Brooklyn-bound train on the Interborough Rapid Transit System, riding to Brooklyn to either of the points named below:

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Friends arriving in the New York District via other railways can find their way to Brooklyn on either of the two Interborough lines; then proceed as above outlined.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLII MAY 15, 1921 No. 10

# OUR REASONABLE SERVICE

*"What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people. Precious in the sight of the Lord is the death of his saints."—Psalm 116:12-15.*

THE Bible was written by holy men of old as they were moved upon so to do by the invisible power and influence of Jehovah. In some instances these men were used as types of the church. God speaks of the church—Head and body—as his beloved. The name David means beloved. In writing this Psalm David put the words into the mouths of the various members of the Christ, each one of whom can, while journeying in the narrow way, ask himself or herself the question and apply personally the answer as set forth in the Scripture above quoted. These things were written aforetime for the admonition and instruction of the members of the body on earth at the end of the age, where we now are.

### WHO AM I?

"What shall I render unto the Lord?" Who am I; and how did I attain unto the position where my service would be acceptable at all? It is only the new creature in Christ that can apply these words to himself. The very best basis for one's becoming a new creature is the great ransom sacrifice. The perfect man Adam sinned and forfeited thereby all of his rights and privileges as a perfect human being. The perfect man Jesus suffered his life to be taken from him, but did not forfeit it. When he arose from the dead as a divine creature he possessed the right to, and the value of, the perfect human life, which value constitutes his merit, and which, as a divine creature at the time he ascended on high, he deposited with divine justice, to be used in harmony with Jehovah's will. This merit is used during the gospel age as a basis upon which Jehovah justifies those who come to him through Christ Jesus by faith, making full consecration of themselves. It is used for the purpose of making such an acceptable sacrifice unto God as members of the body of Christ.

The animals offered by the high priest on the typical atonement day must be perfect, without spot or blemish; thus foreshadowing that any sacrifice which Jehovah accepts on the antitypical atonement day as a part of the body of Christ must be made perfect before it is acceptable. It must be holy, complete, made right. Justification means *made right with God.* It therefore follows that justification must take place before the acceptance by Jehovah of the one offered as a sacrifice. We read in the Scriptures that by faith we are justified (Romans 5:1); and again, by the blood of Jesus are we justified (Romans 5:9); and again, "It is God that justifieth". (Romans 8:33) Each of these statements is true and they must take place in the order named. Let us, therefore, trace in an orderly and Scriptural manner the progress of the sinner up to the time he is made an acceptable sacrifice as a part of the sacrificial body of Christ.

First he realizes that he is a sinner, born such, and that his course is a sinful one; and he has a desire in his heart to be righteous and to come into harmony with God, and he turns away from sin to seek the Lord. This means he is repentant, or repents from the course that he is following. He is now drawn to Jesus, who he has learned is the Redeemer of mankind. God draws him thus by the knowledge that he permits him to have concerning his own condition and by the environment about him. Jesus declared: "No man can come to me, except the Father which hath sent me draw him". (John 6:44) Being drawn to Jesus, he now exercises faith. Faith means an intellectual understanding of the Bible as the Word of God and an acceptance of it as such, and a confident reliance upon God's Word and plan as revealed to the truth-seeker; and in order to exercise faith one must be active, i.e., prove by his works that he believes what he has learned.

The purpose of the sinner thus seeking the right way is to come back into harmony with God. He must do this through Jesus Christ, because Jesus declared: "I am the way, the truth, and the life: no man cometh unto the Father, but by me". (John 14:6) What can a sinner do now to get into harmony with Jehovah through Jesus? It will cost him much. So Jesus says to him: 'Sit down and count the cost'. (Luke 14:26-33) And how much will it cost? It will cost him all he has, which will mean the surrender or giving up of everything he has. But what has he? He has nothing that would be an acceptable sacrifice. He stands before the Lord as an imperfect being; and being imperfect, he is therefore not acceptable as a sacrifice. He possesses, however, some rights that are incident to a creature that has life, even though ever so small. He is permitted to exercise his will in whatsoever way he wishes, because God does not coerce any one. Jesus now says to him: 'If you will be my disciple, you must deny yourself, then take up your cross and follow me'. (Matthew 16:24; Luke 14:33) Self-denial means to agree to abandon one's selfish course and to do the will of the Lord. It means a full and complete surrender of oneself unto the Lord. Such constitutes consecration

and that consecration is the exercise of faith in the Word of the Lord; hence it is the first step *leading to* justification. But it is not justification. By faith alone no one is justified; yet faith on the part of such an one is absolutely necessary in order to be justified. To the one exercising faith by making a full surrender of himself, Jesus imputes a sufficiency of his own merit to make him righteous in the sight of Jehovah, as a basis for his justification. Jesus then and there becomes his great High Priest and Advocate. The blood of Jesus means the poured out human life. It means, therefore, the merit of Christ on deposit with divine justice for the purpose of imputation to the sinner to make him acceptable unto Jehovah. The next step, then, is for the great High Priest to present the one thus consecrating unto Jehovah. Jehovah is the great judge who judicially determines whether or not the one so presented is right. No one else can do this, because "it is God that justifieth".

As in the type the high priest presented the animals before the Lord, before the tabernacle door, even so now the antitypical High Priest presents the one pictured by the Lord's goat before Jehovah. In the type, the high priest standing at the gate, at the entrance of the court, would be before the tabernacle and before the Lord. Nowhere in the Scriptures does it say that this presentation took place at, or up against, the door of the tabernacle; but we observe in the text (Leviticus 16:7) that the word *at* is supplied. Anywhere in front of the tabernacle would be before the tabernacle, regardless of distance; and there is no Scriptural evidence that the animal was led up to the door of the tabernacle. In antitype, then, Jesus the High Priest presents the proposed sacrificer before the Lord Jehovah, and he in substance says: 'You having exercised faith in my beloved son Jesus as your Savior by turning away from a wrongful course and seeking me and by fully surrendering yourself in consecration, and my beloved Son having imputed to you his merit, thereby covering your imperfections, I now determine that upon the basis of this you are right, therefore justified and made acceptable as a part of the sacrifice'. The slaying of the animal pictures the acceptance of the person presented for sacrifice, which takes place at the time of justification. Let us keep in mind that no one is justified during the gospel age for any purpose except for the purpose of being made a joint-sacrificer with Christ Jesus; and since none are acceptable save the holy or justified ones, such justification must immediately precede the acceptance by Jehovah.

How unreasonable and un-Scriptural it is to say that justification takes place before consecration! Why would the great and dignified Jehovah determine that a sinner was right or justified before he had made a full surrender of himself? Why would Jesus impute his merit to such sinner before he made a consecration? Suppose, for the sake of argument, that justification does precede consecration. That would mean that Jehovah first justifies the sinner and then asks him to present himself as a sacrifice. Jesus is the Advocate of no one except the fully consecrated. He will be the Mediator of the new covenant for the world. No one could stand before Jehovah in his own right, but he must stand by virtue of having an advocate with the Father, viz., Christ Jesus; or having a mediator, which the world will have during the Millennial age. Now if a person were justified without consecration, it would mean that he had neither advocate nor mediator; and having received the benefit of the ransom sacrifice, he would be unable to stand in his own merit without an advocate; hence he must go into the second death. Wisely and lovingly, therefore, Jehovah has provided that the sinner must first repent and be converted and surrender himself and then have his sins covered by the merit of Christ's righteousness before he can be accepted by Jehovah and justified.

### WHAT WE SACRIFICE

The question is sometimes asked: What do we sacrifice? And some will answer: We sacrifice our will. This could not be true, because if the will be sacrificed then there would be no will remaining. Will means the faculty of the being by which one determines to do or not to do a certain thing. We must retain this faculty. As a sinner, we exercise this faculty in a wrong way. Having now turned to the Lord, we must exercise this faculty in the right way, in harmony with God's will. Thus one continues to do as a new creature, and when he ceases thus to do, reverses his course and again exercises this faculty selfishly and contrary to God's will, such a course leads unto the death from which there is no resurrection. Thus we see that the will is a very vital and important faculty of the being.

Again, we sometimes hear one say: Brother A has sacrificed so much more than I have because he was rich in this world's goods and had a good education, social position, etc. This is an erroneous thought. Such is no part of the sacrifice. If one possesses education, wealth, influence, these are talents to be used to the Lord's glory. Every one who is accepted by Jehovah as a joint-sacrificer with Jesus sacrifices identically the same thing, to wit, the right to live on the earth forever as a human being. This right one agrees to surrender before he gets it. "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." (Matthew 16:25) At the time of consecration the one consecrating agrees to surrender himself, all that he has; and agrees henceforth to do the will of God. At the time he is justified there results to him the legal right to live as a human being; and since this justification is granted only for the purpose of making him an acceptable sacrifice, he immediately sacrifices that which he has received, to wit, the right to live as a human being. When justified and accepted as a sacrifice and the sacrifice takes place, the right of such an one to live on the earth is gone forever, and henceforth he must live, if at all, upon a higher plane than the earthly plane. The begetting takes place at the time the sacrifice is accepted by Jehovah, which is practically the same time that justification takes place. Proceeding in order, the justification or determination that one is right would be immediately before the acceptance of the sacrifice.

Begetting of the new creature means the beginning of a new creature. This begetting is in the nature of a contract. The word *contract* is the solemn form for expressing the term covenant, or solemn agreement. There must be two parties to a contract and a consideration passing from one to the other. A contract is sometimes based upon mutual promises, i. e., the promise on one side is a consideration for the promise on the other side. In James 1:18 we read: "Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures". The one who surrenders in full consecration to the Lord thereby promises and agrees to do the will of God. He is one party to the contract. Being then presented by Jesus his Advocate to Jehovah, Jehovah in *substance,* If not in terms says unto the one consecrating: 'In consideration of the fact that you have turned away from a wrongful course and have come unto Jesus and have made a full surrender of yourself in consecration, thereby exercising faith in his blood and in my plan, and in consideration of the further fact that my beloved One has imputed a sufficiency of his merit to you to make you acceptable before me, I therefore accept you and give unto you my exceeding great and precious promises that by these you might become partaker of the divine nature'. (2 Peter 1:4) Thus is stated every element of a contract.

This is further borne out by the words of the Psalm, made applicable at the second coming of the Lord: "Gather my saints together unto me; those that have made a covenant with me by sacrifice". (Psalm 50:5) That the begetting or promise is to the divine nature is definitely stated by the words of St: Peter: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a hope of life by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time". (1 Peter 1:3-5) The inheritance to which we are begotten is incorruptible, and the only incorruptible inheritance is the divine nature. This means, therefore, that if the one thus begotten is faithful to his part of the contract, he is certain to be born upon the divine plane, for the reason that Jehovah is always faithful to his part of the contract. For this reason Jesus says: "Be thou faithful unto death and I will give thee a crown of life". (Revelation 2:10) Every one thus presented to the Lord during the gospel age, justified and accepted as a part of the sacrifice and begotten, is begotten to the divine nature. Some will be born to a lower plane of spirit nature, because they have not been wholly faithful; and these are the ones that will constitute the great company class. Those who do faithfully fulfill their part of the covenant until death are the ones that shall be born on the divine plane; hence the very great importance of properly understanding what is our reasonable service and the full performance of that service.

### WHO ARE ANOINTED?

Anointing means designation to official position, which carries with it, of course, the obligation to perform the duties incident to that position. David was anointed to be king over Israel. His anointing took place some time before he was advanced to assume the duties of that office. The antitypical David, the Christ, is anointed to be the great king and priest. The members are anointed to be kings and priests unto God and unto Christ and to reign with him. (Revelation 20:6) This anointing takes place at the time each one is inducted into the body of Christ by begetting. In the type Aaron and his sons were anointed to perform the office of the priesthood. "And he [Moses] poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him." (Leviticus 8:12) The precious anointing oil was poured upon the head of Aaron and ran down upon the beard, down to the skirts of his garments. (Psalm 133:2) Aaron the high priest was a type of the entire Christ, Head and body. In the antitype, Jesus the Head, at the time of his baptism in the Jordan, received the anointing of the holy spirit without measure. (Matthew 3:16, 17) From Pentecost forward, as each one has been accepted as a part of the sacrifice and begotten he has been thereby inducted into the body of Christ, and coming into the body of Christ he has received the anointing by virtue thereof, i. e., he receives the anointing through the Head, Christ Jesus; and so long as he abides in Christ as a designated member of the body, he maintains the anointing, being thereby designated to be ultimately a king and to reign with Christ.

It has been suggested that those who will compose the great company class were never anointed. This is an erroneous thought. In the type the great company class is shown at the end of the atonement day. No one could get into the great company class unless he first had an opportunity of being of the body of Christ. No one is called to membership in the great company class. We are all called in one hope of our calling. (Ephesians 4:4) All are called to a "high calling" (Philippians 3:14), to a "heavenly calling". (Hebrews 3:1) All who are thus called, accepted and begotten and thereby inducted into the body of Christ automatically receive the anointing, because the promise to such is that they shall be partakers of the divine nature and shall be kings unto God and unto Christ. And every one who faithfully performs his part of the covenant will ultimately be inducted into that official position, just as David was subsequently inducted into office as king.

The Lord Jehovah has graciously provided that those who are not wholly faithful to their covenant, but who become negligent, may be born upon a lower plane than the divine nature, rather than to be destroyed; and these are called the tribulation class or great company. Those who ultimately get into that class have at some time lost the anointing, but have not lost the begetting. They must maintain the begetting in order to be born at all. The loss of the anointing means that they lose their crown, lose their position in the body of Christ, lose the opportunity of becoming kings and priests. Those who

faithfully and loyally perform their reasonable service unto God and Christ in fulfillment of their covenant are the ones that maintain the anointing and will ultimately be born on the divine plane. This *anointing must take place* before one has the witness of the spirit that he is the Lord's. Addressing the new creature, St. John says: "Ye have an unction [oiling, anointing] from the holy One, and ye all know it". (1 John 2:20) "The anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." (1 John 2:27) "Every one that loveth is begotten of God and knoweth God." (1 John 4:7) "He that hath my commandments, and keepeth them, he it is that loveth me."—John 14:21.

### THE NEW CREATURE

The begetting and anointing is accomplished by the holy spirit, the holy, invisible power and influence of Jehovah. The one thus begotten and anointed is now designated a son of God. (1 John 3:1) "If any man be in Christ, he is a new creature." (2 Corinthians 5:17) The new creature now begun consists of the will, the mind, the heart, and an imperfect organism, the organism of flesh which is used temporarily as the organism of the new creature; and this new creature now begins to be developed. Now sanctification must take place, which means a development into the image and likeness of God's dear Son, because the new creation is foreordained to this. (Romans 8:28, 29) The transformation takes place by virtue of the operation of the holy spirit.

The will is that faculty of the being by which the creature determines to do or not to do certain things. This will be in harmony with the divine will, but one does not always know what the divine will is. This he ascertains from the Word and from God's providences. The mind is that faculty of being which searches out facts and weighs them and reaches a conclusion. Hence the Apostle Paul says: "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Romans 12:2), i. e., we search the Word of God with our minds; and searching out the great truths of the divine arrangement we thereby ascertain what is the divine will, which we have agreed to do; and now we determine by the will to do that which is the will of God. The heart is that faculty of the being which induces action. It is the seat of motive and the seat of affection. When one is begotten as a new creature, his affections may not be wholly set upon the Lord; but the Lord invites him to do so, saying: "My son, give me thine heart". (Proverbs 23:26) The Apostle expresses the same thought, saying, "Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." (Colossians 3:2, 3) The love of the new creature must be supreme for the Lord. A pure heart is one that loves the Lord, loves righteousness ,and hates iniquity and strives, by the Lord's grace, to direct action accordingly. And this heart condition induces such action as is in harmony with the Lord's way. As the new creature carefully studies and considers God's Word, he thereby ascertains the will of God; and knowing that he should conform his will to God's, he strives to do so, and his love for God increases. St. Paul states it in these words: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord". (2 Corinthians 3:18) Thus beholding the divine character, one is gradually transformed by himself developing character, to wit, growing in the divine attributes of wisdom, justice, love, and power.

### THE BENEFITS

The new creature now seeing himself in the divine light asks: "What shall I render unto the Lord for all his benefits toward me?" Evidently the Lord did not wish us to forget these benefits, but to keep them in mind for our own good; for David wrote: "Bless the Lord, O my soul, and forget not all his benefits". (Psalm 103:2) A meditation upon these benefits enables us to see how Jehovah is performing his part of the covenant and induces us to greater earnestness and zeal in the performance of our part of the covenant. Amongst the benefits that he has bestowed upon us, lovingly and wholly unselfishly, are these: He bought us with the precious blood of his beloved One (Ephesians 1:6, 7); he called us to the heavenly calling (Romans 8:30); he justified us that we might be an acceptable sacrifice (Romans 8:33); he begot us to an inheritance incorruptible (1 Peter 1:4); he has anointed us to membership in the body of Christ (1 John 2:20); he has illuminated our minds in order that we might search out the deep things of his Word (1 Corinthians 2:9, 10); he has provided us with the Bible, upon which the new creature must feed in order to be sustained, and this provision he made for us long ago. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." (Romans 15:4) He knows our inherited weaknesses and inability to come up to the perfect standard and has made provision therefor. "As a father pitieth his children, so the Lord pitieth them that fear [reverence] him. For he knoweth our frame; he remembereth that we are dust." (Psalm 103:13, 14) He has had his servant write to the church these wonderfully beautiful things that they sin not, but makes provision that in the event of sin and because of weaknesses, we have an advocate with him, and that he is just and faithful to forgive us our sins, if we confess them.—1 John 1:9; 2:1, 2.

He knew that we would have many trials and tribulations and would often be in need of comfort, and so he grants to us his spirit, the comforter; and when we have his spirit and have his Word we receive comfort through it and through his dealings with us. "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our conso-

lation also aboundeth by Christ."—2 Corinthians 1: 3-5.

He knows that, in our efforts to serve him while in this body of flesh, temptations befall us, just as they befall the peoples of the world; but for us he has provided a means of escape. (1 Peter 5: 9; 1 Corinthians 10: 13) He knew and foretold that we would be surrounded upon every hand by enemies, the various instruments which Satan uses to destroy the seed of promise. He has thrown around us protection and says: "The angel of the Lord encampeth round about them that fear him and delivereth them". (Psalm 34: 7) "Because thou hast made the Lord, . . . even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways."—Psalm 91: 9-11.

David again puts into our mouths words, causing the new creature to say: "I will love thee, O Lord, my strength. The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn [power] of my salvation, and my high tower. I will call upon the Lord, who is worthy to be praised; so shall I be saved from mine enemies."—Psalm 18: 1-3.

### CUP OF SALVATION

"I will take the cup of salvation, and call upon the name of the Lord." Here is an expressed determination to do the will of God concerning us as new creatures. The word cup here pictures our participation in the sacrificial death of Jesus. It means the willing and joyful performance of our part of the contract. (1 John 5: 3) Jesus said: "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you". (John 6: 53) The blood pictures the poured out human life. The drinking of the blood pictures our participation with Christ Jesus in pouring out our lives by the performance of our covenant; and those so doing it faithfully unto death are the ones that are to have life within themselves, i. e., inherent life, immortality. It means, then, the willing participation in the sufferings of Christ which is granted unto the new creature as a great privilege. (Philippians 1: 29, *Weymouth*) "Beloved, be not surprised at the fire among you, occurring to you for a trial, as though some strange thing was befalling you; but as you partake of the sufferings of the anointed one, rejoice; so that at the revelation of his glory, you may rejoice exultingly. If you are reproached in the name of Christ, happy are you, because the spirit of glory and that of God rests on you."—1 Peter 4: 12-14, *Diaglott*.

This is the cup of salvation, because to be saved upon the divine plane, to attain unto membership in the body of Christ to which we are anointed, we must participate in the experiences of Christ which are pictured by the cup. We feel our utter inability to meet this task alone, so David puts the words into our mouth: "I will call upon the name of the Lord". Why? Because he is our great High Priest; he is touched with a feeling of our infirmities. He was tempted in all points like as we are, as new creatures. He knows our needs; therefore we are invited to come confidently to the throne of grace that we might obtain mercy and find grace to help in every time of need. We daily realize the need of this help. We have the complete assurance that it shall be received if we ask for it in the Lord's way.

### OUR VOWS

Again the Lord through David causes us to say: "I will pay my vows unto the Lord now in the presence of all his people". A vow is a solemn promise to do a certain thing. When we made a consecration to the Lord we vowed to do his will; and as we ascertain his will the obligation is upon us to pay that vow. Those who are not only willing, but anxious, to do the will of God will have a loving zeal for the Lord in the performance of such vows. There is a zeal peculiar to the house of sons, of which Jesus is the head. One who has much love has much zeal, and having that zeal, will be anxious to perform his covenant as he sees it, because of his love for the Lord. Those who maintain the anointing and are ultimately born upon the divine plane will be the ones who possess and manifest that peculiar zeal for the Lord. Those who are indifferent or negligent, and who by reason thereof come short in the performance of their covenant faithfully, will be the ones who are lacking in such loving zeal. This latter class are those who will constitute the great company.

The following Scripture seems clearly to mark the distinction between the two classes: "For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me". (Psalm 69: 9) The devil and his organization visible and invisible have always reproached Jehovah. When Jesus came to earth these same reproaches fell upon him; and from Pentecost until now these same reproaches have fallen upon his faithful followers. Satan and his many emissaries constantly reproach the brethren of the Lord, and the more active and zealous they are in the performance of their covenant, the more vigorous is he in reproaching them. The Scriptures seem to indicate a class who will say in substance: 'Why should I make a fool of myself by being so active in the proclamation of the message of Messiah's kingdom? Why should I say anything about Satan's wicked systems in the earth? I think I will remain quiet. I am a Christian; I love the Lord; but I will not be foolish or counted as overzealous in the proclamation of his Word.' Such, then, do not have that zeal peculiar to the Lord's house; but those who do possess it and perform their covenant bring reproach upon themselves from Satan and his emissaries and this zeal eats them up, or otherwise causes their sacrifice to be wholly consumed. This leads to their death, of course. Hence David says, speaking as the mouthpiece of Jehovah: "Precious in the sight of the Lord is the death of his saints". Blessed is the privilege, then, of being counted precious in God's sight in the laying down of our little all in the performance of our part of the contract. These are they of whom the Lord said: "Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God". (Isaiah 62: 3) "I the Lord

have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." (Isaiah 42:6, 7) Thus it is promised that these shall be instruments in his hands to uplift and bless the groaning creation during the Millennial reign of Christ.

**PRESENT DUTIES**

The anointing which comes upon each member inducted into the body of Christ carries with it a commission to do certain things while on the earth. Among the things stated are these: "The spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek [teachable]; . . . to bind up the broken-hearted, to proclaim . . . the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn".—Isaiah 61:1, 2.

This commission is the divine authority to act. It is the expressed will of God concerning his spirit-begotten and anointed sons. It is an obligation laid upon each one of the body of Christ now to perform this part of the commission which is included in their consecration vow. "I will pay my vows *now* in the presence of all his people." *Now* means when the due time comes and when we see that it is the due time. We have reached the end of the world. It is the day of God's vengeance. Satan's empire visible and invisible is under judgment. It is not our vengeance, but God's vengeance upon Satan's unrighteous system. In his prophetic books of Ezekiel and Revelation God has caused to be written his judgment against these wicked things. The Psalmist says, speaking of this time: "To execute upon them the judgment written: this honor have all his saints. Praise ye the Lord." (Psalm 149:9) It is a great honor to participate in the execution of this judgment. This execution takes place by the use of the instrument which the Lord has placed in our hands, the sword of the spirit prepared for that purpose. Thus saith the Lord: "I have set the point of the sword against all their gates, that their heart may faint, and their ruins be multiplied: ah! it is made bright, it is wrapped up for the slaughter".—Ezekiel 21:15.

In "The Finished Mystery" we have an explanation of the books of Ezekiel and of Revelation, which are placed in the hands of God's people as instruments with which to declare his vengeance. As the Lord said to Moses, so he now says to us: "What is that in thine hand?" What is within your power to use? And we must each surely answer, according to our opportunities: 'I have this instrument for the purpose of declaring God's vengeance, and this will I do now in the presence of the people'.

We were told through the Word that the demons would be restrained in darkness until the great day of judgment. They are a part of Satan's empire invisible. Plainly the Apostle says: "Know ye not that we shall judge angels?" (1 Corinthians 6:3) It seems quite reasonable that this judgment must take place before the individual judgment of mankind during the times of restitution, for the reason that St. Paul says that that judgment must be done in righteousness, i. e., after unrighteousness has been restrained. (Acts 17:31) Hence we would understand that from the end of the gentile times in 1914 until the full setting up of the kingdom this judgment must take place.

Again, "What is that in thine hand?" The demons have now overreached some of the brightest minds on earth and the Lord has placed in the hands of his people a Scriptural explanation of the so-called "talking with the dead"—spirit communication, that this may be used in the judging of this part of Satan's empire.

Never before in all the world has there been so much sorrow, so many broken hearts, so much mourning. Remember our commission is to bind up the broken-hearted and comfort those that mourn. Jesus plainly said that when we come to the end of the world, which means the disintegration of the unrighteous order and the incoming of his new order, the Messianic kingdom, this good news shall be told to the people. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations [Christendom]; and then shall the end come." (Matthew 24:14) The Lord has graciously provided for the proclamation of this message concerning the end of the world and the millions now living who will never die, and this is a message of comfort to the groaning creation. In the performance of our vows in the presence of the people it becomes a privilege, as well as an obligation resting upon every anointed one, to proclaim this message.

Again, "What is that in thine hand?" And the answer is: 'The printed message, "Millions Now Living Will Never Die"—an instrument thus handed to his people by the Lord in his own good way, to be used in the performance of their vows'.

Let us keep in mind, dear brethren, that the Lord is at the helm, that he is directing his work, that he does not need us nor our efforts in any respect, but that he has graciously granted us an opportunity of doing certain things to enable us to prove our willingness to perform our part of the contract. "According to your faith be it unto you," he says. If our faith is strong, our love for him will be strong. We may be sure that a faithful performance of our vows will bring upon us persecution; but he that loves the Lord will not fear persecution.—1 John 4:17, 18.

Before any great numbers seek to be comforted with the message of the Lord, circumstances must be such as to break their hearts. An example of this is had in Germany. The people have suffered greatly in the past few years and in great numbers their hearts are sad. And within less than three months more than 700,000 copies of the "Millions" booklet have been sold to the people of Germany. In many other parts of the world the peoples are also suffering. Behold, the great opportunity to comfort those that sorrow. Surely there is ample opportunity for every one to have a part in the proclamation of the message, in performing the

divinely-given commission. Let us, therefore, with boldness and with confidence press on in the proclamation of this message, even though it brings persecution, suffering and death. We can ever keep before our minds the blessed promise of our Lord: "Precious in the sight of the Lord is the death of his saints". These have the assurance that their death will mean their immediate change and instant appearance in the presence of the Lord Jesus, being caught up with him in the air, and thus being forever with the Lord.

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# OUR SAVIOR'S NAMES AND TITLES

*QUESTION*: In a recent issue of THE WATCH TOWER the statement is made: "The Scriptures are very careful in the use of names. They never say Christ when Jesus is meant; nor Jesus when Christ is meant. They do not say Christ Jesus when Jesus Christ is the thought." What evidence have we that the Scriptures are as carefully written as these words imply?

*Answer*: In the first place, the reverent student of God's Word expects to find order and precision and careful oversight therein. He believes that the Bible is not in any sense a product of chance. Such expectation and belief are abundantly encouraged and sustained by a close examination of the Word. The divine names and titles of the Old Testament are all richly significant, but much of their signification is lost in the English translation. But there is less reason for missing the full meaning in the New Testament because of the greater simplicity of the words and their usages.

But in the titles which apply to our Lord Jesus there are numerous variations as used in the New Testament; so there is need for accuracy in noting every detail. This need for careful observation will be realized when it is seen that in the epistles of St. Paul alone there are seventeen different combinations of the words "Lord", "Jesus," and "Christ". Such numerous variations suggest the thought that, unless these words are used at random and without any purpose at all, there must be reason why, if certain words are used, no other words would have answered the same purpose as well. If the text says Jesus Christ all but a higher critic will believe that Christ Jesus would not have been so appropriate. Whether we are able to discover the reason or not does not alter the fact that there is a reason to be expected.

By a careful collating of all the occurrences of these words it is to be seen that the *resurrection* constitutes the line of demarcation; and with this idea as a basis we do not have to seek far for the desired reason for the different usages of words and their combinations. In the four gospels "Jesus" occurs alone some 612 times, and in all the other books of the New Testament only 71 times; of which 38 are in the transitional book of the Acts. But it is equally remarkable that in all the four gospels the word "Christ" is found alone only 56 times, while in the other Testament books it occurs 256 times.

JESUS: This word has the meaning not merely of Savior; for there is another word (*soteer*) for that. The full meaning of the word is "Jehovah [our] Savior". In the annunciation to Joseph the heavenly messenger instructed him, saying, "Thou shalt call his name Jesus, for he shall save his people from their sins". (Matthew 1:21) Jesus is, therefore, the name of our Master's earthly life, and is associated with him as the Sin-bearer, the Sufferer, the One whom the Prophet had described as the Man of Sorrows. It is the name under which he bore his humiliation and shame. It is the name under which he was nailed to the cross. "This is Jesus" was the inscription which hung over his head and which inscription Pilate refused to alter.

It is well to note that though this name is found alone some 683 times it is never used with an adjective. Romanists and sentimental Protestants say "blessed Jesus", "dear Jesus," "sweet Jesus," "lovely Jesus," and the like, but it is not so found in the Bible. Jesus has all of these attributes, of course; but there is a simplicity about the Bible usage of this word which is well worth our emulation. He has need of no adjective to display or lend glory to his own matchless worth.

Once again: the expression "in Jesus" is not found in the Scriptures. Those words do occur in our Common Version Bibles in 1 Thessalonians 4:14; but the proper rendition is "by means of Jesus", by or through Jesus. This will be apparent from comparing 1 Thessalonians 4:14 with 2 Corinthians 4:14. The latter text reads, "He who raised up the Lord Jesus will raise us up also by Jesus" [διὰ Ἰησοῦ, *diá Iesoú*]. The grammatical construction is the same in the former text, which reads properly: "For if we believe that Jesus died and rose again, even so they also that are fallen asleep will God through Jesus [διὰ Ἰησοῦ, *diá Iesoú*] bring with him": "Yours in Jesus," as sometimes used by letter writers, is neither Scripture nor Scriptural.

Jesus was our Lord's earthly name; and on earth sorrow, suffering, and death were his lot. But when God raised him from the dead all is changed. "God hath made *that same Jesus* whom ye have crucified, both Lord and Christ." (Acts 2:36) God, who sees that the compensating wheels of life run true, has ordained that the same earth which was the scene of Jesus' suffering shall be the scene of his glory. He has determined "that at the name of Jesus [not the Lord or Christ] every knee should bow . . . and that every tongue should confess that Jesus Christ is *Lord,* to the glory of God the Father".—Philippians 2:10, 11.

Whenever, therefore, we meet with the word Jesus alone it invites our attention to the Man of Sorrows who humbled himself to death and was bruised for our iniquities.

CHRIST: The meaning of this word is anointed. It describes the Master as the Anointed One, anointed and appointed for the purpose of carrying out the covenant of Jehovah, and to be the Light to lighten

the gentiles and the glory of his special people Israel.

This word Christ is to be found only 56 times in the gospels; and in those cases where it is found the definite article (ὁ Χριστός, *o Christós*), *the* Christ, is generally with it. This is the Messiah's official title, *the* Christ who came unto his own and who was set for the blessing of Israel. But the people Israel did not know the day of their visitation. They saw not the beauty in him which was desirable to them. But now, raised from the dead, he is made the Head over the church which is his body, the whole being anointed for the blessing of the people. In the remaining books of the New Testament this title occurs 256 times, and thereby our Lord is set forth as the risen and glorified One. Believers are both justified and accepted in him. It is for this reason that believers are said to be "in Christ", quickened with him, raised with him, sitting together in the heavenlies with him, blessed with all spiritual blessings in heavenly places with him. Our position with him is represented by the word Christ; but our *responsibility* to him is represented by the word Lord.

LORD: This word describes our Lord as the One who *owns,* the one therefore who has power and *authority.* Whenever this title is used the thoughts of ownership and authority are connected with it. The privileges and responsibilities of our position and standing *"in* Christ" are closely related to this word. It is used in association with all the various conditions of life.

*Marriage*: Marry "only in the Lord" (1 Corinthians 7:39); not merely "in Christ". 'In Christ' would mean to marry only one who is a Christian, a consecrated person, but 'in the Lord' means, besides all that 'in Christ' implies, to marry only "if the Lord will", that is, in harmony with the judgment of the Master of the house. The Lord's people are to recognize his authority and to acknowledge him in all their ways; otherwise he is not their Lord.

*Wives*: "As it is meet in the Lord".— Colossians 3:18.

*Children*: "Do it heartily as unto the Lord".—Colossians 3:23.

*Believers in general*: We learn of "the Lord's supper", "the cup of the Lord," "the body and blood of the Lord," "the Lord's table". (1 Corinthians 11:20, 27; 10:21) Because these things are the *Lord's* he has a perfect right to command and say, "Do this in remembrance of me".

*Unbelievers*: "No man can say that Jesus is the *Lord* but by the holy spirit". (1 Corinthians 12:3) One may say that he is Jesus or the Christ, but when we say that he is Lord we take him for our Master as well as our Savior. We bow to his will and take his yoke upon us. Incidentally this text is a proof that no one stands in relationship to Christ who has not given his heart and his all to him, been accepted and given the holy spirit. Not till then can he say, "Lord"; for he has not disavowed the lord of this world. But after the individual has truly said Lord the real tests come. To the less faithful and the unfaithful of his followers he says: "Why call ye me Lord, Lord, and do not the things which I say?"(Luke 6:46) And again, by way of warning: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven".—Matthew 7:21.

JESUS CHRIST: When this combination is found the emphasis is on the first word. Our thoughts are turned forward from what he was to what he is, from his humiliation to his exaltation. The expression might be paraphrased as 'the humbled One who is now exalted' or 'the suffering One who is now glorified'. In every instance is to be found the most remarkable accuracy.

CHRIST JESUS: This expression bids us think just the reverse — the glorified One who was once humbled, the exalted One who one time suffered and died. The whole New Testament can be taken as one vast example, though every passage is not equally clear. Now the meaning is at once apparent; again, the context must be depended upon to reveal why the titles are used in a particular way.

"Let this mind be in you, which also was in Christ Jesus." (Philippians 2:5) Why Christ Jesus rather than Jesus Christ? Because the thought of the text is retrospective, looking back from what he *is* to what he was. He *is now* exalted but he did humble himself.

"Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus . . . Grace be unto you and peace from God our Father, and from the Lord Jesus Christ." (Philippians 1:1, 2) Here the Apostle and Timothy are servants of Jesus (now exalted), servants of the One who sent them forth, even as he was himself sent forth, as a servant; but they wrote to the saints who were "in Christ", once humbled; and they prayed that as Lord and Master he would send forth to them divine grace and peace.

# ULTIMATE BLESSINGS AND CURSINGS

— — JUNE 19 — MATTHEW 25:34-40 — —

*"Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."—Matthew 25:40.*

MISCONCEPTIONS RESPECTING THE TIME AND CLASSES INVOLVED IN THE PARABLE OF SHEEP AND GOATS — A MORE SCRIPTURAL VIEW.

MANY of us have in the past read the Bible too carelessly. Our minds were sluggish respecting spiritual things. For instance, today's lesson was at one time applied to the church. We failed altogether to notice that its scene is set after the church's trial time is over, and that it is entirely applied to the world, to the nations, the heathen. For centuries the Jews had been accustomed to think of themselves as God's nation, God's people. All others they styled heathen, gentiles, the people, the nations; and in the prophecies God treated the matter from this standpoint. So when spiritual Israel was received into divine favor as the royal priesthood, the holy nation, the peculiar people, all the remainder of mankind were properly enough to be thought of and described as the nations, the gentiles.

In line with this, our Lord in this parable tells what is to befall after his kingdom shall have been set up, after the selection of the true church class to be the bride, the

Lamb's wife and joint-heir in his kingdom, in his throne. This, we notice, is very clearly stated by the Master, saying: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory". (Verse 31) Who, after proper consideration, will say that this is a matter of the past? Who will dispute that this is a description of Messiah's kingdom following the parousia and the epiphany of his second advent?

### ALL NATIONS GATHERED BEFORE HIM

The gathering of the world will be the result of knowledge. The time of trouble will lead on to great enlightenment, in which all the blind eyes will be opened, all the deaf ears will be unstopped, and the knowledge of the glory of God will fill the whole earth. Some there will be who, resisting this knowledge, will decline to accept Christ and will not come into this grand or final judgment; but after a hundred years of resistance these will be destroyed.

Those in the parable are such as have accepted Christ's terms and desire to be on judgment, or on trial, for everlasting life. This will include all in their graves, who, the Master tells us, will come forth; not all at once, but gradually. Messiah's kingdom will exercise its power and disseminate the knowledge of God and of righteousness, with a view to encouraging, helping, and uplifting all the willing and obedient. All such may rise more and more out of sin and death conditions, out of imperfection of mind and body and out of immoral conduct to the full image of God, as possessed by Father Adam in the beginning.

It will be the work of the entire Millennial age to bring this about. Righteousness will reign then, as sin reigns now. That is to say, it will be in control, in the ascendancy; and whoever will sin then will suffer promptly. Hence all the nations will be avoiding sin. Then the world in general will be a grand place, where nothing shall hurt or destroy; where the inhabitant shall not say, I am sick; where the curse shall be gradually rolled away, where there shall be no more crying, no more sighing, no more dying; and where the blessing of God, bringing perfection, will prevail. O happy day! we exclaim. And surely it will be such; for all who live through those thousand years will have a great blessing.

But, some inquire, what about the sins of the world? Will there be no chastisements, no punishments, for these? We answer that it will be equally as just for God to forgive the sins of the world for Christ's sake as it has been just for him to forgive the sins of the church for Christ's sake. If the one is just, so will be the other; for God is no respecter of persons, and is equally as willing to forgive the sins of the world as the sins of the church when the world, repenting of sin, will turn from it, accepting Christ as their Redeemer.—Ezekiel 18:27, 28.

This does not mean, however, that justice is to be ignored. In the case of the church note how the sins of youth may leave their scar and sting to the end of life. And so we may reasonably assume that certain stripes, or punishments, will be permitted to follow the world in just the same manner. It will be from these weaknesses and frailties that they will be gradually raised up to perfection during those blessed thousand years of Christ's kingdom, when Satan will be bound and not be permitted to deceive any during that period.

### AN INWARD DIFFERENCE

But what about heart condition? If conformity to the divine law in an outward way will bring blessings to all, will there not still be a difference between the people—some coming heartily into accord with the Father, and others merely outwardly into harmony, because this outward harmony will be the way to restitution, perfection?

Undoubtedly this is correct reasoning. It is along this line that the parable before us teaches: namely, that outwardly the sheep and the goats have much the same appearance and demeanor, except to the Judge, the King, who will read the heart and ultimately will manifest to all that there has been a real heart-difference between the two classes, all of whom will have been on trial during the thousand years, receiving blessings from the kingdom.

All the while each individual will be making character. This character will be fully appreciated by the great Judge, and the individual will be rated either as a sheep or as a goat. All the sheep class will thus be received at the right hand of the great Jehovah; and all of the goat class will be rated as out of favor with him, even though all the while they will be receiving the blessings of the Millennial kingdom and outwardly rendering obedience to its law.

Not until the conclusion of the Millennium will the decision of the Judge be manifested. Then great surprise will be shown at his decision—by both parties. To the sheep at his right hand he will say: "Come, ye blessed of my Father [the kind that my Father is pleased to bless and to grant everlasting life to! Come] inherit the kingdom prepared for you from the foundation of the world". 'When God laid the foundation of the earth and planned its human habitation it was his design to give it to you. Now the time has come for you to enter into this kingdom and to possess it.'

This is the same realm as that over which the Messianic kingdom is to hold sway. It is the realm which God gave to Adam, which Adam lost through his disobedience and which Christ redeemed by the sacrifice of himself. It will be given only to those who will have developed the Godlike character—those who will have become the Lord's sheep during the Millennium.

### MUTUAL SURPRISE

Then the other class, the goats of the parable, will be sentenced: 'Depart, ye accursed ones (doomed ones), into everlasting punishment. Granted all the privileges, blessings, and experiences of a thousand years of contact with righteousness, truth, and the spirit of God, you indeed rendered an outward obedience, but at heart you have not come into harmony with God. I cannot recognize you as my sheep. I cannot present you to the Father blameless and irreprovable. You must be destroyed; the punishment is the second death, "everlasting destruction". The penalty upon you is an everlasting one because there will be no further provision made for your redemption or for your resurrection from the second death. You will be as though you had never been. You have failed utterly to appreciate the goodness of God and to copy his character likeness. Eternal life is only for those who have God's likeness and God's spirit.'

Both classes, the sheep and the goats, were surprised at what the King, the Judge, declared to be the basis of his judgment. To the sheep he said: "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me". To the goat class he said: "I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not".

Both sheep and goats claimed that they had no knowledge of any such experiences. When did we minister unto thee? When did we fail to minister unto thee? The answer was: Inasmuch as ye did it unto one of the least of my brethren, or did it not unto him, ye did it, or did it not, unto me.

Now, who are these respecting whom there will be a test upon the sheep class and upon the goat class? Will there be people sick, hungry, and in prison during the Millennial age? Does the Lord wish us to understand that there will be such? We have, on the contrary, always assumed that sickness, poverty, hunger, and prisons will then be gone for ever. What does it all mean?

The meaning is plain. With the establishment of the Millennial kingdom all who come into harmony with it will have the great privilege of doing something to help others. The world is blind and starved now, for lack of spiritual food and the anointing eye-salve of the truth. While the Millennial blessings will be showered upon those who accept the Lord's terms, there will be others who will need assistance. Those who have the spirit of God, the spirit of love, will be glad to carry the heavenly message of reconciliation to all humanity, glad to apply the eye-salve to the blind, glad to unstop the ears of the deaf, glad to help the sin-sick back to harmony with God—to the blessings of Messiah's kingdom, to the way in which these may be obtained—helping them to cover their nakedness with the garments of true righteousness and praise.

### PRACTICAL LOVE FOR CHRIST'S BRETHREN

All who will take pleasure in this work will thus be manifesting that they have God's spirit and are colaborers with him. All these will be the sheep. On the other hand, those who will be careless in respect to their vow, and merely enjoy the Millennial blessings themselves, will be of the goat class, and will be thus marking themselves as "goats", and correspondingly will be out of favor with the great King of kings, their Judge, the Lord of glory.

The prison referred to in the parable is undoubtedly the great prison-house of death, into which approximately twenty thousand millions have already gone. All these are to come forth. But the Scriptures declare that they will not all come forth at once, but "every man in his order". Only the church will be in the first resurrection.

During the Millennium the awakening from the sleep of death, the prison-house, will come about by divine power, of course, but we believe in answer to prayer. Each family circle, as it can prepare for another and another member, will be glad to do so, and will make request for his return. Thus the race will come out of the "prison-house" in reverse order to that in which they entered, and will be acquainted with, identified by, and prepared for by their friends, their relatives.

He who sits upon the throne, having redeemed the world of mankind and having provided for the resurrection of all these redeemed ones, counts them as in a certain sense representing himself, as he says in the parable: 'I was an hungered, and ye fed me, I was sick and in prison, and ye visited me'—ministered unto *me* and helped *me*.

# LETTERS FROM AFIELD

### FROM HELLENIC FIELDS

MY DEAR BROTHER RUTHERFORD:

I am just in receipt of your kind letter of February 16, for which I thank you very much and to which I hasten to reply.

As yet I have not heard from the London Office, but hope to hear soon. Then I will gladly arrange for a pilgrim trip over Crete, thence to Piræus, Athens, Volos, Larissa, Smyrna or else Janina, and other places as the Lord's providence, by the call of the classes or otherwise, may direct my steps.

I shall also arrange to take with me copies of the "Millions" booklet, despite the systematic press campaign still carried on vigorously against me and against our publications in general on the part of the clergy. The Greek Orthodox and the Roman Catholic ecclesiastics (especially the former) and even the Plymouth Brethren Protestants here have so tremendously biased the people against the booklets that I have scarcely been able to sell more than two or three; and in order to introduce the "Millions" booklet among the people I had to distribute many free copies to persons who I know will not only read it themselves but afterwards recommend it to others. As a result, I am glad to say, it has stirred up a lively interest among some of the educated class, a few of whom have already expressed their cordial approval to me, although with some reservation of doubt as to 1925, etc. The booklets have reached me but recently, and it is somewhat early for the Greek Bishop's organ to begin to criticise, as they have for some time been doing with the "Finished Mystery". I hope that their criticism of the "Millions" booklet will rouse the interest of the public and thus create a demand for it.

Dear Brother, I am sorry to report on the condition of things which the bitter, slanderous and incessant attacks of these people have created here during the past eight months. When I consider these violent attacks and the impassioned language which they are using in the press, and when I see the means which they have been employing, I cannot help humbling myself in deepest gratitude before the Lord, whose loving hand has baffled them and foiled their cruel designs. For, in addition to their constant publications against person and doctrine in both religious and secular press, they have instigated the priests to preach against me and our literature on Sundays in the churches. Allied with the priests of the parishes are the military chaplains of the troops in the town, all aiming at the one and only purpose, namely, to excite, if possible, and to rouse the people against me. But they have not stopped even here. They have published a call to the students of the Government Gymnasium [college] in this town, urging them not to fall short of the good example set by their colleagues of the University of Athens, who have risen and gotten rid of those who had attempted to translate the New Testament from the original Greek into the vernacular. They have even urged the students to imitate their colleagues in Athens and to get rid of me, as the introducer of pernicious heresies and the destroyer of religion!

All these appeals, together with other appeals to society in general to have no fellowship with me, and also appeals to the political authorities to proceed against me as acting in violation of the second clause of the Constitution, which protects the Greek Orthodox Church as the only authorized religion of the State, have been of no avail, thank God. On the contrary, the Lord has enabled me to cope with their cunning designs. Immediately after the publication of my booklet in reply to the attacks and calumnies of the Greek Orthodox ecclesiastics, I have had published within the last twenty days a reply to the Roman Catholics, in a booklet of about sixty-five pages, as an answer to their book against me. Both booklets have caused great sensation among the people; and to a large extent, I dare to believe, they have served as a neutralizing antidote for the methods of the enemies of truth. Both booklets are in the hands of the Greek brethren at Brooklyn and elsewhere in America.

Had I yielded in silence to the attacks of the enemies of the truth, it would have been explained by them as a tacit acknowldgment of their slanderous reports against the truth, and as cowardice on my part—fear to deny their statements. This would make them more fierce than before. Yet they still continue to expose the Millennial hope as a "gross error and Jewish heresy", and to exalt the doctrine of the immortality of man, ridiculing the explanations contained in the "Finished Mystery", etc., all of which cover often fully five-eighths of their organ. And who knows when they will stop writing?

As regards the Roman Catholics, they are writing another book in reply to mine. A cardinal and two bishops came here from Smyrna some eighteen days ago, and it is said that the cardinal has given them full liberty to spare neither labor nor money in fighting me!

CONCLUDED ON PAGE 159

## YOUR GOOD HOPES FOR 1921

(The plan here proposed we designate "good hopes", because nothing is actually promised; only your generous hopes are expressed, based upon your future prospects as they now appear to you. The plan has proved not only so beneficial to the cause of truth, but also so blessed to the hopers, for some years past, that we can commend it to all as Scriptural and good. Those who desire to make use of this plan can fill out both of these memoranda. One should be kept for the refreshment of your memory; the other mailed to us.)

TO THE

WATCH TOWER BIBLE & TRACT SOCIETY

Dear Friends: I have read with interest of the openings for the STUDIES, and for educational and evangelistic work both in this country and in foreign lands. I need not tell you that I am interested in the spread of the glad tidings concerning the breadths and lengths and depths and heights of the redeeming love as expressed for us in God's great plan of the ages.

I am anxious to use myself, my every power and talent, my voice, my time, my money, my influence, my all to give to others this knowledge, which has so greatly blessed, cheered and comforted my own heart and placed my feet firmly upon the rock Christ Jesus.

I have considered carefully, and praying to be instructed, how to use my various talents more to my Redeemer's glory and for the service of his people—those blinded by human tradition who are, nevertheless, hungering for "the good word of God", and those also who are naked, not having on the robe of Christ's righteousness, the unjustified, who stand, at best, in the filthy rags of their own righteousness, I have decided that so far as my money talent goes, I will follow the rule so clearly laid down for us by the great Apostle Paul (1 Corinthians 16:2), and will lay aside on the first day of each week, according to my thankful appreciation of the Lord's blessings during the preceding week. Out of this fund I wish to contribute to the several parts of the Lord's work in the earth as that work is now in operation or as it may need to be performed throughout the year. Such special applications of my contribution as I desire to have made are mentioned on the reverse side of this sheet.

Of course, I cannot in advance judge or state particularly what the Lord's bounty may enable me to set apart weekly, and hence you will understand the sum indicated to be merely my conjecture or hope, based upon present prospects. It shall be my purpose to contribute more than I here specify; and should I not succeed in doing as well, the Lord will know my heart, and you will know of my endeavors.

My only object in specifying in advance what I hope to be able to do in this cause is to enable those in charge of the work of publishing and translating literature, conducting evangelistic meetings, etc., to form estimates, lay plans, make contracts, etc., with some idea of what I will at least try to do in the exercise of this, my highly appreciated privilege.

My present judgment is that during the coming year, by self-denial and cross-bearing, I shall be able to lay aside on the first day of every week for home and foreign mission work (to assist in translating the SCRIPTURE STUDIES into foreign languages, and in meeting the expenses of brethren sent out as lecturers to preach the divine plan of salvation, and in general to be expended as the officers of the Society may deem best), the amount of..... per week.

All or any portion of my donation may be applied as subscription price for THE WATCH TOWER sent to the Lord's poor or others, as the Society's officers may deem advisable.

That the work be not hindered, I will endeavor to send you what I shall have laid aside for this cause at the close of each quarter year. I will secure an express or postal money order, or bank draft, as I may find most convenient, and will address the letter to

WATCH TOWER BIBLE & TRACT SOCIETY

124 Columbia Heights, Brooklyn, N. Y., U. S. A.

or, 34 Craven Terrace, Lancaster Gate, London W. 2, England; 270 Dundas St., Toronto, Ontario, Canada; 495 Collins St., Melbourne, Australia; 123 Plein St., Cape Town, South Africa.

(*Name*) .....

(*Post Office*) .....

(*State or Province*).....(*Country, if Foreign*).....

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(*Name*) .....

(*Post Office*) .....

(*State or Province*).....(*Country, if Foreign*).....

## WATCH TOWER SUBSCRIPTIONS

The friends who contribute to the "Good Hopes" (described on the reverse side of this sheet) at times desire to send THE WATCH TOWER to friends who are not yet interested enough to subscribe for themselves, or to deeply interested friends who are too poor to subscribe and backward about accepting our *Lord's Poor* offer. They are invited to give us such addresses below, the expense to be deducted from their donations. Give full name and address in each instance, and write very plainly, please, mentioning the length of the subscription, using 1, ½, ¼ to represent full year, half year, and quarter year:

| *Names* | *Length* |
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## WATCH TOWER SUBSCRIPTION RENEWALS

Most of our subscriptions end with the year, so we take this opportunity to remark that we shall be glad to hear promptly from such as desire the visits of THE WATCH TOWER to be continued. The *Lord's Poor* friends have been requested to send their applications in May. When names are dropped and afterward renewed it make us unnecessary trouble. When desiring to know date of expiration look on your TOWER wrapper. The date is given in the lower left hand portion of the printed label.

## A PRIVILEGE AND A SERVICE

We are convinced that THE WATCH TOWER lists do not contain the names of all those who are deeply interested in its teachings. The total is small enough surely, and we are not content that the name of any should be missing. We believe that all who are in the "narrow way" would be stimulated and encouraged by its semi-monthly appearance on their reading tables, reminding them afresh of those things which the world, the flesh, and the devil continually tend to crowd out of the mind and heart.

In times past we have required that all who desired THE WATCH TOWER on credit or free under the "Lord's Poor" arrangement should make *personal* application; but now we request *every* subscriber to inquire among those whom he knows to be interested in present truth and to obtain the consent of all such to send in their subscriptions either on *credit* or *free*, as the circumstances may necessitate. Those who receive our journal on credit may at any future time request that the debt be cancelled and we will cheerfully comply. We desire that as nearly as possible THE WATCH TOWER lists shall represent all deeply interested in its message.

## CREATION DRAMA SCENARIOS

These Scenarios constitute a condensed statement of the divine plan of the ages, profusely illustrated; much information in little space. The ninety-six short, pithy lectures of The-Photo-Drama of Creation are supplied in two bindings and three styles: red cloth (red edges), in English, Armenian, Dano-Norwegian, Finnish, German, Greek, Italian, Polish, Slovak, Spanish, Russian, and Swedish, 85c; *De Luxe*, maroon cloth, embossed in four colors, gold edges, English only, $1.25; paper bound edition in English, Armenian, Dano-Norwegian, Finnish, German, Greek, Polish, Slovak, Russian, and Swedish. 35c. All these prices include carriage charges.

## STUDIES IN THE SCRIPTURES

These STUDIES are recommended to students as veritable Bible keys, discussing topically every vital doctrine of the Bible. More than eleven million copies are in circulation, in nineteen languages. Two sizes are issued (in English only): the regular maroon cloth, gold stamped edition on dull finish paper (size 5″x7⅜″), and the maroon cloth pocket edition on thin paper (size 4″x6⅛″); both sizes are printed from the same plates, the difference being in the margins; both sizes are provided with an appendix of catechistic questions for convenient class use. Both editions uniform in price.

SERIES I, *"The Divine Plan of the Ages,"* giving outline of the divine plan revealed in the Bible, relating to man's redemption and restitution: 350 pages, plus indexes and appendixes, 75c. Magazine edition 20c. Also procurable in Arabic, Armenian, Dano-Norwegian, Finnish, French, German, Greek, Hollandish, Hungarian, Italian, Polish, Roumanian, Slovak, Spanish, Swedish, and Ukrainian; regular cloth style, price uniform with English.

SERIES II, *"The Time is at Hand,"* treats of the manner and time of the Lord's second coming, considering the Bible testimony on this subject: 333 pages, 75c. Obtainable in Dano-Norwegian, Finnish, German, Polish, and Swedish.

SERIES III, *"Thy Kingdom Come,"* considers prophecies which mark events connected with "the time of the end", the glorification of the church and the establishment of the Millennial kingdom; it also contains a chapter on the Great Pyramid of Egypt, showing its corroboration of certain Bible teachings: 380 pages, 75c. Furnished also in Dano-Norwegian, Finnish, German, Polish, and Swedish.

SERIES IV, *"The Battle of Armageddon,"* shows that the dissolution of the present order of things is in progress and that all of the human panaceas offered are valueless to avert the end predicted in the Bible. It contains a special and extended treatise on our Lord's great prophecy of Matthew 24 and also that of Zechariah 14:1-9: 656 pages, 85c. Also in Dano-Norwegian, Finnish, Greek, German, and Swedish.

SERIES V, *"The Atonement Between God and Man,"* treats an all important subject, the center around which all features of divine grace revolve. This topic deserves the most careful consideration on the part of all true Christians: 618 pages, 85c. Procurable likewise in Dano-Norwegian, Finnish, German, Greek, and Swedish.

SERIES VI, *"The New Creation,"* deals with the creative week (Genesis 1, 2), and with the church, God's new creation. It examines the personnel, organization, rites, ceremonies, obligations, and hopes appertaining to those called and accepted as members of the body of Christ: 730 pages, 85c. Supplied also in Dano-Norwegian, Finnish, German, and Swedish.

SERIES VII, *"The Finished Mystery,"* consists of a verse-by-verse explanation of the Bible books of Revelation, Song of Solomon, and Ezekiel: 608 pages, illustrated, 85c in cloth, 25c in magazine edition—latter treats Revelation and Ezekiel only.

## PASTOR RUSSELL SOUVENIRS

We have prepared a souvenir folder which contains, besides seven portraits showing Brother Russell's likeness, three pages of information dealing with (1) his relationship to the seven stages of the church at large, (2) his life and works, and (3) his teachings. The portraits picture Brother Russell at ages varying from 27 to 64 and are on fine, dull finish, tinted stock, each portrait 6¾x 9¾ inches in size.

The cover is of stiff greenish brown paper, very fine in quality and specially prepared for this edition. It is tastefully adorned with a border of conventionalized representations of the seven lampstands, with hand-lettered and embossed title ("The Messenger of Laodicea") and a small but strong profile drawing of Brother Russell at the time of his physical prime. The cover colors are in green and Indian red; and the whole, besides being securely stapled with wire, is also tied with a green gros-grain and satin-finish silk ribbon.

The inside pages are 8½ x 12 inches, but the cover has ½ inch overhang all around. It is a very durably constructed and attractive souvenir and is procurable for 35c a single copy, $4 per dozen, or $16 for fifty.

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## SWEDISH, DANO-NORWEGIAN, FINNISH "MILLIONS"

In addition to the Greek, Polish, and Italian "Millions" booklets which have been announced, we have also in stock this booklet in the Swedish, Danish, and Finnish languages. Prices the same as for the English edition. Single copies, postpaid, 25c.

**LETTERS FROM AFIELD**—CONCLUDED

Now as to the translations of the "Millions" booklet into the Turkish language, such a translation could be made only by some Armenian or Greek brother, well versed in both English and Turkish. My own knowledge of Turkish is not sufficient for such a task, nor do I know of any such person in Constantinople. Moreover, the translator should also be well acquainted with Biblical and present-truth terms; otherwise he would rather spoil the work.

My experience with the Turks, however, does not embolden me to have great hopes, even if we had the booklet translated into Turkish. Some years ago I had translated from English into Greek (for the Greek-speaking and -reading Turks of Crete, Epirus, etc.) an important booklet entitled, "The Koran Inviting Moslems to Study the Christian Scriptures". But I met with great difficulties in attempting to introduce it to their attention, and found it impossible to get the booklet into Turkey. The authorities returned to me all packages containing copies of the book mailed there, even the registered ones, notwithstanding the fact that it contained sayings of their own prophet recommending the excellency and the necessity of a knowledge of the Hebrew and Christian Scriptures. The Turks are a very fanatical and suspicious people. Even the sale of the Bible in Turkish is considered by them as an attempt to proselyte, and rouses their anger.

I believe that the Lord's will is expressed in the arrangement which you point out in connection with my laboring in the field. I shall try to do my best, and hope that the Lord will guide me to exercise every possible economy in the expenditure of the money which you are sending me. May he bless you, dear Brother, richly in the directing of the great work which he has entrusted to your hands. With much love in the Lord from myself, in which my wife and my daughter join heartily, I remain, dear Brother,

Yours in his bonds, JOHN K. BOSDOYANNES, *Crete.*

P.S. At this moment a long "Secret Circular", issued by the Greek Bishop against me—whom he calls "Millennialist" (Chiliastes)—and against my "heresies" is widely being spread by the priests themselves among the people, and even published by one of the leading dailies in Canea!

**"GOD ABSOLUTELY FIRST"**

DEAR BROTHER RUTHERFORD:

I have just finished reading to the family your two splendid articles on "Blessed are the Fearless". We feel greatly benefited and blessed by them. I thank you most heartily for sending them. And I agree with you that only those can be fearless who are perfected in love. You may recall that one day in the table talks at the Bethel I asked, "Is there any short cut to perfect love?" It has long been my prayer that God might be absolutely first, and might have no rival in my heart and life, and I rejoice that he has given me just the experiences necessary for the answering of that prayer. And I can see that as God has conquered more territory in my heart, and has created a greater desire and purpose in me to 'touch earthly things lightly', all dread of future persecutions and the worst that man can do unto us seems to have well nigh vanished. So, relying on him for promised grace, I shall go forth with confidence proclaiming "the everlasting gospel, fear God and give glory to him, for the hour of judgment has come", and bearing the Lord's message of hope to the sorrowing world.

Brother Rutherford, I would like to say for your own encouragement, that your absolute fearlessness, confidence in God, and patient endurance of afflictions have greatly strengthened many of the Lord's dear people. . . . .

Sister Anderson and the children join me in sending Christian love to yourself and the friends at the Bethel.

Your Brother in Christ, SCOTT ANDERSON, *Okla.*

**FROM "DARK" AFRICA**

With a letter from Brother H. Parry Williams, engaged in the Pilgrim service under the direction of the Society in South Africa, is enclosed a picture of the vaults at Somerset House, London, devoted to the storage of the register of births, marriages, and deaths. Printed under the picture is this statement: "The volumes now total 137,863,459, and it is stated that there is space left for only five more years' records". This appeared in the *Daily Mirror* (London) under date of November 19, 1920. Brother Williams' letter follows:

BELOVED BROTHER RUTHERFORD:

Greetings in the Beloved! Enclosed is a cutting sent me by a sister in England. I wanted to send it to you a long time ago, but carried it in my pocket-book and forgot about it. Now it is brought to my attention again and I thought it might prove interesting to you.

The message is being well received everywhere. The intelligent population of the whole of South Africa is less than the population of London, England; hence we travel hundreds of miles to address towns that will yield only about eighty listeners at the English, and the same amount at the Dutch lectures. For instance, Mafeking (on week nights) yielded: English, 80, cards left, 79; Dutch, 75, cards left, 56. The average of cards is wonderful. At Kimberley (on a Sunday night) 475 attended the English lecture, and 250 cards were turned in.

Assuring you of my deep love for you and an intense admiration for the cool, courageous way in which you expose the "beasts" of Revelation 13 and 17, and praising the Lord for using you as the instrument in elucidating this mystery of iniquity in some of its various aspects, I remain, lovingly and loyally,

Your brother and servant in Him, H. PARRY WILLIAMS.

# ITEMS CONCERNING BUFFALO CONVENTION

PASSENGER Associations have granted fare-and-one-half rates in connection with the approaching convention of International Bible Students to be held in Buffalo, N.Y., June 8 to 12, inclusive, 1921. The way to gain advantage of those rates is to purchase full-fare one-way ticket to Buffalo, N. Y., asking for a *certificate* at time of such purchase. Make sure to request from the agent a convention certificate account of International Bible Students Association Convention. Retain this certificate and have it validated at the proper time during the convention. This validated certificate, when presented at the ticket window, will secure a return-trip ticket for half fare.

The parts of the country affected by these grants are as follows: Territory bounded on east by eastern New York state line and Atlantic Ocean; on the south by Gulf of Mexico; on the west by Mississippi River as far north as Burlington, Iowa; on the north by T. P. & W. Railway, Burlington to Peoria, and C. & A. Railway, Peoria to Chicago, thence bounded on north by lakes Michigan, Huron, Erie, and Ontario. To this can be added points in Ontario reached by Michigan Central, Pere Marquette, and Wabash Railways; also the cities of Hannibal and St. Louis, Mo. A few shorter railroads are excepted, but only those not comprised in the Trunk Line, Central, and Southeastern Passenger Associations.

For advance reservation of rooms address: H. W. Drumm, 514 West Avenue, Buffalo, N. Y., specifying carefully just what is desired in the way of accomodations.

Colporteurs attending this convention who are financially unable to bear all the expenses will have their lodging and breakfast furnished free by certain friends. Those contemplating taking advantage of this, please write this office at least a week before the convention.

**DETROIT CONVENTION**

A three-day convention of the International Bible Students Association will be held at Detroit July 2, 3 and 4. Further notice later.

# International Bible Students Association Classes

## Lectures and Studies by Traveling Brethren

### BROTHER R. H. BARBER

| | | | |
|---|---|---|---|
| Linfield, Pa. | June 1 | Annville, Pa. | June 8 |
| Lancaster, Pa. | " 2 | Plainfield, Pa. | " 9 |
| Rheems, Pa. | " 3 | Williamsport, Pa. | " 10 |
| York, Pa. | " 5 | Gaines, Pa. | " 12 |
| Hanover, Pa. | " 6 | Towanda, Pa. | June 13, 14 |
| Harrisburg, Pa. | " 7 | McClure, Pa. | " 15, 16 |

### BROTHER W. W. BLACK

| | | | |
|---|---|---|---|
| Lethbridge, Alta. | June 1 | Red Deer, Alta. | June 8 |
| Barons, Alta. | " 2 | Lacombe, Alta. | June 9, 10 |
| Reid Hill, Alta. | " 3 | Calmar, Alta. | June 12 |
| High River, Alta. | " 5 | Buford, Alta. | " 13 |
| Calgary, Alta. | " 6 | Leduc, Alta. | " 15 |
| Innisfail, Alta. | " 7 | Stony Plain, Alta. | " 17 |

### BROTHER J. A. BOHNET

| | | | |
|---|---|---|---|
| Attica, Ohio | June 1 | Ashland, Ohio | June 8 |
| Bucyrus, Ohio | " 2 | Wellington, Ohio | " 9 |
| Galion, Ohio | " 3 | Spencer, Ohio | " 10 |
| Crestline, Ohio | " 5 | Akron, Ohio | June 12, 13 |
| Shelby, Ohio | " 6 | N. Canton, Ohio | June 14 |
| Mansfield, Ohio | " 7 | Canton, Ohio | " 15 |

### BROTHER B. H. BOYD

| | | | |
|---|---|---|---|
| Blaine, Me. | June 1, 2 | Lawrence, Mass. | June 10 |
| Bangor, Me. | June 3 | Lowell, Mass. | " 12 |
| Belfast, Me. | " 5 | West Chelmsford, Mass. | " 13 |
| Thorndike, Me. | " 6 | Leominster, Mass. | " 14 |
| Hallowell, Me. | " 7 | Concord, Jn., Mass. | " 15 |
| Haverhill, Mass. | June 8, 9 | Waltham, Mass. | " 16 |

### BROTHER J. W. COPE

| | | | |
|---|---|---|---|
| Lampasas, Tex. | June 1 | Kerrville, Tex. | June 9, 10 |
| Austin, Tex. | June 2, 5 | Bandera, Tex. | June 13 |
| Bastrop, Tex. | June 3 | Tarpley, Tex. | " 14 |
| San Marcos, Tex. | " 6 | Simmons, Tex. | " 17 |
| San Antonio, Tex. | June 7, 12 | Corpus Christi, Tex. | " 19 |
| Comfort, Tex. | " 8, 9 | Mathis, Tex. | " 20 |

### BROTHER E. F. CRIST

| | | | |
|---|---|---|---|
| Edmond, Okla. | June 1 | Sulphur, Okla. | June 10 |
| Stillwater, Okla. | " 2 | Ardmore, Okla. | June 12, 13 |
| Norman, Okla. | " 3 | Madill, Okla. | June 14 |
| Oklahoma City, Okla. | " 5 | Boswell, Okla. | " 15 |
| Wynnewood, Okla. | June 6, 7 | Valliant, Okla. | June 16, 17 |
| Elmore, Okla. | " 8, 9 | Ardmore, Okla. | June 19 |

### BROTHER A. M. GRAHAM

| | | | |
|---|---|---|---|
| Adrian, Mich. | June 1 | Jamestown, N. Y. | June 7 |
| Tiffin, Ohio | " 2 | Buffalo, N. Y. | June 8-12 |
| Mansfield, Ohio | " 3 | Rochester, N. Y. | June 13 |
| Warren, Ohio | " 5 | Syracuse, N. Y. | " 14 |
| Youngstown, Ohio | " 5 | Schenectady, N. Y. | " 15 |
| Meadville, Ohio | " 6 | Greenfield, Mass. | " 16 |

### BROTHER M. L. HERR

| | | | |
|---|---|---|---|
| Ashland, Ohio | May 29 | New Brighton, Pa. | June 5 |
| Wadsworth, Ohio | " 30 | Oil City, Pa. | " 6 |
| Akron, Ohio | " 31 | Buffalo, N. Y. | June 8-12 |
| Massillon, Ohio | June 1 | Olean, N. Y. | June 13 |
| Canton, Ohio | " 2 | Bradford, Pa. | " 14 |
| E. Palestine, Ohio | " 3 | Punxsutawney, Pa. | " 15 |

### BROTHER M. A. HOWLETT

| | | | |
|---|---|---|---|
| Lincoln, Neb. | June 2-5 | Cheyenne, Wyo. | June 12 |
| Hastings, Neb. | June 6 | Laramie, Wyo. | " 13 |
| Kearney, Neb. | " 7 | Ogden, Utah | " 14 |
| Brady, Neb. | " 8 | Midvale, Utah | " 15 |
| North Platte, Neb. | " 9 | Salt Lake City, Utah | " 16 |
| Sidney, Neb. | " 10 | Pocatello, Ida. | " 17 |

### BROTHER G. S. KENDALL

| | | | |
|---|---|---|---|
| New Britain, Conn. | June 1 | Greenfield, Mass. | June 9 |
| Cromwell, Conn. | June 2, 3 | North Adams, Mass. | " 10 |
| Hartford, Conn. | June 5 | Pittsfield, Mass. | " 12 |
| Springfield, Mass. | " 6 | Pownal, Vt. | " 13 |
| Holyoke, Mass. | " 7 | Bennington, Vt. | " 14 |
| Easthampton, Mass. | " 8 | Rutland, Vt. | " 15 |

### BROTHER S. MORTON

| | | | |
|---|---|---|---|
| Louisville, Ky. | June 5 | Topeka, Kans. | June 12 |
| Evansville, Ind. | " 6 | Lawrence, Kans. | " 13 |
| East St. Louis, Ill. | " 7 | Ottawa, Kans. | June 14, 15 |
| St. Louis, Mo. | " 8 | Centropolis, Kans. | June 16 |
| Jefferson City, Mo. | " 9 | Pomona, Kans. | " 18 |
| Kansas City, Mo. | " 10 | Garnett, Kans. | " 19 |

### BROTHER W. H. PICKERING

| | | | |
|---|---|---|---|
| Lincoln, Neb. | June 2-5 | Cherokee, Ia. | June 12, 13 |
| Nebraska City, Neb. | June 6 | Sutherland, Ia. | June 14 |
| Little Sioux, Ia. | " 7 | Superior, Ia. | June 15, 16 |
| Sioux City, Ia. | " 8 | Estherville, Ia. | June 17 |
| Galva, Ia. | " 9 | Inwood, Ia. | " 19 |
| Wall Lake, Ia. | " 10 | Chancellor, S. Dak. | June 20, 21 |

### BROTHER G. R. POLLOCK

| | | | |
|---|---|---|---|
| Seattle, Wash. | June 5 | Pacific Beach, Wash. | June 13 |
| Port Townsend, Wash. | " 6 | Chehalis, Wash. | June 14, 15 |
| Oak Harbor, Wash. | " 7 | Vancouver, Wash. | June 16 |
| Tacoma, Wash. | " 9 | Portland, Ore. | June 18, 19 |
| Olympia, Wash. | " 10 | Salem, Ore. | June 20 |
| Aberdeen, Wash. | " 12 | Dallas, Ore. | " 21 |

### BROTHER C. ROBERTS

| | | | |
|---|---|---|---|
| Thamesford, Ont. | June 1 | Buffalo, N. Y. | June 8-12 |
| Nilestown, Ont. | " 2 | Dunnville, Ont. | June 13, 14 |
| St. Thomas, Ont. | June 3, 5 | Nanticoke, Ont. | " 15, 16 |
| London, Ont. | " 4, 5 | Simcoe, Ont. | " 17, 19 |
| Tilsonburg, Ont. | June 6 | Port Dover, Ont. | " 20, 21 |
| Welland, Ont. | " 7 | Caledonia, Ont. | June 22 |

### BROTHER R. L. ROBIE

| | | | |
|---|---|---|---|
| Center, Tex. | May 31 | Attoyac, Tex. | June 8 |
| Joaquin, Tex. | June 2 | Jacksonville, Tex. | " 10 |
| Rusk, Tex. | " 3 | Big Sandy, Tex. | " 12 |
| Clawson, Tex. | " 5 | Gladewater, Tex. | " 13 |
| Helmic, Tex. | " 6 | Grand Saline, Tex. | " 14 |
| Chireno, Tex. | " 7 | Dallas, Tex. | June 15, 19 |

### BROTHER W. J. THORN

| | | | |
|---|---|---|---|
| Redrock, Okla. | June 1 | Garden City, Kans. | June 8 |
| Arkansas City, Kans. | " 2 | Syracuse, Kans. | " 9 |
| Winfield, Kans. | " 3 | Pueblo, Colo. | " 10 |
| Wichita, Kans. | " 5 | Denver, Colo. | " 12 |
| Cullison, Kans. | " 6 | Boulder, Colo. | " 13 |
| Dodge City, Kans. | " 7 | Berthoud, Colo. | " 14 |

### BROTHER T. H. THORNTON

| | | | |
|---|---|---|---|
| Ashland, Ky. | June 5 | Thebes, Ill. | June 12 |
| Lexington, Ky | " 6 | Fornfelt, Mo. | " 13 |
| Frankfort, Ky. | " 7 | Bloomfield, Mo. | " 14 |
| Louisville, Ky. | " 8 | Dexter, Mo. | June 15 17 |
| Owensboro, Ky. | " 9 | Clarkton, Mo. | June 16 |
| Paducah, Ky. | " 10 | Poplar Bluff, Mo. | " 19 |

### BROTHER W. A. THRUTCHLEY

| | | | |
|---|---|---|---|
| Markinch, Sask. | June 1, 2 | Willowbrook, Sask. | June 13, 14 |
| Earl Grey, Sask. | " 3, 5 | Bredenbury, Sask. | " 15, 16 |
| Cymric, Sask. | June 6 | Birtle, Man. | June 17 |
| Viscount, Sask. | June 7, 8 | Shoal Lake, Man. | June 19, 20 |
| Tuffnell, Sask. | " 9, 10 | Minnedosa, Man. | " 21, 22 |
| Yorkton, Sask. | June 12 | Oak River, Man. | " 23 |

### BROTHER W. M. WISDOM

| | | | |
|---|---|---|---|
| Knoxville, Tenn. | June 1 | Henderson, N. C. | June 12 |
| Asheville, N. C. | June 2, 3 | Norfolk V.. | June 13, 15 |
| Salisbury, N. C. | June 5 | Currituck, N. C. | June 14 |
| High Point, N. C. | " 6 | Petersburg, Va. | June 16, 17 |
| Raleigh, N. C. | June 7, 8 | Richmond, Va. | June 19 |
| Louisburg, N. C. | " 9, 10 | Washington, D. C. | " 20 |

### BROTHER G. YOUNG

| | | | |
|---|---|---|---|
| Apsley, Ont. | June 2 | Niagara Falls, Ont. | June 13 |
| Bailieboro, Ont. | " 3 | St. Catherines, Ont. | " 14 |
| Peterboro, Ont. | " 5 | Beamsville, Ont. | " 15 |
| Havelock, Ont. | " 6 | Grimsby, Ont. | June 16, 17 |
| Claremont, Ont. | " 7 | Hamilton, Ont. | June 19 |
| Buffalo, N. Y. | June 8-12 | Toronto, Ont. | " 20 |

### Conventions to be Addressed by Brother J. F. Rutherford

OKLA. CITY, OKLA., May 27-30: Mrs. N. A. Snider, 1507½ N. B'dw'y

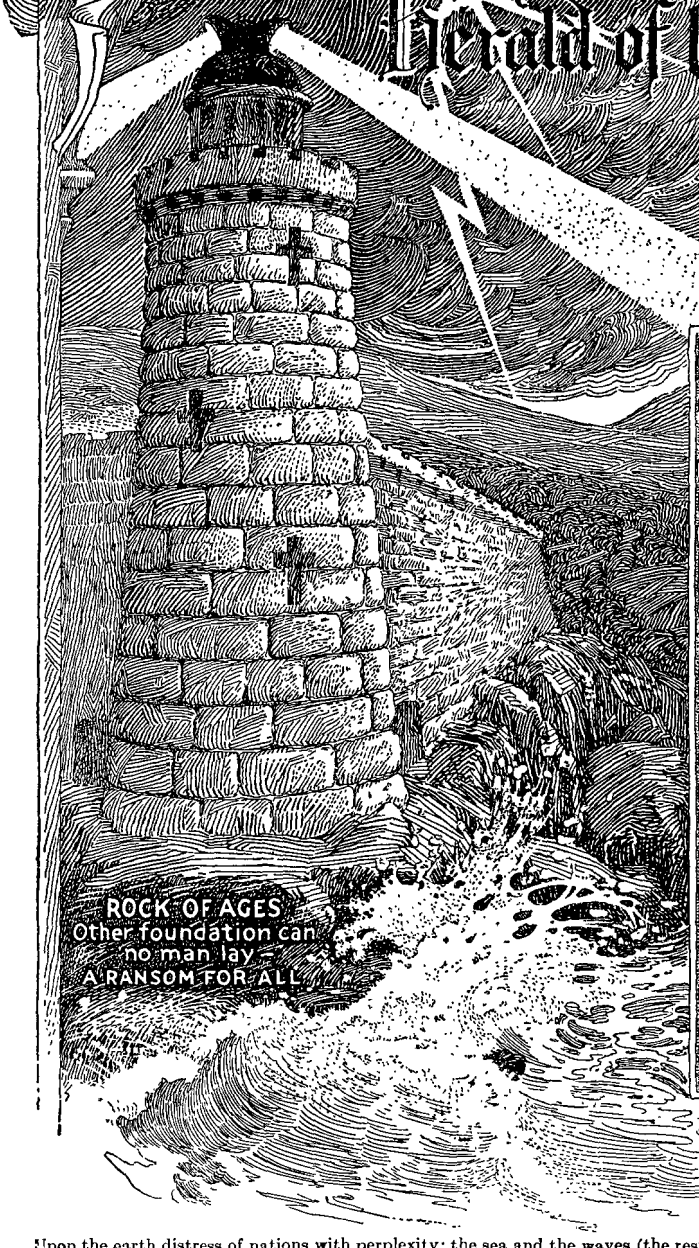
LINCOLN, NEB., June 2-5 ..... Miss M. L. Hendee, 1637 N. St.

BUFFALO, N. Y., June 8-12: ..... H. W. Drumm, 514 West Ave.

PROVIDENCE, R. I., June 19: ..... W. Burke, 132 Althea St.

# The WATCH TOWER

And Herald of Christ's Presence




"Watchman, What of the Night? The Morning Cometh, and a Night also!"—Isaiah

VOL. XLII SEMI-MONTHLY No. 11

**Anno Mundi 6049—June 1, 1921**

## CONTENTS

VIEWS FROM THE WATCH TOWER....163
Preaching Profession Declining....164
A Jew on the Palestine Mandate....165
THE KING'S HEART'S DESIRE....166
The Heaven-Sent Fire....167
Accepted Sacrifice and Prayer....168
Met with Blessings and Bounties....169
The Hind of the Morning....170
MEMORIAL REPORTS....171
THE NEW JERUSALEM....172
The Descending City....172
THE EARLY LIFE OF SAUL....173
Of Hebrew Parentage....173
SAUL THE PHARISEE....174
Pharisees the "Best" People....175
LETTERS FROM AFIELD....175

*"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Habakkuk 2: 1.*

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Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24:33; Mark 13:29; Luke 21:25-31.

# THIS JOURNAL AND ITS SACRED MISSION

THIS journal is one of the prime factors or instruments in the system of Bible Instruction, or "Seminary Extension", now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1884, "For the Promotion of Christian Knowledge". It not only serves as a class room where Bible students may meet in the study of the divine Word but also as a channel of communication through which they may be reached with announcements of the Society's conventions and of the coming of its traveling representatives, styled "Pilgrims", and refreshed with reports of its conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V. D. M.), which translated into English is *Minister of God's Word*. Our treatment of the International Sunday School Lessons is specially for the older Bible students and teachers. By some this feature is considered indispensable.

This journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated —redemption through the precious blood of "the man Christ Jesus, who gave himself a *ransom* [a corresponding price, a substitute] for all". (1 Peter 1:19; 1 Timothy 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Corinthians 3:11-15; 2 Peter 1:5-11) of the Word of God, its further mission is to "make all see what is the fellowship of the mystery which . . .has been hid in God, . . . to the intent that now might be made known by the church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed".—Ephesians 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the divine wisdom granted unto us to understand his utterances. Its attitude is not dogmatic, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service: hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made to facilitate such testing.

## TO US THE SCRIPTURES CLEARLY TEACH

That the church is "the temple of the living God", peculiarly "his workmanship"; that its construction has been in progress throughout the gospel age—ever since Christ became the world's Redeemer and the Chief Corner Stone of his temple, through which, when finished, God's blessing shall come "to all people", and they find access to him.—1 Corinthians 3:16, 17; Ephesians 2:20-22; Genesis 28:14; Galatians 3:29.

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones", "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Revelation 15:5-8.

That the basis of hope, for the church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "a ransom for all," and will be "the true light which lighteth *every man that cometh into the world*", "in due time".—Hebrews 2:9; John 1:9; 1 Timothy 2:5, 6.

That the hope of the church is that she may be like her Lord, "see him as he is," be "partakers of the divine nature',' and share his glory as his joint-heir.—1 John 3:2; John 17:24; Romans 8:17; 2 Peter 1:4.

That the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next age.—Ephesians 4:12; Matthew 24:14; Revelation 1:6; 20:6.

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial kingdom, the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church, when all the wilfully wicked will be *destroyed*.—Acts 3:19-23; Isaiah 35.


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***Terms to the Lord's Poor:*** All Bible students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied free if they send a postal card each May stating their case and requesting such provision. We are not only willing, but anxious, that all such be on our list continually and in touch with the Berean studies.

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## DETROIT CONVENTION

A convention of the International Bible Students Association will be held at Detroit, Mich., July 2, 3 and 4. As almost every place has a half holiday on Saturday, and Monday being the Fourth practically the entire time of the convention will be free for the friends to attend. This will afford an opportunity for brethren in Michigan, northern Illinois, Indiana and Ohio to have a season of fellowship together. There will be a public meeting on Sunday afternoon, addressed by the President of the Society. A number of the Pilgrim brethren will be present. Address all communications to Dr. E. A. McCosh, 1427 West Grand Blvd., Detroit.

## SWEDISH CONVENTION, I. B. S. A.

The brethren of the International Bible Students Association who speak the Swedish language will hold a convention at Milford, Mass., in the Swedish Congregational Church, Grant Street, July 2-4. Communications should be sent to Brother Arthur Peterson, 151 Purchase Street, Milford, Mass.

## STUDIES IN THE SCRIPTURES

These STUDIES are recommended to students as veritable Bible keys, discussing topically every vital doctrine of the Bible. More than eleven million copies are in circulation, in nineteen languages. Two sizes are issued (in English only): the regular maroon cloth, gold stamped edition on dull finish paper (size 5"x7¾"), and the maroon cloth pocket edition on thin paper (size 4"x6¾"); both sizes are printed from the same plates, the difference being in the margins; both sizes are provided with an appendix of catechistic questions for convenient class use. Both editions uniform in price.

SERIES I, *"The Divine Plan of the Ages,"* giving outline of the divine plan revealed in the Bible, relating to man's redemption and restitution: 350 pages, plus indexes and appendixes. 75c. Magazine edition 20c. Also procurable in Arabic, Armenian, Dano-Norwegian, Finnish, French, German, Greek, Hollandish, Hungarian, Italian, Polish, Roumanian, Slovak, Spanish, Swedish, and Ukrainian; regular cloth style, price uniform with English.

SERIES II, *"The Time is at Hand,"* treats of the manner and time of the Lord's second coming, considering the Bible testimony on this subject: 333 pages, 75c. Obtainable in Dano-Norwegian, Finnish, German, Polish, and Swedish.

SERIES III, *"Thy Kingdom Come,"* considers prophecies which mark events connected with "the time of the end", the glorification of the church and the establishment of the Millennial kingdom; it also contains a chapter on the Great Pyramid of Egypt, showing its corroboration of certain Bible teachings: 350 pages, 75c. Furnished also in Dano-Norwegian, Finnish, German, Polish, and Swedish.

SERIES IV, *"The Battle of Armageddon,"* shows that the dissolution of the present order of things is in progress and that all of the human panaceas offered are valueless to avert the end predicted in the Bible. It contains a special and extended treatise on our Lord's great prophecy of Matthew 24 and also that of Zechariah 14:1-9: 656 pages, 85c. Also in Dano-Norwegian, Finnish, Greek, German, and Swedish.

SERIES V, *"The Atonement Between God and Man,"* treats an all important subject, the center around which all features of divine grace revolve. This topic deserves the most careful consideration on the part of all true Christians: 618 pages, 85c. Procurable likewise in Dano-Norwegian, Finnish, German, Greek, and Swedish.

SERIES VI, *"The New Creation,"* deals with the creative week (Genesis 1, 2), and with the church, God's new creation. It examines the personnel, organization, rites, ceremonies, obligations, and hopes appertaining to those called and accepted as members of the body of Christ: 730 pages, 85c. Supplied also in Dano-Norwegian, Finnish, German, and Swedish.

SERIES VII, *"The Finished Mystery,"* consists of a verse-by-verse explanation of the Bible books of Revelation, Song of Solomon, and Ezekiel: 608 pages, illustrated, 85c. in cloth, 25c. in magazine edition—latter treats Revelation and Ezekiel only.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLII JUNE 1, 1921 No. 11

# VIEWS FROM THE WATCH TOWER

GEORGES SCELLE, Professor of the Faculty of Dijon, France, in giving a spring review of the outlook in so-called Christendom, was reported by the San Antonio *Express* as saying:

"In 1921 there are more causes likely to provoke a general European war than there existed in 1914.

"The partition of Asia Minor has aroused hate and old enmities throughout Europe. Four or five nations are at each other's throats over the division of the spoils. Quarrels in the Balkans are more lively than ever. In the future the Saar valley plebiscite may bring in a conflict. Revolution may break out at any moment in the Ruhr. The Polish question, the Dantzig corridor, the isolation of east Prussia, all are blocks in the way of final peace.

"Silesia is in a turmoil. Teschen is the cause of a near-war between Poland and Czecho-Slovakia which may become serious at any moment. Jugoslavia has failed to become a united nation and Montenegrin Serbs have already revolted, while Hungary is only waiting her hour to strike to commence war on her neighbors. Austria is at death's gasp. Bulgaria is meditating revenge on Greece. The greater Greece of the Sevres treaty is costing hundreds of lives daily and will cost many more. Roumania is menaced on one side by Transylvania and on the other by the Russians through Bessarabia.

"Remains the post-war rivalry between the United States and England, already vitally serious, and the antagonism between America and Japan, which all the world expects to result in an armed conflict sooner or later. All the governments of the world, instead of trying to remedy matters, are making them worse by imperialistic policies born of the same motives that brought about the World War. Peoples and governments did nothing to avert the catastrophe of 1914 and they are doing worse than nothing to avert the crash that is coming."

### AN EXPECTED CRASH

*Answers*, a London publication, commissioned one of its representatives to interview men prominent in British commercial life and to put to them ths question, "When will the crash come?" The answer of one well known financier was very definite:

"'Two or three years,' he said with decision. 'If things are allowed to drift, we shall then be utterly unable to purchase the bare necessities of life, and the bulk of our population will die of starvation. Useless to think about transporting them to the Colonies, America—anywhere; there will not be enough ships. Useless to think about appealing for help to other countries; all Europe will be tottering to its fall. Starvation for most of us, emigration for the majority of the survivors, the setting of England's sun as a commercial nation—this will be inevitable.

"'There will, of course, be commercial crashes earlier,' he added, 'but the great danger is the complete and final shattering of our economic structure, and that will surely come about if we do not export sufficient manufactured goods to pay for the food that we must import to maintain our population.'

"I repeated the substance of this statement to an eminent economist.

"'Yes, I agree,' he remarked. 'But the crash which is creating so much nervousness in business circles will, in my opinion, take place this year.'"

Mr. Lloyd George, British Premier, in a speech addressed to fellow Welchmen, incidentally reviewed some of the world's problems and described its conditions. Coyly conscious of alluding to Scripture, he said:

"The world is reeling under the most terrible blows that have ever been struck. It is restless; it is demoralised.

"The machinery of trade is dislocated. New nations are rising up as on the morning of the resurrection, and the new light is dazzling them. They are reeling like drunk men."

It is a very common declaration in these days that there must be something radically wrong with society, that millions of people should be out of work, and that millions more are unable to sell what they have produced. These remarks are usually made with an air of profundity. But it really requires no very keen insight to observe the facts; they are so apparent.

### "TOO MUCH ORGANIZATION"

Among those who believe there is something wrong but few have any suggestion looking toward improvement. One of these few is the National City Bank of New York. In its monthly publication that institution says:

"It is admitted that something is radically wrong. It is wrong that great numbers of people should be so ill-informed about economic affairs that instead of acting in a manner calculated to secure coöperation and stability they use their influence to break down the delicately balanced industrial organization and create confusion and disorder. The modern industrial organization is dependent upon intelligent, voluntary, harmonious coöperation on the part of all the people. It requires that the people shall distribute themselves according to choice in the various industries, and so direct their individual policies as to keep the industries in balance and accomplish a ready exchange of products. If through mistaken ideas of self-interest they organize themselves into groups, either national groups, class groups, or occupational groups, and become so intent upon forwarding group interests that they lose sight of the necessity for general coöperation, the whole modern system of highly-developed industry will break down. It will be strangled by too much organization. There is indeed something radically wrong with society, and this is it."

While the above quoted ideas of the National City Bank seem plausible, they do not answer the very present question in the minds of less favored people. One of these, a railroad mechanic, writing in a conservative publication, says:

"'I am earning $48 a month now. My rent is $35, gas $7, carfare $5, but why should I kick? I still have $1 left. Maybe that's the one the railroads want. A man doesn't have to be a socialist,' remarks the man drily, 'to see that he is the goat.'"

### DISADVANTAGED FARMERS

If the mechanics are in an unfavorable situation then the farmers are in still a worse state. *The Oklahoma Farmer* is authority for the statement that it requires the hides from three carloads of cattle to purchase one set of farm harness. Careful inquiry produced the information that the buyer of hides would have to be convinced that a cowhide was something special before he would pay more than a dollar for it. At the hardware stores they found that it would take $95.00 to pay for a complete set of fair quality working harness. Only a few months ago the price of the same set of harness is said to have been $125.00. In addition to this, and in harmony with it, the Hattiesburg (Miss.) *American* sets forth the fact that the hides from twenty-two calves bring the farmer $13.20, reckoned at six cents a pound. That same farmer, if he desires to purchase a pair of shoes made from his own calf-skins, pays $12.00 for the pair, leaving him a balance of $1.20 in theory, but very much behind in fact.

When the price of wheat went down some months ago the large financial interests announced through the public press that the trouble was due to a falling off in foreign demand. The farmers started an investigation and found that more than two hundred million bushels had already been exported and one hundred million bushels had been purchased for future delivery. This was eighty million bushels more than the estimated surplus of wheat in this country. Then the great financial interests issued another explanation. This time they said that the purchases of wheat for export had been made largly for the British Royal Commission in such a way that competition was eliminated and prices held down. Thereupon some of the farmers' organizations ferreted out the facts. They discovered that the export price of wheat during November, 1919, made an average of $2.81 per bushel; for the same month in 1920 the average was $2.61 a bushel. The average price received by the farmer in November of 1919 was $1.70 a bushel; the average price received by the farmer in November, 1920, was about $1.00 a bushel. From these figures it is apparent that the European buyer paid thirty cents a bushel more for wheat in 1920 than he did in 1919. From the same set of figures it is equally apparent that the American producer received seventy cents less per bushel for his wheat than he did the year before. This leaves an extra dollar per bushel for all the wheat exported. A small percentage of this extra profit was eaten up by the increased freight rates, but the most of it found lodgment elsewhere.

### PREACHING PROFESSION DECLINING

While it is not so profitable to be a farmer, the preaching business seems to be also on the decline, if we are to take seriously the words of the Bishop of London, as recorded by the Newcastle (Eng.) *Daily Chronicle*:

"'The business men of London are not such fools as to put their sons to such a rotten profession as preaching,' said Dr. Ingram, Bishop of London, in a speech here advocating better pay for clergymen.

"'By their niggardly support of the church at the present time', he added, 'the people of England are undermining the ministry itself.'"

It must be said in explanation of this Episcopal gentleman's remarks that he does not mean to imply that actual putrefaction has set in. The word 'rotten' is merely a bit of English slang intended to suggest the undesirability, and withal unprofitableness of the preaching profession.

Bohemians are deserting the Roman Catholic faith by the hundreds of thousands and allying themselves with the new state church of Czecho-Slovakia. More than a million Bohemians have left the Romanist ranks, generally taking the church buildings and priests with them. The Baltimore *American* reports as follows:

"Priests of all orders, as well as those who during the Austrian regime contributed millions of crowns yearly to the Catholic treasury, have joined this formidable separatist movement, with the result that hundreds of churches are no longer celebrating masses, while the few remaining Roman Catholic priests are unable to find more than 10,000 of their flocks in all Bohemia."

The papal officials are considering making a formal complaint to the League of Nations in an effort to induce Czecho-Slovakia to pay for the churches which were taken without formalities, and also to indemnify former priests.

While this rather serious blow to Romanist prestige in Central Europe is recorded, papal adherents in other quarters believe that Rome is gaining ground. The Manchester (Eng.) *Catholic Herald* finds occasion for gratification in the increased observances of Good Friday on the part of Protestants. It remarks editorially:

"'The Christian world was all Catholic once, and once again it will be Catholic.'

"Such is the statement that thoughtful men, men of no religion or of no creed, frequently make."

"We read that on Good Friday a Church of England clergyman gathered a number of ministers of various denominations to hold the Three Hour's Service, a custom now very widespread in the Church of England, but not, as far as we know, hitherto participated in by Non-conformists.

"There were present three Congregational ministers, also a Presbyterian, a Baptist, a Wesleyan, and a Primitive Methodist."

### CHRISTENDOM'S CONFIDENCE IN MONEY

*The Churchman*, an Episcopalian organ of this country, makes an interesting and honest confession, which we quote:

"Clear as a flaming beacon it is written in the Gospels that we ought to love. Since the war there has been given to the Church of Christ the most romantic, chivalrous adventure for humanity that ever fell to the lot of men. What seared the romance in our hearts? Who have been talking loudest during the past two years? People who are afraid. In the babel of merchants' associations, national civic federations, patriotic societies, not a whisper has been heard that sounded like St. Francis or Loyola. Those who should have uttered the beatitudes were dumb.

"The next Bishop of New York must build the cathedral, we are told. A cathedral is the last thing which this great city needs. It is filled with stone and brick and mortar. Is there religion enough among us to be housed in a mighty nave? If we have the gospel, a tent will serve our needs. If we do not trust Christ, cathedrals are only a mockery. And we do not trust him. We put our trust where civilization is staking its confidence—in the power of money!"

### GENERAL SMUTS ON THE LEAGUE

This power of money was attempted to be crystallized in the League of Nations. Those who are even moderately familiar with the bringing into being of the League know that it was formulated and that it has been most strenuously advocated by Great Britain. France has never had any use for it, nor has she ever paid any attention to it. Only Anglophiles in this country have sought to bring about its complete establishment. It is an interesting bit of substantiary information which we take from a speech of General Smuts, made in Johannesburg, South Africa, and reported by the *Rand Daily Mail* of that city:

"'After all, it is useless talking about the League when you do not want to be a member of the British Empire. [Applause] The League is very largely modelled on the unwritten working constitution of the British Empire. The people who gave most thought to the impression of the great plan worked absolutely with the British Empire before them—the League of Nations was framed on that basis.

"'I feel on this occasion, continued the Premier, when great issues are at stake, that I can do best in the cause of the League of Nations by fighting the cause of the British Empire. [Prolonged applause]

"'Let me just say this: People who have not given great thought to the subject don't realize that in some curious way the fate of the British Empire will in the future be linked with the fate of the League of Nations.'"

"'Although it does not seem a very great result of all we hoped and fought for,' said the Premier, 'I feel certain that the League of Nations is the mustard seed, small today, diminutive and insignificant, but which will grow and expand, and in the centuries to come will cover the face of the earth.'"

### A JEW ON THE PALESTINE MANDATE

But all witnesses are not agreed that the Britanno-League-of-Nations has worked any weal for humanity. Israel Zangwill, the distinguished Jewish man of letters, in writing in the Boston *Sunday Advertiser*, says:

"'Life caricatures our concepts,' complained Dr. Herzl to me in the early days of his movement, and, indeed, history has few grimmer ironies to show than [that] his noble and pacific vision of the Jewish state should draw its hopes of realization from the bloodiest war of history, or that, on the embodiment of Mr. Balfour's promise in the Turkish conditions a Zionist leader in Jerusalem should have ordered the Shofar to be sounded as at the coming of the Messiah; and have thus officially identified a dubious political transaction with the 'one far-off divine event' for which Jewish mysticism has waited for nigh two thousand years. It is only another proof of the demoralizing effects of racial egotism and political faction."

Just what Mr. Zangwill means by these words becomes more apparent from a reading of his contribution to the London *Spectator*, on the same subject:

"If the hack-word 'amazing' had really been put out at grass, as your poet suggests, I should have had to hale it back to characterize your attitude on the Palestine question. You continue to gird at Sir Herbert Samuel's appointment, as though no duty rested upon the Entente or the League of Nations to carry out the Zionist item of the Turkish Peace Treaty or the solemn promise which preluded it—a promise which was as dangerous to the Jews in enemy countries as it was valuable to the Entente at a dark moment in its fortunes. I was not surprised to see the *Morning Post* anxious to reduce Mr. Balfour's pledge to 'a scrap of paper'—the *Post* is a militarist journal—but to find a respectable Christian organ, nay, the Christian family organ, backing and buttering up the *Post*, calls indeed for the impugned epithet. The fact that the present Palestine plan is a disastrous defeat for the cause for which Dr. Herzl besought my services a quarter of a century ago, and that the appointment of Sir Herbert Samuel is a mere cover for the practical repudiation of the Balfour promise, adds to the audacity of the pretense that a 'damnosa hereditas' has been inflicted upon poor suffering Britain, already staggering under the 'too vast orb of her fate'. The *Morning Post* actually declares that the Jews get everything and England nothing. The truth is the exact reverse. Indeed, the acquisition of a buffer-state for the defense of Egypt has been the chief argument put forward by the *Manchester Guardian* in its persistent plea for Zionism.

"The idea that without any special status or privileges a 'Jewish National Home' can emerge in Palestine in face of the present Arab preponderance—even though this is far smaller than the fifteen to one which you allege—is an illusion all the more pitiful because so many millions of homeless wandering Jews have been shamelessly buoyed up with a Messianic dream, the collapse of which cannot fail to be tragic. But a certain enrichment of population and fertility must as inevitably ensue in the new and largely derelict British possession under such an able administrator as Sir Herbert Samuel, especially with so much Jewish enthusiasm to exploit, and if he is as 'timid and weak-hearted' as you say, all the less chance of his departing from the official British tradition in favor of his own race. The Arab will soon learn that Sir Herbert Samuel has not the remotest intention of enslaving or evicting him, and will as little justify your fears of a Jewish domination as my hopes of a Jewish State. As for your idea that Mr. Lloyd George had to find him a good job, it is an open secret that he refused office under the present Premier, loyally sticking to Asquith. England is to be congratulated on so able and high-minded a servant, though his appointment is to Zionism proper a shorter way of spelling disappointment. The headship of a Jewish hero like Jabotinsky was necessary in Palestine, if Israel—like other beneficiaries of the war for the principle of nationalities—was to reënter the circle of nations: the real makers of history come not from Cabinets but from prisons."

# THE KING'S HEART'S DESIRE

*"Thou hast given him his heart's desire."—Psalm 21:2.*

PSALM 21 is the coronation psalm of Israel. In all probability it was written for the occasion of David's own coronation, but being "a psalm of David", it must be understood as bearing upon him who is David's Son and David's Lord. Its subject matter is very intimately connected with that of Psalm 20, which contains the prayer: "Grant thee thy heart's desire, and fulfill all thy counsel".—Psalm 20:4.

In that Psalm either Jesus is represented as soliloquizing, and reassuring himself; or the divine purposes are personified, and thus speak. The time is the time of trouble, not primarily Christendom's time of trouble but the time of distress and difficulty which was upon Jesus himself. In certain respects this trouble stretched over the whole three and a half years of his ministry, finding its culmination in the Garden of Gethsemane where "with strong cryings and tears" our Lord faced the most momentous questions of his whole existence. Indeed it would not be inappropriate to stretch the application of this time of trouble to the whole period of his humiliation, including the humiliation of his body (Philippians 3:21) and the closing time of trouble of this gospel age and to apply the final 'setting up on high' to the exaltation in the kingdom. But the simplest picture is to apply it to our Lord Jesus himself.

### "SET THEE UP ON HIGH"

1. "Jehovah answer thee in the day of trouble;
   The name of the God of Jacob set thee up on high;
2. Send thee help from the sanctuary,
   And strengthen thee out of Zion;
3. Remember all thy offerings,
   And accept thy burnt sacrifice."

Did Jehovah answer Jesus there in the Garden? Oh yes: Jehovah heard him always. (John 11:42) Jehovah answered Jesus because he knew and trusted in the name of Jehovah, the God of Jacob. The God of Jacob was he who had met Jacob (the people of Israel) when that nation was nothing and had nothing, and who yet promised them everything. This thought of God's bounty is expressed in New Testament language by the words, "the God of all grace".—1 Peter 5:10.

This *name* of Jehovah, the God of Jacob, is very significant. It does not apply merely to the words *God* or *Jehovah,* but to the character which is back of those words. To praise God's holy name means much more than shout 'glory to God'; it means to approve and to laud the blessed character of our Creator and covenant God. Concerning Jesus it was promised: "Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath *known my name*". (Psalm 91:14) To be 'set on high' evidently means to be assured of the appreciation and fellowship of Jehovah, communion with him who is the "High Tower" of the new creation. The margin uses the word support, instead of set on high. Although this prayer of Psalm 20 applies particularly to Jesus, there are other statements which assure all the messiahs, or anointed ones, in a similar manner. As it is written: "Jehovah also will be a tower for the oppressed, a high tower in *times* of trouble; and they that *know thy name* will put their trust in thee".—Psalm 9:9, 10; See also 46:7, 11.

This prayer indicates expectancy that the *name* of Jehovah would set Jesus on high. How can this be? In this way: Jesus was in the character likeness of his Father. The possession of this character likeness made it possible for the Father to communicate with and convey messages to Jesus to an extent impossible with us, his imperfect followers. To him, for the same reason, was the spirit of God and of holiness given without measure. He knew what Jehovah meant when he said thus and so; he knew how Jehovah felt; he knew his Father's desires, his preferences, his will. Therefore, the possession of a Godlike character made it possible for Jesus to reach up to his High Tower and ours, and to receive the uplifting and buoying assurances of the Father that all was well.

### SUPPORT FROM ZION

Jehovah sent help from his sanctuary, from the Most Holy, from Zion, from the heavenly condition itself. Although there seems to be no adequate textual support for the story incorporated in the later manuscripts of Luke's Gospel, to the effect that an angel from heaven ministered to and comforted Jesus in Gethesemane, still some such comfort was evidently given him; for he became convinced that death under the charge of blasphemy was a part of the Father's plan for him, and seeing it to be the Father's will, he was serene. Jehovah not only sent his Son help from his exalted sanctuary, but he strengthened or supported him in the trying hours following the Garden.—Psalm 3:4.

God remembered the offering which Jesus had made of himself, as well as those offerings which were to come afterwards, but the acceptability of which depended on Jesus' entire faithfulness and integrity. Yes, more than this: all the offerings of all mankind throughout the thousand years of Messiah's reign depended upon the perfect conformity of Jesus to the will of the Father. No doubt these facts bore heavily upon our Savior in the Garden, for he was "exceeding sorrowful, even unto death". (Matthew 26:38) But he was not more conscious of these facts than was Jehovah. He who "worketh all things according to the counsel of his own will" did not forget; he remembered all the High Priest's offerings, both then present and to come.

### THE BURNT SACRIFICE TURNED TO ASHES

Furthermore, the God of Jacob, the God of mercy and grace, did not only remember his Son's interests, but he accepted the burnt sacrifice. All the things

which were burnt on the copper altar in the Court of the Tabernacle or of the Temple were *burnt* sacrifices. Every offering was in part a burnt offering, because, since fire was the chosen manifestation of God's presence, the portion of each sacrifice specially dedicated to him was consumed by fire. But the term is generally restricted to that which was a *whole* burnt-offering.

In this passage, Psalm 20:3, the Revised Version margin gives for "accept" the rendering "accept as fat". The Common Version gives in the margin, "turn to ashes". This is evidently the thought: 'accept thy burnt-offering by turning it to ashes'; i. e., the fact that the broken body of the daily sacrifice was consumed on the brazen altar by the fire once sent from heaven and in accord with the directions once given from heaven was not only an assurance that the sacrifice was acceptable, but it was an indication to proceed with the other phases of the ceremony.

It was always by fire that a sacrifice was accepted. It was thus, probably, that God "had respect" to the offering made by Abel. (Genesis 4:4) That is how 'God testified of his [Abel's] gifts'. (Hebrews 11:4) It was thus that Abel "obtained witness that he was righteous". No sacrifice which God specifically accepted or to which he wished to call particular attention was ever consumed by fire emanating from this earth. It was consumed by "fire from heaven". (Leviticus 9:24) When it so chanced that sacrifices were offered apart from the place which Jehovah had chosen and appointed and where he had set his name and where his miraculous fire already was, then the fire had either to fall specially from heaven or come by heavenly command.

### THE HEAVEN-SENT FIRE

In connection with the dedication of the Tabernacle in the wilderness, of the priestly order, and of all the furnishments and utensils of the Tabernacle, we read of Jehovah's promise that upon the completion of certain stipulated ceremonies 'the glory of the Lord should appear' (Leviticus 9:6), that is, God would give the most noticeable sign of his presence among them, of his approval of the Tabernacle, its officiators, and accoutrements, to show that everything had been done according to his instructions. (Exodus 24:17) And, in addition to the glory, a fire came out from before the Lord and consumed the burnt-offering, etc. This was the proof which God gave upon extraordinary occasions of his acceptance of a sacrifice. This was done, aside from the probable case of Abel (Genesis 4:4), in the case of Aaron (Leviticus 9:24); in the case of Gideon (Judges 6:21); in the case of Manoah and his wife (Judges 13:19-23); in the case of David dedicating the threshing floor of Ornan (1 Chronicles 21:26); in the case of Solomon dedicating the Temple (2 Chronicles 7:1); and in the case of Elijah.—1 Kings 18:38.

To express the *accepting* of an offering or sacrifice the verb *dashan* is used, which signifies *to reduce to ashes*, that is, by fire from heaven. In such a case as the dedicating of the Tabernacle it was necessary that the fire be very apparently of divine origin, and that it should come in such a way as to preclude the supposition that any art or deceit had been practised on the occasion. It would not do for Moses and Aaron to bring this fire out of the Tabernacle with the claim that God had kindled it there for them; for then there might be ground for doubt as to its genuineness. The fire *came out* from before the Lord, and *all the people saw* it. The victims were consumed by fire which was quite manifestly of no human origin. Josephus says that "a fire proceeded from the victims themselves, of its own accord, which had the appearance of a flash of lightning". An ethereal or electric spark or flash was sent immediately from the divine presence, either as represented in the glory light of the Most Holy or in the pillar of cloud above the tent of meeting.

The devil, in order to give credit to his worship among heathen peoples, imitated this miracle. The Romans claimed that Jupiter testified his approbation of the sacrifices offered to him by the sound of thunder and the show of lightning: to this the Latin poet Virgil alludes: "Audiat hæc genitor, qui fœdera fulmine sancit" —'let Jupiter hear, who sanctions covenants by his thunder'. Servius, a Latin commentator on Virgil, says of this passage: "To sanction the covenant signifies to confirm it; for when a covenant was made, if there were a flash of lighning, it was considered to be thereby confirmed: or rather because our ancestors lighted no fires, but obtained by their supplications divine fire," etc. The expression about their ancestors shows that they could boast of no such fire then. Either Satan had at one time imitated the miraculous fire for them or they had simply borrowed the account from the Jews, as Virgil surely borrowed his description of the golden age from Isaiah. Solinus Polyhistor gives an account to the same effect; speaking of the Hill of Vulcan in Sicily, he says: "They who perform sacred rites in this place, put a bundle of vine tree wood upon the altar, but put no fire to it; for when they lay the pieces of the victim upon it, if the deity be present and he approve the sacrifice, the bundle, although of green wood, *takes fire of itself* and without any other means the deity himself kindles the flame". These are noteworthy instances, for they show either how exactly the heathen writers have borrowed from the sacred records or how exactly the devil's religion copied that of Jehovah. As a further imitation, the Romans had their perpetual fire in the Temple of Vesta, which they claimed to have descended at the first from heaven and which they kept with the most religious veneration.

### FIRE AND THE "LIVING" SACRIFICE

The celestial fire which was sent by Jehovah to consume the sacrifices on the brazen altar in the first official Tabernacle is said by the Jews to have been scrupulously preserved up to the time of Solomon,

when it was renewed by God. This seems unlikely at first thought; but it is quite possible that, in view of the lesson as to its sacredness which God gave in the deaths of Nahab and Abihu, the Jews, even in the midst of idolatry and unfaithfulness, kept this fire going out of superstitious fear. It was evidently going in the time of David; for, though the ark was at Zion, the brazen altar was at Gibeon, and Zadok, the priest, offered burnt offerings there. (1 Chronicles 16:39, 40) Jewish rabbins and historians insist that the miraculous fire once kindled on the great altar in Solomon's Temple was never allowed to go out until Manasseh tore down the altar. This was certainly the law on the subject. (Leviticus 6:13) But even the Jews admit that after the captivity there was no miraculous fire, no Shekinah light, and no tables of the law.

This divine fire was an emblem of the holy spirit. And as no sacrifice could be acceptable to God which was not salted, seasoned, or rendered pleasing by *this* fire, as our Lord says (Mark 9:49), so no one can offer acceptable sacrifices to God unless it be in the spirit of holiness—the love of righteousness and hatred of iniquity. Hence the command for the disciples to tarry in Jerusalem before beginning their antitypical "*living* sacrifices", i. e., daily or continuous sacrifices. They should wait for the spirit under the emblem of fire (Matthew 3:11); and it did actually descend in this similitude on the day of Pentecost.—Acts 2:3, 4.

So, it was not possible for the priest in the type of Israel's daily evening sacrifice to proceed into the Holy until God's fire from heaven had started the consumption of the lamb's carcase on the altar in the Court, for it was coals from this fire which was consuming the sacrifice in the Court which had to be carried along into the Holy and there used to kindle the incense which was burnt on the golden altar. At all events, regardless of the order, it had to be fire from off the altar.—Exodus 30:7; Numbers 16:46.

### ACCEPTED SACRIFICE AND PRAYER

Incense is ever a symbol as well as a fitting picture of prayer; prayer in its broader signification of fellowship praise, service. Note the connection between incense and prayer in Psalm 141:2 and Luke 1:10. Compare also Jonah 2:7. Psalm 20 by its conjunctive Selah joins the thoughts of accepted sacrifice and prayer, even as they were joined in the type of the daily evening sacrifice contained in the ceremonial law of Israel. In the type, no incense could arise until the sacrifice had been accepted or salted by fire, so in the antitype *there can be no true prayer apart from accepted sacrifice.* The accepted sacrifice is the basis of prayer, and the prayer is the outcome of the accepted sacrifice. Dear brethren, shall we not rejoice at the presence of the fire? Is it not a mark of divine approval; without which we cannot have fellowship with the Father and with his Son Jesus Christ; without which we know not to praise God aright; without which we know not to serve him? The fire comes and, like a sizzling branding-iron, burns the vital truths of God's Word into our very beings. Then we have something to talk over with the Father; then we have reason to praise him; then we have the impulse to serve him as he ought to be served, in spirit and in truth; then we can have acquiescence in the painful features of God's purposes. On that bitter night in the Garden of Gethsemane the fire which had come from heaven in the shape of the fresh realization of and keener insight into God's purposes for him, burned into our Lord's consciousness until it was impossible for him to disagree with the Father, and the incense smoke rose up to heaven in a grand volume of amen and amen.

### NO STRANGE FIRE EFFECTIVE

All other fire than that from the brazen altar was "strange fire". (Leviticus 10:1, 2) It did not come from heaven, "from before the Lord"; and it was for this reason that it could not be used to kindle the incense upon the golden altar. Jehovah wanted the fire to be his own. So with the church of this gospel age: the fire must come from heaven, the suffering must be heaven-appointed, it must be 'the reproaches that fell upon him', it must be the ignominy and shame which attach to faithful proclamation of the message of the gospel, if we are to have anything to pray about and any ground for acceptance of our prayers through the great High Priest in the Holiest of all, even heaven itself.

Only the new creature can pray in this especially significant sense. Acceptable worship must be true and in the spirit of the petitioned. (John 4:24) In preliminary ways, as well as in the final sense, is it true that "that which is engendered of the flesh is flesh". (John 3:6) The flesh cannot pray. That is, the spirit of the flesh as the flesh now is has nothing to pray about. The flesh represents self-will, as Adam followed the flesh instead of the spirit of God when he disobeyed. The flesh can "say prayers", or offer prayer, but "it profiteth nothing". (John 6:63) For the flesh to pray is like offering strange or common fire.

The remainder of Psalm 20 describes the benefit which the church class receives form viewing the Father's treatment of his Son. Psalm 21 then takes up the matter at the time of our Savior's resurrection. The Selah between verses 2 and 3 leads the mind forward and shows what these heart's desires were, which had been mentioned in Psalm 20:4. Hence the Selah follows the answer to the prayer (Psalm 21:2); and in giving the reason for the answer reveals to us what the petitions of the prayer were.

### MET WITH BLESSINGS AND BOUNTIES

2. "Thou hast given him his heart's desire,
And hast not withholden the request of his lips.
*Selah.*
3. For thou meetest him with the blessings of good things;
Thou settest a crown of fine gold on his head.

4. He asked life of thee; thou gavest it him,
Even length of days for ever and ever.
5. His glory is great in thy salvation:
Honor and majesty dost thou lay upon him.
6. For thou makest him most blessed for ever:
Thou makest him glad with joy in thy presence."

It will not be irreverential if we draw a comparison from human life. Who has not seen a wearied and perhaps weeping child fall asleep on Christmas Eve, howbeit hoping for the blessings of the morrow? The first thing it knows in the morning is the parent's call and caresses, and armloads of presents to make it glad. So Jesus, Jehovah's wearied and most-loved child, sorrowed to sleep on Calvary. With what tenderness the Father must have watched through the night of his Son's death, waiting for the morning and conning over the coming happiness of his child. The next thing Jesus knew was the voice of his Father, saying, in effect and possibly in words: Jesus! it is time to wake up now; here is your wonderful new clothing which I have prepared for you and promised; here are the good things which your heart desired!

With what quivers of joy must not the opening eyes of Jesus have gazed upon the face of his Father, whose kindly features had so lately dimmed from view as the light of life flickered low and out. But now! Gone the night, the sorrows over, home at last!

In some such way did Jehovah 'bring the first-born again into the habitable' (Hebrews 1:6) and 'meet him with the blessings of good things'.—Psalm 21:3.

What those good things were and are is implied by the following verses. There was endless divine life; there was glory, honor, and majesty; there was joy in the presence of Jehovah; there was eternal steadfastness and assurance that his own trial time was past; there was the needed discernment to hunt out all enemies and the power to destroy them as enemies in the fire of the world's time of trouble; there was power to praise God as he should be praised.

### AN IMPORTANT CONFUSION

But there is something in connection with this satisfying of the desires of the king's heart that may be overlooked in the Common Version account. A part of what now appears as the superscription to Psalm 22 belongs as the subscription to Psalm 21. There would be no way to determine for a certainty about this matter were it not for the fact that a detached psalm is given us in the third chapter of Habakkuk. Since this is a typical psalm standing by itself, with no other psalm preceeding or following it, we can see for ourselves what style was observed in the denoting of the psalms. There is (1) a superscription, (2) the psalm proper, and (3) a subscription. The superscription forms the title, not unlike the main headings of articles in this journal. In some cases the historical circumstances which gave rise to the writing of the psalm are given in the title, as a very appropriate subsidiary part of the heading. The subscription consists of the directions concerning the use of the psalm, when such were given. Whatever were the circumstances which occasioned the writing of the poem at first, or however prophetic its content, when it was formally handed over to the leader of the Temple choir it was so marked, with sometimes an intimation of the appropriate time for the using of such song.

We find the same three divisions in the "writing of Hezekiah" (Isaiah 38:9-20), which was that king's psalm of praise and thanksgiving for recovery from his great sickness. In verse 9 there is the superscription or title; in verses 10 to 20 there is the psalm proper; and in verse 20 the subscription. King Hezekiah acted as his own musical director and ordered the psalm to be used in the Temple worship during the rest of his lifetime.

To demonstrate the ease with which the subscription of one psalm (not standing alone) may be confused with the title or superscription of the next psalm, we reproduce herewith a few lines covering the ending of Psalm 21 and the beginning of Psalm 22, from Ginsburg's Massoretico-Critical Edition of the Hebrew Bible:

XXI 9–XXII 5 תהלים 1148

וּבְחַסְדּ֣ עֶלְיוֹן֮ בל־ימוט׃
9 תִּמְצָ֤א יָ֘דְךָ֤ לְכָל־אֹיְבֶ֗יךָ
יְמִ֘ינְךָ֤ תִּמְצָ֣א שׂנְאֶ֑יךָ׃
10 תְּשִׁיתֵ֤מוֹ ׀ כְּתַנּ֣וּר אֵ֭שׁ לְעֵ֣ת פָּנֶ֑יךָ
יְהוָ֥ה בְּאַפּ֗וֹ יְבַלְּעֵ֥ם וְתֹאכְלֵ֥ם אֵֽשׁ׃
11 פִּרְיָ֤מוֹ מֵ֘אֶ֤רֶץ תְּאַבֵּ֗ד
וְזַרְעָ֥ם מִבְּנֵ֥י אָדָֽם׃
12 כִּֽי־נָטוּ֥ עָלֶ֗יךָ רָעָ֑ה
חָ֝שְׁב֗וּ מְזִמָּ֥ה בַּל־יוּכָֽלוּ׃
13 כִּ֤י תְשִׁיתֵ֗מוֹ שֶׁ֑כֶם
בְּמֵיתָ֥רֶ֝יךָ תְּכוֹנֵ֗ן עַל־פְּנֵיהֶֽם׃
14 רוּמָ֣ה יְ֭הוָה בְּעֻזֶּ֑ךָ
נָשִׁ֥ירָ֝ה וְנְזַמְּרָ֗ה גְּבוּרָתֶֽךָ׃
כב לַמְנַצֵּ֥חַ עַל־אַיֶּ֥לֶת הַשַּׁ֑חַר מִזְמ֖וֹר לְדָוִֽד׃
2 אֵ֭לִי אֵ֣לִי לָמָ֣ה עֲזַבְתָּ֑נִי
רָח֥וֹק מִ֝ישׁוּעָתִ֗י דִּבְרֵ֥י שַׁאֲגָתִֽי׃
3 אֱלֹהַ֤י אֶקְרָא֙ יוֹמָ֣ם וְלֹ֣א תַעֲנֶ֔ה
וְלַ֖יְלָה וְלֹא־דוּמִיָּ֥ה לִֽי׃
4 וְאַתָּ֣ה קָ֭דוֹשׁ
יוֹשֵׁ֣ב תְּהִלּ֣וֹת יִשְׂרָאֵֽל׃
5 בְּךָ֣ בָטְח֣וּ אֲבֹתֵ֑ינוּ

An example of the confusion which has arisen from assuming that the titled Psalms have two parts (the title and the body) instead of three (the title, the body, and the subscription) may be seen by looking at Psalm 88. As the Psalms are divided in our Common Version,

and in every other version back to and including the Septuagint, this one Psalm has two authors. But the difficulty is at once removed by observing that the first part of the title belongs as an adscript to the preceding Psalm.

### THE HIND OF THE MORNING

This matter bears upon the subject in hand in this way: the most of what now appears at the head of Psalm 22 should be at the end of Psalm 21, which is under discussion. It reads: "For the chief musician, concerning Aijeleth hash-Shahar". The "higher critics" see nothing in this but a possible allusion to some kind of musical instrument, although all seem to be agreed that the meaning of the actual words is "hind [or gazelle] of the morning". (See Revised Version, *margin*) But we look for something more dignified and worthy of divine revelation than mere guesses about wind instruments. The words *hind of the morning* are a figure of speech not infrequently found in Eastern and Near-Eastern literature. The expression is found in Arabian poetry today.

Just as the horns of the hind may be seen above the rising ground before his body comes into view, so the timorous dawn, ere it is emboldened by the actual body of the sun, shoots up over the horizon its horns or rays of light, and becomes thus the harbinger of a new day.

The meaning therefore of *Aijeleth hash-Shahar* is clear. It refers to the rays of the rising sun, and may be well expressed in our language by *the day dawn.* Having gotten so far, the mind of the earnest Bible student will have no need to go down into Egypt for help, or to turn to the wise men of Babylon for their traditions. The Scriptures will prove our all sufficient guide.

Do we not read of the promised dawn of a day that will bring peace and blessing to a sin-distressed and sorrow-distracted world? Do we not read of how "darkness covers the earth [Christendom] and gross darkness the people"—heathendom? (Isaiah 60:2) Do not the same sacred writings tell us that "the night is far spent"? The memorable last words of David tell of this coming dawn of a better day, and how One, as the sun, shall cover all the earth with the glory of his light. In that prophetic utterance he reveals what Isaiah meant when he said:

"Behold, kings shall rule in righteousness,
And princes shall rule in judgment."—Isaiah 32:1.

Not only do "the last words of David" refer to this coming glorious day (2 Samuel 7) but also his "prayers" end with the same reference:

"Blessed be Jehovah God, the God of Israel,
Who only doeth wondrous things:
And blessed be his glorious name for ever;
*And let the whole earth be filled with his glory;*
Amen, and amen.
The prayers of David the son of Jesse are ended."
—Psalm 72:18-20.

It is difficult to think of anything more to pray for when that prayer shall be answered.

### THE LAST WORDS OF DAVID

"The last words of David, the son of Jesse," already referred to as touching on the blessed theme, read:

[THE AUTHORITY FOR SPEAKING]
"David the son of Jesse saith,
And the man who was raised up on high,
The anointed of the God of Jacob,
And the sweet psalmist of Israel, saith,
The spirit of the Lord spake by me
And his word was upon my tongue.
The God of Israel said,
The Rock of Israel spake to me:
One that ruleth over men righteously,
That ruleth in the fear of God,

[THE DAY DAWN]
*He shall be as the light of the morning, when the sun riseth,*
Even a morning without clouds;
As a tender grass springing out of the earth
By clear shining after rain.

[THE RIGHTEOUS RULE]
For is not my house thus with God?
For he hath made with me an everlasting covenant, ordered in all things and sure.
For this is all my salvation and all my desire.
For shall not he make it to prosper?"
—2 Samuel 23:1-5.

In Hebrew each of these last four lines begins with the same word, *for.* The Authorized Version renders them "although", "yet," "for," and "although". The Revised Version, "verily," "yet," "for," and "although". But it is better to render the word uniformly as is done in the Revised Version margin.

Is not this the day dawn of which David prophesied and sang? Is not this the day dawn for which creation groans and for which both spiritual and fleshly Israel wait? In another place this waiting for the morning is beautifully expressed:

"I wait for Jehovah, my soul doth wait,
And in his Word do I hope.
My soul waiteth for Jehovah,
More than they that watch for the morning;
I say, more than they that watch for the morning."
—Psalm 130:5, 6.

This is "the hind of the morning", this is the day dawn, the subject to which Psalm 21 relates. This is "the tender mercy" of God; this is "the dayspring from on high" whose visitation is celebrated in the prophetic song of Luke 1:78.

### THE SCOPE OF PSALM TWENTY-ONE

Having thus seen the general subject matter of the Psalm, let us look at the outline of its structure:

JEHOVAH ADDRESSED
A 1. The King's rejoicing in Jehovah's power.
B a 2-5. Jehovah's gifts to the King.
b 6. Jehovah's appointments for the King.—R.V., *margin.*
c 7. Reason for the King's establishment.

THE KING ADDRESSED
*B a* 8-10. The King's judgment on his enemies.
*b* 11. His enemies' devices against the King.
*c* 12. Reason for his enemies being driven away.
*A* 13. His people's rejoicing in Jehovah's mighty deeds.

This great Messiah, the spiritual Seed of Abraham, the Ruler of men, will first put down his enemies, who are at the same time the real enemies of men. For while those enemies are active there can be no peace; while they rule there can be no blessing. Then he will bring light and blessing and peace and glory to his fleshly people Israel and through them to all the families of the earth. This was and still is the King's heart's desire.

And do we not long for this day to break more fully? Now we are living in the time when the morning cometh and a night also. Dawn still struggles with darkness, but its victory is sure. We still do well to take heed in our hearts to the divine prophetic Word that shines as a light in a dark place* until the Millennial dawn fully break. This dawn is breaking and the day star is arising, although the clouds obscure him from the common vision. Higher critics, the wise men of Babylon, tell us that we do not well to take heed to the prophetic word either in our heads or in our hearts, and in this matter they practise exactly what they preach. But we believe that they will soon be ashamed at being found among those who "conceived a device which they are not able to perform".—Psalm 21:11.

*The words in 2 Peter 1:19, "until the day dawn and the day star arise," must be put in parentheses. It is not unconverted people who are to take heed until they are converted; but the Lord's people who are to "take heed in their hearts" until the promised day shall dawn.

# MEMORIAL REPORTS

CLASSES of Bible Students have reported on their respective participants of the Memorial emblems as below listed—those having twenty and over. Besides these named 17 classes reported 19 participants each; 13 classes, 18 each; 14, 17; 16, 16; 20, 15; 23, 14; 20, 13; 16, 12; 20, 11; 21, 10; 37, 9; 28, 8; 34, 7; 27, 6; 17, 5; 17, 4; 19, 3; 7, 2; 9, 1. Reports from many places have not been received at the time of this writing.

London, Eng., 1004
New York, N. Y., 995
Glasgow, Scotland, 757
Chicago, Ill., (Polish) 750
Los Angeles, Cal., 728
Chicago, Ill. 652
Boston, Mass., 447
Pittsburg, Pa., 444
Cleveland, Ohio, 442
Detroit, Mich., 374
Helsingfors, Finland, 363
Philadelphia, Pa., 335
Vancouver, B. C. 326
St. Louis, Mo., 322
Liverpool, Eng., 300
Toronto, Ont., 291
Winnipeg, Man., 253
Birmingham, Eng., 240
Manchester, Eng., 232
Baltimore, Md., 231
Columbus, Ohio, 231
Washington, D. C., 222
San Francisco, Cal., 215
Seattle, Wash., 211
Oakland, Cal., 209
Copenhagen, Denmark, 192
Indianapolis, Ind., 176
Buffalo, N. Y., 175
New York City, (Colored) 173
Dayton, Ohio, 166
Manor Park, Eng., 163
Portland, Ore., 155
Roseland, Ill., 151
Stockholm, Sweden, 151
Leeds, Eng., 150
Tacoma, Wash., 144
Minneapolis, Minn., 143
Cleveland, Ohio, (Polish) 140
Edinburgh, Scotland, 139
Milwaukee, Wis., 138
Kingston, Jamaica, 132
Spokane, Wash., 130
San Antonio, Tex., 129
Kansas City, Mo., 124
Erie, Pa., 122
Herneth Oldham, Eng., 121
Akron, Ohio, 118
San Diego, Cal., 117
Victoria, B. C., 117
Houston, Tex., 110
Louisville, Ky., 110
Everett, Wash., 104
Toledo, Ohio, 104
Gothenburg, Sweden, 102
Allentown, Pa., 99
Tammersfors, Finland, 98
Oklahoma City, Okla., 97
Leicester, Eng., 95
Springfield, Mass., 95
Reading, Pa., 90
Lancaster, Pa., 88
Binghamton, N. Y., 86
Abo Sweden, 85
St. Paul, Minn., 80
Buffalo, N. Y., (Italian) 79
Rochester, N. Y., (Italian) 78
London, Ont., 77
Santa Ana, Cal., 77
Bridgeport, Conn., 75
Tampa, Fla., 75
Bridgetown, Barbados, 74
Richmond, Va., 74
Worcester, Mass., 72
Edmonton, Alta., 71
Pasadena, Cal., 70
Surrey, Eng., 69
Paris, France, 68
Wichita, Kans., 68
Paterson, N. J., 67
Norfolk, Va., 66
York, Pa., 65
Birmingham, Ala., 64
Bay City, Mich., 62
Christiana, Norway, 62
Jackson, Mich., 62
Orebro, Sweden, 62
Lynn, Mass., 61
Topeka, Kans., 61
New Brighton, Pa., 60
Scranton, Pa., 60
Saskatoon, Sask., 59
Jacksonville, Fla., 58
Memphis, Tenn., 56
Providence, R. I., 56
Rockford, Ill., 55
San Jose, Cal., 55
Sharon, Pa., 55
Terre Haute, Ind., 55
Hartford, Conn., 54
South Bend, Ind., 54
Duquesne, Pa., 53
East Liverpool, Ohio, 53
Fresno, Cal., 53
Watertown, N. Y., 53
Dubuque, Iowa, 52
Tulsa, Okla., 52
Bayonne, N. Y., 51
Wallasey, Eng., 51
Canton, Ohio, 50
Flint, Mich., 50
Peru, Ill., (Polish) 50
Passaic, N. Y. 49
Schenectady, N. Y., 49
Sault Ste. Marie, Ont., 47
Auburn, Ind., 46
Elizabeth, N. J., 46
Fall River, Mass., 46
Calmar, Alta., 45
Phoenix, Ariz., 45
Crooksville, Ohio, 44
Duluth, Minn., (Polish) 44
Easton, Pa., 44
Detroit, Mich., (Hungarian) 43
Duluth, Minn., 43
Long Beach, Cal., 43
Niagara Falls, N. Y., 43
Medicine Hat, Alta., 42
Atlanta, Go., 41
Wilmington, Del., 41
Bainsford Falkirk, Scotland, 40
Boise, Ida., 40
Bournemouth, Eng., 40
Miami, Fla., 40
Newburg, N. Y., 40
Bellingham, Wash., 39
Camden, N. J., 39
Champaign, Ill., 39
Brantford, Ont., 42
Accrington, Eng., 38
Elwood, Ind., 39
Benton Harbor, Mich., 38
Bloomfield, N. J., 38
Bow, Wash., 38
Brazil, Ind., 38
Hillside, Jamaica, 38
Newark, N. J., 38
Port Huron, Mich., 38
Tiffin, Ohio, 38
Lincoln, Neb., 37
Linton, Ind., 37
Windsor, Ont., 37
Portsmouth, Ohio, 36
Springfield, Mass., 36
Towanda, Pa., 36
Brownsville, Pa., (Hungarian) 35
Lawrence, Mass., 34
Newcastle, Pa., 34
Pueblo, Colo., 34
Brockton, Mass., 33
Mattoon, Ill., 33
Nashville, Tenn., 33
Niagara Falls, Ont., 33
Quincy, Mass., 33
Chester, Pa., 32
Springfield, Mo., 32
Stockton, Cal., 32
Waltham, Mass., 32
Evansville, Ind., 31
Galt, Ont., 31
Wilkesbarre, Pa., 31
Alliance, Ohio, 30
Bremerton, Wash., 30
Cincinnati, Ohio, (Colored) 30
Cristobal, C. Z., 30
Danville, Ill., 30
Fargo, N. D., 30
Knoxville, Tenn., 30
Lansing, Mich., 30
Lima, Ohio, 30
Paso Robles, Cal., 30
Pawtucket, R. I., 30
Gas Sity, Ind., 29
Johnstown, Pa., 29
Newark, Ohio, 29
Pittsfield, Mass., 29
Zanesville, Ohio, 29
Jefferson, S. D., 28
Kingston, N. Y., 28
Marion, Ohio, 28
New Albany, Ind., 28
Portage-la-Prairie, Man., 28
Chatham, Ont., 27
Dublin, Ireland, 27
Hutchinson, Kans., 27
Joplin, Mo., 27
Muncie, Ind., 27
Peterborough, Eng., 26
Pottstown, Pa., 27
Saginaw, Mich., 27
Abilene, Kans., 26
Clarksburg, W. Va., 26
Johnstown, N. Y., 26
New Orleans, La., 26
Petersburg, Va., 26
San Rafael, Cal., 26
Annapolis, M., 25
Chattanooga, Tenn., 25
Danbury, Ohio, 25
Guelph, Ont., 25
Kewanee, Ill., 25
Mansfield, Ohio, 25
Marietta, Ohio, 25
New Brunswick, N. J., 25
New Kensington, Pa., 25
Augusta, Ga., 24
Butler, Pa., 24
El Paso, Tex., 24
Fort Worth, Tex., 24
Harrisburg, Pa., 24
Massillon, Ohio, 24
Modesto, Cal., 24
New Liskeard, Ont., 24
Portland, Me., 24
Saugus, Mass., 24
Stottville, N. Y., 24
Waterville, Conn., 24
East Palestine, Ohio, 23
Freeport, Ill., 23
Lowell, Mass., 23
McKeesport, Pa., 23
Nowata, Okla., 23
Poughkeepsie, 23
St. Catherines, Ont., 23
Appleton, Wis., 22
Bakersfield, Cal., 22
Belvidere, Ill., 22
Glace Bay, N. S., 22
Santa Barbara, Cal., 22
Stirling, Ont., 22
Stratford, Ont., 22
Sydney, N. S., 22
Woodstock, Ont., 22
Wooster, Ohio, 22
Bryan, Ohio, 21
Carbondale, Pa., 21
Kamsack, Sask., 21
Lewistown, Pa., 21
Monessen, Pa., 21
Mt. Vernon, N. Y., 21
Niles, Ohio, 21
Ocean Park, Cal., 21
Pease, Minn., 21
Rome, N. Y., 21
Shattuck, Okla., 21
Albany, N. Y., 20
Asheville, N. C., 20
Greenfield, Mass., 20
Greensboro, N. C., 20
Halifax, N. S., 20
Kingston, Ont., 20
Kunkletown, Pa., 20
Little Rock, Ark., 20
Ontario Ont., 20
Owen Sound, Ont., 20
Parsons, Kans., 20
Pride, La., 20
Richmond, Cal., 20
Trenton, N. J., 20
West Chelmsford, Mass., 20
Winston-Salem, N. C., 20

# THE NEW JERUSALEM

—JUNE 26—Revelation 21:1-14—

*"He shall dwell with them and they shall be his peoples."—Revelation 21:3.*

THE RELATIONSHIP BETWEEN THE NEW HEAVENS AND THE NEW JERUSALEM—RELATION BETWEEN THE CITY AND ITS TABERNACLE

FIRST in this picture of the glory side of the Millennial age is mentioned a new heaven; then a new earth; then a new city; then a new tabernacle; then God's presence in the midst of the peoples; then the abolishment of death, dying, and sorrow.

This is not the first time the new heavens and earth are referred to. The Lord through the Prophet Isaiah (65:17, 18) had long before promised the thing of which this chapter contains a fuller description. The Apostle Peter, guided by the same spirit of wisdom from on high, says that the followers of the Lord Jesus "look for a new heavens and a new earth, wherein dwelleth righteousness". (2 Peter 3:13) The same Apostle tells us that the present heavens and earth are a storehouse of fire; they will pass away with a hissing or rushing noise and the elements shall be dissolved with fervent heat. This earth and the works in it shall be burned up by reason of the coming of the day of the Lord. These heavens which now are, and have been since the time of the flood, contain nothing which preserves. They are all composed of combustible materials—combustible ideas, ambitions, and theories of government. It is these same heavens concerning which the Scriptures elsewhere tell us that they wax old as doth a garment that they shall be folded up and cast aside.

## THE NEW CITY

The reason why this new heaven and earth became visible lies in the fact that the former—now present—heavens and earth and sea were passed away. While there will be the new heavens (the spiritual dominion of Christ) and the new earth (the reconstructed condition of society), yet, as a matter of course, there will be no more sea—no more turbulent and unrestrained masses of men.

The mind is next brought down from such lofty and general subjects as the heavens and earth to the more concrete idea of a city. The same ruling class occupies more than one relationship toward the members of the human family; and to show this the figure of the city is introduced. During the present evil world the devil has sought not merely to control the hearts and minds of men, but also their physical conduct. For this purpose he has established great systems of empire in the world designed to carry out the dictates of his own will. This civic control of mankind is pictured by the symbol of a great city. In like manner, but not with like purpose or effect, the Messiah class will occupy more than one relationship toward mankind. The efforts and activities of this glorious company will be bent toward encouraging the loftiest ideas of worship in the minds of men. They will spread the knowledge of the glory of God abroad in the earth. Without coercing the will of anyone they will finally effect a complete cleansing of the earth from the defilements of pride and self-seeking. But in addition to this spiritual guidance or control over man as Prophet and Priest, they will have absolute control over the civic affairs of men as King. The word 'civic' comes from the Latin word *civis*, a citizen of a city. So, here the figure of a city is introduced as showing how control over the civic affairs of men will gradually settle down and become an established factor in the earth.

This sequence between the new heavens and earth and the new Jerusalem is also shown in Isaiah 65:17, 18. There it is said: (1) "Behold, I create a new heavens and a new earth," and in the next verse, (2) "Behold, I create Jerusalem a rejoicing"

## THE DESCENDING CITY

The Apostle Paul speaks of "Jerusalem from above". (Galatians 4:26) This expression is frequently met with in Jewish writers. The Apostle John sees this heavenly city or civil government over men not merely in the heavens and as a future thing, but he sees her come down from above. The Jerusalem from above becomes the Jerusalem beneath, not unlike the Tabernacle which was on Mount Sinai which was, so to speak, brought down into the camp of Israel; for Moses was straitly instructed to make all things according to the pattern which had been showed him in the mount.

This settling down of the holy city is intimately associated with the picture which Isaiah gives of the establishing of the mountain of the Lord's house in or on the tops of the mountains. (Isaiah 2:2-4) This Messianic kingdom is to be established in a position superior to and over all the hitherto kingdoms and governments of earth. The dimensions of this city also approximate those of a mountain. The length, breadth, and height of it are equal. If the figures given in this chapter be taken literally, they signify that this city will be about fifteen hundred miles wide in each direction. In any case, the thought is one of vastness and of ample resources for meeting any and all emergencies. All the cities of the earth, both ancient and modern, put together would not approximate in size such a city as here described. We are not arguing for a literal interpretation, but simply calling attention to the thought of superiority and vastness, which is evidently the kernel thought of the passage. The Apostle John had seen the destruction and practical annihilation of the old Jerusalem. That city itself, called several times by the evangelists "the holy city", was ruined, laid in ashes, and it had come to nothing. John saw this younger and fairer sister as it were, in a vision; we see it in the text.

Jerusalem stands for the whole church, as the ancient city stood for the whole nation: because there occurred (1) the administration of the word of the Law and of the ordinances, (2) the assemblies of the people, (3) the worship of the true God by his own appointment, and (4) the presence of God himself in the midst of all. The temporary nature of this government is shown by the use of the word 'tabernacle' in the third verse of our lesson. Though holy and righteous, this government of Messiah is intended to last only so long as is necessary to bring mankind up to the point where they can receive anew not only their own franchise on life but the original charter for earth's government as given to man: "Have dominion over . . . every living thing that moveth upon the earth".—Genesis 1:28.

## GOD DWELLING WITH MEN

Thus God, represented in his church, the great Messiah class, will dwell with the world of men during the Millennial age and they shall be his people—taken by and large, notwithstanding the fact that some of them will prove unappreciative and incorrigible. Then the redemption price (1 John 2:2) shall have been paid, and, the due time having come for a manifestation of divine favor, all people shall be treated as the Lord's people; none of them shall be treated as aliens, strangers, foreigners from God and his promises and his blessings.

While the Millennial kingdom will be the kingdom of God's dear Son, it will also be the kingdom of God, because God's dear Son and his joint-heir, the church, will be in absolute accord with the Father, and all that shall be done under their control will fully and completely represent the divine will respecting men. Nevertheless, it will be a separate kingdom from that of the remainder of the universe, as the Apostle Paul indicates. "He must reign until he hath put all enemies under his feet. . . . And when all things

shall be subdued unto him, then shall the Son also be subject to him that did put all things under him. . . . Then cometh the end, when he shall have delivered up the kingdom to God, even the Father" in the close of the Millennial age.—1 Corinthians 15:24, 25, 28.

The whole work of the Millennial age is summed up in a few words, and we are brought to its culmination in the declaration, "There shall be no more death; neither sorrow nor crying; neither shall there be any more pain, for the former things are passed away". What a glorious sunburst of blessing is in these words! What a grand fulfillment will be there of the Apostle's declaration respecting "times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began"! This declaration, however, applies to the very end of the Millennial age, and not in full to any previous time in that age; for other accounts show us unmistakably that there will be imperfections and chastisements and stripes throughout the age while mankind is being lifted up. Or, as our Lord expressed it, the raising up of mankind throughout the Millennial age will be a "resurrection of judgment", instruction, discipline, chastisement.—John 5:28, 29.

Another pen picture of that time shows how that even at the close of that age there will be a severe trial and testing to demonstrate to what extent enforced obedience of that age shall have rightly affected the hearts of those who experience its blessings, so that their love will be for righteousness, and their hate directed against iniquity. (Revelation 20:7, 8) He who in that final test shall manifest that his heart contains anything aside from full loyalty to the Lord and the principles of righteousness will have his part in the second death.

# THE EARLY LIFE OF SAUL

— — JULY 3 — ACTS 21:39; 22:3,28; 2 TIMOTHY 3:14,15; PHILIPPIANS 3:5, 6 — —

*"Today if ye shall hear his voice, harden not your hearts."—Hebrews 3:7, 8.*

SAUL'S BOYHOOD IN TARSUS — A CITIZEN OF NO MEAN CITY — SAUL'S EDUCATION IN JERUSALEM—HIS DISTINGUISHED TEACHER.

GOD'S ambassador to the gentiles, to the uncircumcision, Paul, the honored Apostle of Jesus Christ and the first messenger of the church, was born in Tarsus, a city of the ancient Roman province of Cilicia in Asia Minor. Tarsus was one of the distinguished cities of that time, situated, as it was, some four hundred fifty miles north and west from Jerusalem and in the northeast corner of the Mediterranean Sea. The Taurus Mountains bounded Cilicia on the north, the Sea on the south, Syria on the east, and Pamphylia on the west. Tarsus was the capital. The Apostle himself calls it "no mean city". Part of the force of these words is lost in English. "Mean" is literally, *without a mark* or *token*. 'Mean' was used of uncoined gold or silver, very much as if we should say, 'no bullion city'. Instead it was marked and distinguished, as minted gold or silver is stamped. Tarsus was a "free city", having its own laws and magistrates. It was a "self-governing metropolis", as its coins boasted. The city possessed a famous university and it ranked with Athens and Alexandria as an educational center.

St. Paul himself tells us that he was set apart from his birth. Not that he means to imply anything like absolute and unalterable personal election; but rather that he wishes to tell us that special divine providences were over him, preparing and fitting him for the great work which he was to do, yet without having his will coerced at any stage of the experience. These divine providences are seen in choosing this very city of Tarsus for him to be born in. Here it was possible for a Jew to be born a Roman citizen, brought up in a gentile city, and at the same time to remain a strict Jew, learned in the law and true to the traditions of the fathers. In this place as in no other he could have laid a certain foundation for the larger work of the future. Neither Alexandria nor Athens would have done so well; for the former was steeped in mysticism and the latter swimming in philosophical babblings and strife about words.

### OF HEBREW PARENTAGE

Young Saul was a Hebrew of the Hebrews, i. e., of double Jewish parentage and doubtless also using the Hebrew tongue in the home and elementary school, while Greek was the language of the street, the mart, and of the higher school. Like almost all Hebrews in Roman occupied territory, this young Israelite of the tribe of Benjamin (Philippians 3:5) had two names, one a family name and one an outside name (Acts 13:9), and in which latter name, doubtless, his citizenship was registered. It was a Roman citizenship; and his Roman name was Paul, or, more accurately, Paulus. It was because he was to be the Apostle to the gentiles that the name Saul gives place to that of Paul early in his apostolic activities.

Saul's boyhood, passed mid the scenes of the famous city, could not have been uninfluenced by them. Alexander the Great had been located in Tarsus at one time and nearly lost his life while swimming in the icy waters of the Cydnus. Cleopatra sailed up that river in magnificent state to meet Antony. Julius Cæsar made Tarsus his home for a time. Philosophers, poets, and authors of great renown were there at the time of Saul's childhood. From one of these poets, Aratus, Paul quoted in his speech on Mars Hill in Athens many years afterward, though with a very different meaning from what is usually applied to it. The cosmopolitan interests and activities of the place must have made deep impress on the mode of thought of this young boy, and enabled him in after life to use gentile similes and metaphors knowingly.

In harmony with the strict teachings of the Pharisees (his father was also one), Saul was taught a trade. This he learned before he was set at his more serious studies in Jerusalem; for even though a lad was expected to be a teacher of the law he had to learn a trade. Tosaphta says: "What is demanded a father toward his son? To circumcise him, to redeem him, to teach him the law, to teach him a trade, to take him a wife. Rabbi Judah says: He that teaches not his son a trade does as if he taught him to be a thief."

At the age of five Jewish lads began to study the Bible at home with their parents. This was the case even with Timothy, though he was only half Jew. Indeed it is said that "from a babe" he had learned the Scriptures. It could not have been otherwise with young Saul. The mother of a Jewish family usually taught her sons the *Shema* (Deuteronomy 6:4-9) and the *Hallel* (Psalms 113-118), either in whole or in part. At six the Jewish youth went to an outside school conducted by a rabbi or teacher. At these schools Jewish children received the rudiments of education, learning to read by instruction from the rabbi in some of the books of the law, which were their only text books. At ten these youths were to begin to study the earlier and simpler developments of the oral law, such as were afterward collected and recorded under the title of *Mishna*. At thirteen the Jewish lad was expected to become a "son of the commandment", going through a kind of confirmation

which impressed on his mind a certain amount of personal responsibility toward the Law from that time on.

In all probability it was at this age that young Saul was brought to Jerusalem to be finished off as a thorough-going Pharisee under the most renowned teacher of that time, Rabban Gamaliel. This teacher became president of the Sanhedrim only a few years after Saul's arrival in the city. Gamaliel was a grandson of Hillel, the most famous of all Jewish latter-day teachers. Hillel lived to be a hundred and twenty years old. His son, succeeding him in office, was Simeon, the same Simeon, it is believed, who was present in the Temple at the time of Jesus' presentation, though he did not become president of the Sanhedrim until his venerable father's death, thirteen years later. It was he who joyously acknowledged Jesus to be the coming Messiah. For this reason Jewish writers make very sparse comments about Simeon. Simeon's son was Gamaliel. It is just possible that the belief of his father had some tempering effect on the thinking of his distinguished son. At all events, it was he who counseled moderation in the matter of persecuting the apostles. He must have sat in the Sanhedrim which condemned our Lord to death, but even as president of it he would have no deciding voice.

Paul later says that he was "*brought up* in this city", all of which must indicate that he came to Jerusalem when quite young, and remained, say, some ten or twelve years, leaving for Tarsus before our Lord's ministry began—Jesus and Saul being about of one age. Possibly he stayed at the home of his married sister, who lived there, but of this we have no information. It was customary for young students to spend part of their time at their manual trade, thus earning something toward their subsistence. This was often done even where the parents were well-to-do, as it was considered a part of the education of a boy to teach him to be independent and self supporting.

There were said to be more than four hundred synagogues in the city of Jerusalem. This number is accounted for by the fact that groups of students and older people from different foreign cities were there. Some of these preferred to meet together because of greater familiarity with the language of their birth than with the vernacular Aramaic-Hebrew. There was a Cilician synogogue, as is subsequently implied by the statement in Acts. (Acts 6:9) Paul evidently belonged to this synagogue, at least in the time of Stephen's persecution.

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# SAUL THE PHARISEE

——JULY 10—ACTS 7:54—8:3; 22:3, 4; 26:4, 5, 9, 10——

*"Christ Jesus came into the world to save sinners; of whom I am chief."—1 Timothy 1:15.*

SAUL'S FALSE TRAINING—THE GROUNDS FOR HIS PERVERTED CONSCIENCE—"I THOUGHT I OUGHT"—CONSCIENCE AND RIGHT

CONSCIENCE, as shown by the experience of Saul of Tarsus, may lead one into grievous error and serious sin. We must suppose that the Apostle meant what he said and that he knew how to say it when he spoke of his Pharisaical persecutions of the church of Christ as sin. He was not wicked withal: there was no willful violation of known principles of right; but there was sin, for sin is a missing of the mark.

The reason why Saul missed the mark of quick discernment of the divine will and purpose is to be found in his wrong teaching as a Pharisee. The word 'Pharisee', according to Aruch, a Hebrew cyclopedia, means separated one, "one who separates himself from Levitical impurity and Levitically impure food". Its meaning may be approximated in our language by the word Separatist or Puritan. But alas! As with Puritan, so with Pharisee. The peaked hat of the Puritan, while less glorious a crown than the tiara of the Vatican, covered as inexorable a purpose. So it was with the ancient Pharisees. They did not stop with attempts at personal piety; but looked down on those who did not or could not live just as they lived.

The most essential conditions which were exacted from everyone who wished to become a *Chaber* or member of the Pharisaic association were two. Each candidate was required to promise in the presence of three members that: (1) he would set apart all the sacred tithes from the produce of the land, and refrain from eating anything which had not been tithed, or about the tithing of which there was any doubt; (2) he would scrupulously observe the most essential laws of purity which so materially affected both the eating of food and all family affairs.

### VARIOUS JEWISH CLASSES

It is difficult for us who have been unaccustomed to such things to appreciate how thoroughly minute were the Mosaic laws respecting tithing and uncleanness. The possibilities of becoming unknowingly unclean through contact with another who was unclean were so varied that they gave rise to four degrees of purity, and to four divisions in the Pharisaic associations. The Sadducees, another prominent but small class in Jewish national life, consisted of the priestly aristocracy. The Essenes, still another class, were more strict than the Pharisees in some respects. The various classes in Judaism in the time of Saul, the Sadducees, Essenes, Pharisees (four grades), and sinners, might be roughly compared with our modern "bluebloods" or aristocrats, the bourgeoisie or upper middle class, the average man or the "public", and the proletariat or "down-trodden masses".

From this it will be seen that the Pharisees were a lay association calculated to instill in the minds of the people generally the fact that if they would observe the Mosaic laws they might all be priestly, "a kingdom of priests," and thus curb the ambitious efforts of the Levitical priesthood to control not only temple rites but also national matters. In view of the fact that the Pharisees were the most influential part of the people and that they were working along democratic lines, it is all the more pathetic to find them rejecting our Lord Jesus as the Christ.

Saul was included in that class which was so forcibly accused by the Master. He was learned in the law and in the theories of how to apply it to life, but he was not learned in mercy or grace. Some of the Pharisees hesitated not to say that the law might be interpreted in seventy-two ways. They rather boasted in these multitudes of curious ideas, and had Jesus' message been such that it could have been made a seventy-third interpretation they would probably have embraced it glady. But it was so positive and so decided that it plagued them and disturbed them in their delightful haziness.

### PHARISEES THE "BEST" PEOPLE

But it must not be thought that the Pharisees did no good to the people. They did much, else they could not have had influence. Their mistake was not in being entirely inconsiderate of the people, but it was in thinking that the

very best that they could do by themselves would avail anything toward everlasting life. As a people of priests and kings, the Pharisees considered themselves the guardians of the divine law and the ancestral customs, trusting implicitly that he who selected them to be his peculiar people would protect and shield them and theirs from all outward dangers which threatened the state. They were firmly penetrated by the conviction that as long as they were faithful to their God no power on earth, however formidable, would be permitted to ravish his holy heritage successfully. Hence they repudiated the time-serving policy of the aristocratic Sadducees, who maintained that a man's destiny was in his own hands, and that human ingenuity and statecraft ought to be resorted to in political matters.

The Pharisees led a temperate life, renouncing both excessive riches and immoderate pleasure, and they strove above all to acquire a knowledge of that law and to practise those precepts which would fit them for the life to come. Their mistake lay not in doing the things which they did, but in thinking that those things constituted saving religion. Their holiness really exalted self, for it implied that scrupulous observances of rites and ceremonies would make them worthy of life, overlooking as they did "the weightier matters of the law".

The cult is not dead today; for there be some who still believe that agonizing and "doing something" and pious reflections and relentless and unmerciful self-examination and moralistic living and humanitarian practice will avail something toward making them acceptable in the Father's sight, forgetting, if they be Christians at all that they have already been accepted in the Beloved and that it is now for them to obey in humility and not exalt self by imagining that they can perfect the flesh. Saul could not be used of the Lord until that idea had been burnt out of him by the light shining above the brightness of the sun at noonday. It is certain that we cannot be messengers of grace if we still hope for ceremonial righteousness and overlook "the righteousness which is of God by faith".

# LETTERS FROM AFIELD

### APPRECIATION OF CREATOR INCREASED

DEAR BRETHREN:

Greetings to you and all engaged with you in heralding the message of Jehovah's truth and love.

I wish to give expression of my appreciation of the 1921 calendar. I think the whole to be the most sublime, and its use in praise and testimony meetings increases our appreciation of it as well as of the great Creator. Additionally I find great pleasure in using the weekly subjects in their respective order as introductory greetings, placed in the upper left hand corner of all correspondence with the brethren, either letter or postcard. It doubtless proves a blessing to the recipient, as well as to myself.

Respectfully, THOMAS F BANKS, *Ohio.*

### FROM IRELAND NORTH

DEAR BRETHREN:

Greetings in the name of our Lord Jesus Christ. I would like you to know what a blessing I have received through participating in the GOLDEN AGE work. At first I thought that some of the expressions made in the special issue, Number 27, were not in keeping with the teachings of the meek and lowly Jesus. But I decided to put my trust in the Lord, knowing well that in his Father's Word I had the promise that he would be with us even unto the end of the age. And remembering Brother Russell's comment on this verse in the daily manna (November 30), I felt it was my privilege to take part in the work, and let the work speak for itself. And now, I thank the Lord for the way he has guided and used the brethren in charge of the work at this time. I am meeting some who are not only anxious to accept the special offer mentioned in the GOLDEN AGE magazine, but are eager to purchase the other six volumes, and also willing to lay down their little all on the Lord's altar of sacrifice. What a joy and favor from our heavenly Father, to meet such grateful and appreciative ones! Surely the Lord's blessing is with those who are keeping close to the channel of truth. I remember you often in my prayers, trusting you to be kept closely linked together with the tie of heavenly love.

Believe me to be one with you in the Master's service,

CLARA GILLILAND, *Ireland.*

### "MATERIAL NECESSARY FOR WEDDING GARMENT"

DEAR BRETHREN:

It is my privilege to inform you of the esteem and affection the Dexter Ecclesia hold for the Bethel family.

At the prayer and testimony meeting of March 23 (JEHOVAH SUPPLIES — Philippians 4:19), we realized more than ever before how helpful God's channel really is, and how he is using it to supply the bride (his daughter) with the material necessary for her wedding garment, recipes, models, patterns, etc., complete to make her a beauty and joy to the Bridegroom and to show forth the honor and glory of the Father throughout the ages of the ages.

We do want you to know, dear brethren, that we do love you and that you are always in our petitions to the throne of grace, that you may be kept pure, strong, and faithful, and that our dear WATCH TOWER may continue to be used of God and his dear Son as the channel of truth.

Yours in the joy of service, DEXTER ECCLESIA, *Mo.*

### "PRAYERS GO UP EACH DAY"

DEARLY BELOVED BRETHREN:

I wish to express my appreciation for the TOWER, filled with refreshing waters of truth. Every perplexing question has been answered to my satisfaction through this beloved little paper. Surely we are a blessed people! And my prayers go up each day in thanksgiving to our heavenly Father for his wonderful provision for our every need and for the way he has led us through the fiery trials.

I know you have the Lord's blessings. And my prayer is that you may continue in his favor and receive the glorious reward at the end of your course.

Y ister in his joy and service,

MRS. H. PARROTT, *Mass.*

### HYMNS FOR AUGUST

| | | | | |
|---|---|---|---|---|
| Sunday ..... | ..... | **7** 13 | **14** 74 | **21** 330 | **28** 332 |
| Monday ..... | **1** 8 | **8** Vow | **15** 198 | **22** 191 | **29** 257 |
| Tuesday ..... | **2** 239 | **9** 160 | **16** 324 | **23** 209 | **30** 42 |
| Wednesday .... | **3** 299 | **10** 95 | **17** 165 | **24** 6 | **31** 67 |
| Thursday ..... | **4** 136 | **11** 57 | **18** 91 | **25** 30 | ..... |
| Friday ..... | **5** 87 | **12** 145 | **19** 267 | **26** 259 | ..... |
| Saturday ..... | **6** 71 | **13** 209 | **20** 116 | **27** 177 | ..... |

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord", then joins in prayer. At the breakfast table the Manna text is considered.

# International Bible Students Association Classes

## Lectures and Studies by Traveling Brethren

### BROTHER R. H. BARBER

Mc Clure, Pa.....June 15, 16
Lewistown, Pa. ..... " 17, 19
Coles Summit, Pa.....June 20
Alexandria, Pa. ..... " 21
Altoona, Pa. ..... " 22
Manaffey, Pa. ..... " 23
Curry Run, Pa.....June 24
Punxsutawney, Pa. ..... " 26
Falls Creek, Pa..... " 27
Brockwayville, Pa. ..... " 28
De Young, Pa..... " 29
Warren, Pa.....June 30, July 1

### BROTHER J. A. BOHNET

Massillon, Ohio .....June 16
Dalton, Ohio ..... " 17
Wooster, Ohio ..... " 19
Apple Creek, Ohio..... " 20
Wadsworth, Ohio ..... " 21
Alliance, Ohio ..... " 22
Dover, Ohio .....June 23
Newcomerstown, Ohio .... " 24
Port Washington, Ohio.. " 25
Coshocton, Ohio ..... " 26
Dresden, Ohio ..... " 28
Newark, Ohio ..... " 29

### BROTHER B. H. BOYD

Waltham, Mass. .....June 16
Cambridge, Mass. ..... " 17
Boston, Mass. ..... " 19
Lynn, Mass.....June 20, 21
Saugus, Mass. .....June 22
Beverly, Mass. ..... " 23
Byfield, Mass. .....June 24
Quincy, Mass. ..... " 26
North Duxbury, Mass..... " 27
Plymouth, Mass. ..... " 28
Plympton, Mass. ..... " 29
Brockton, Mass. ..... " 30

### BROTHER J. W. COPE

Simmons, Tex. .....June 17
Corpus Christi, Tex. June 19, 28
Mathis, Tex. .....June 20
Skidmore, Tex. ..... " 21
Driscoll, Tex. ..... " 22
Kingsville, Tex. ..... " 23
Harlingen, Tex. .....June 24
McAllen, Tex. ..... " 26
Victoria, Tex. ..... " 29
Waco, Tex. .....July 1
Fort Worth, Tex..... " 3
Ardmore, Okla. ..... " 4

### BROTHER E. F. CRIST

Valliant, Okla. .....June 16, 17
Ardmore, Okla. .....June 19
Chickasha, Okla..... June 20, 22
Washita, Okla. .....June 21
Minco, Okla. ..... " 23
Marlow, Okla.....June 24, 25
Comanche, Okla.....June 26, 27
Terral, Okla. .....June 28
Walters, Okla. ..... " 29
Lawton, Okla. ..... " 30
Roosevelt, Okla. ..... ....July 1
Hobart, Okla.....July 3, 4

### BROTHER A. J. ESHLEMAN

Youngstown, Ohio .....June 16
Meadville, Pa. ..... " 17
Erie, Pa. ..... " 19
Ashtabula, Ohio ..... " 23
Warren, Ohio ..... " 24
Cleveland, Ohio ..... " 26
Elyria, Ohio .....June 27
Lorain, Ohio ..... " 28
Vermilion, Ohio ..... " 29
Sandusky, Ohio ..... " 30
Port Clinton, Ohio.....July 1
Detroit, Mich.....July 2-4

### BROTHER M. L. HERR

Pittsburgh, Pa. .....June 19
Ellwood City, Pa..... " 23
New Castle, Pa..... " 24
Sharon, Pa. ..... " 26
Meadville, Pa. ..... " 27
Erie, Pa. ..... " 28
Westfield, N. Y.....June 29
Jamestown, N.Y. June 30, July 1
Salamanca, N. Y. ..... " 3
Onoville, N. Y..... " 4
Olean, N. Y.:.....July 5 6
Bolivar, N. Y..... ..July 7

### BROTHER M. A. HOWLETT

Midvale, Utah .....June 15
Salt Lake City, Utah.... " 16
Pocatello, Ida. ..... " 17
Twin Falls, Ida..... " 19
Glens Ferry, Ida..... " 20
Nampa, Ida.....June 21, 22
Caldwell, Ida. .....June 23, 24
Boise, Ida. ..... " 25, 26
Emmett, Ida. ..... " 27, 28
Ontario, Ore. ..... " 29, 30
Weiser, Ida. ..... July 1
La Grande, O ..... " 3

### BROTHER G. S. KENDALL

Burlington Vt. .....June 16
Morrisville, Vt. ..... " 17
St. Johnsbury, Vt....June 19, 21
Newport, Vt.....June 20
Hanover, N. H.....June 22, 23
Canaan, N. H. .....June 24
Manchester, N. H. .....June 26
Pittsfield, N. H. .....
Nashua, N. H.....June 28, 29
Milford, N. H.....June 30
Leominster, Mass. .....July 1
Orange, Mass. ..... " 2

### BROTHER S. MORTON

Centropolis, Kans. .....June 16
Pomona, Kans. ..... " 17
Garnett, Kans. .....June 19, 21
Lane, Kans. .....June 20
Iola, Kans.....June 22, 23
Bronson, Kans. .....June 24
Parsons, Kans. .....June 26
Cherryvale, Kans. ..... " 27
Independence, Kans. .... " 28
Coffeyville, Kans. ..... " 29
Pittsburg, Kans. ..... " 30
Scammon, Kans. .....July 1

### BROTHER W. H. PICKERING

Cherokee, Ia.....June 12, 13
Sutherland, Ia. .....June 14
Superior, Ia.....June 15, 16
Estherville, Ia. .....June 17
Inwood, Ia. ..... " 19
Chancellor, S. Dak. June 20, 21
Menno, S. Dak.....June 22, 23
Yankton, S. Dak.....June 24
Vermilion, S. Dak.....June 26, 27
Irene, S. Dak..... " 28, 29
Mitchell, S. Dak.....July 1, 3
Plankington, S. Dak.....July 2

### BROTHER G. R. POLLOCK

Vancouver, Wash. .....June 16
Portland, Ore.....June 18, 19
Salem, Ore. .....June 20
Dallas, Ore. ..... " 21
Independence, Ore. ..... " 22
Eugene, Ore. ..... " 23
Eastside, Ore.....June 25, 26
Oakland, Ore. ..... June 28
Roseburg, Ore. ..... " 29
Rogue River, Ore..... " 30
Medford, Ore. .....July 1
Ashland, Ore. .....July 3, 4

### BROTHER V. C. RICE

Oneonta, N. Y.....June 19
Binghamton, N. Y..... " 20
Scranton, Pa.....June 21, 26
Peckville, Pa. .....June 22
Carbondale, Pa. ..... " 23
Maplewood, Pa. ..... " 24
Wilkes Barre, Pa.....June 26, 27
Towanda, Pa. .....June 28
W'msport, Pa. ....June 29, July 3
Gaines, Pa. ..... " 30, " 1
Northumberland, Pa.....July 4, 5
Shamokin, Pa. .....July 6

### BROTHER C. ROBERTS

Nanticoke, Ont. .....June 15, 16
Simcoe, Ont. ..... " 17, 19
Port Dover, Ont..... " 20, 21
Caledonia, Ont. .....June 22
Brantford, Ont. ..... " 23
Preston, Ont. ..... " 24
Galt, Ont. .....June 26
Guelph, Ont.....June 27, 28
West Montrose, Ont.....June 29
Kitchener, Ont. ..... " 30
Stratford, Ont. .....July 1
Woodstock, Ont. ..... " 3

### BROTHER R. L. ROBIE

Dallas, Tex. .....June 19
Athens, Tex. ..... " 22
Piano, Tex. ..... " 23
McKinney, Tex. ..... " 24
Sherman, Tex. .....June 25, 26
Dennison, Tex. ..... " 26, 27
Paris, Tex. .....June 28
Texarkana, Tex. ..... " 29
Donaldson, Ark., ..... " 30
Little Rock, Ark.....July 1-4
Forest City, Ark. .....July 5
Memphis, Tenn. ..... " 6

### BROTHER W. J. THORN

Loveland, Colo. .....June 15
Greeley, Colo. ..... " 16
Cheyenne, Wyo. ..... " 17
Laramie, Wyo. ..... " 19
Casper, Wyo. .....June 20, 21
Bear Creek, Mont..... " 23, 24
Sheridan, Wyo.....June 26, 27
Arvada, Wyo. .....June 28
Lewistown, Mont. ..... " 30
Butte, Mont. .....July 3, 4
Deer Lodge, Mont..... " 5, 6
Missoula, Mont. ..... " 7, 8

### BROTHER T. H. THORNTON

Dexter, Mo. .....June 15, 17
Clarkton, Mo. ..... " 16
Poplar Bluff, Mo..... " 19, 21
Neelyville, Mo. .....June 20
Chaonia, Mo. ..... " 22
Willow Springs, Mo. June 23, 26
South Fork, Mo. .....June 24
Thayer, Mo. .....June 27, 28
Mountain Grove, Mo. " 29, 30
Springfield, Mo. .....July 1
Monett, Mo. ..... " 3
Verona, Mo. ..... " 4

### BROTHER W. A. THRUTCHLEY

Bredenbury, Sask. ..June 15, 16
Birtle, Man. .....June 17
Shoal Lake, Man.....June 19, 20
Minnedosa, Man. .... " 21, 22
Oak River, Man.....June 23
Hamiota, Man. .....June 24 25
Rapid City, Man.....June 26, 27
McConnell, Man. .....June 28
Neepawa, Man. ..... " 29
Kelwood, Man. ..... " 30
Gilbert Plains, Man.....July 1, 2
Dauphin, Man. ..... " 3

### BROTHER G. YOUNG

Grimsby, Ont. .....June 16, 17
Hamilton, Ont. .....June 19
Toronto, Ont. ..... " 20
Orono, Ont. ..... " 22
Trenton, Ont. ..... " 23
Belleville, Ont. ..... " 24
Stirling, Ont. .....June 26
Kingston, Ont. ..... " 27
Brockville, Ont. ..... " 28
Prescott, Ont. .....June 29, 30
Montreal, Que. .....July 1, 3
Granby, Que. ..... " 4

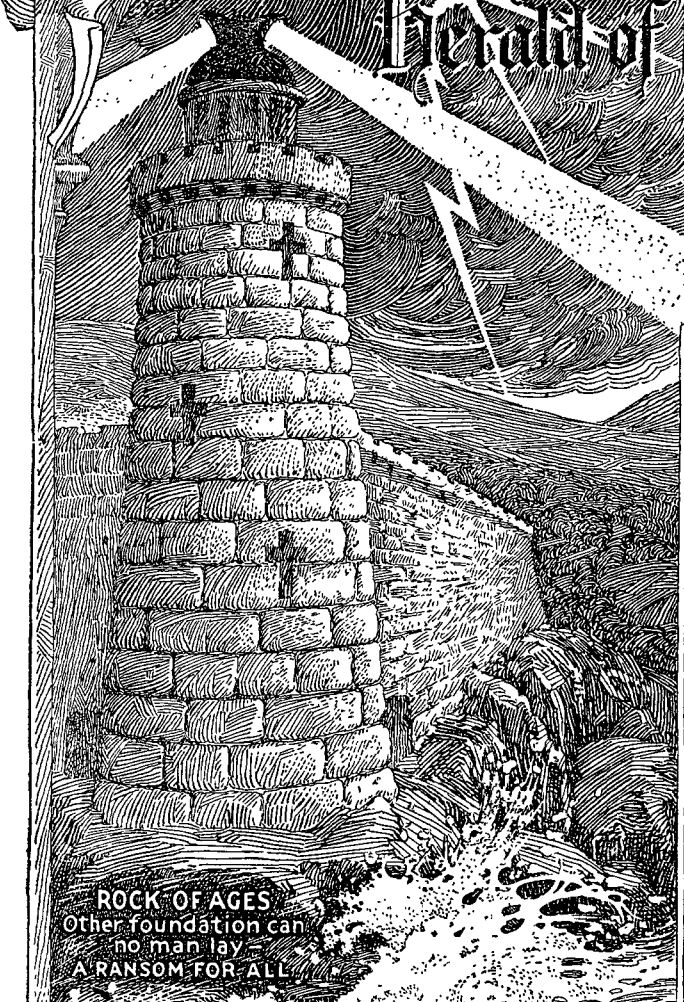
### Conventions to be Addressed by Brother Rutherford

BUFFALO, N. Y. June 8-12; ..... H. W. Drumm, 514 West Ave.
PROVIDENCE, R. I. June 17-19; ..... W. Burke, 132 Althea St.
LOUISVILLE, KY. June 26; ..... W. H. Dunn, 216 Norton Building
DETROIT, MICH. July 2-4; ..... E. A. McCosh, 1427 W. Grand Blvd.

# WATCH TOWER

And

## Herald of Christ's Presence




"Watchman, What of the Night?
The Morning Cometh, and a Night also!"—Isaiah

VOL. XLII SEMI-MONTHLY No. 12

**Anno Mundi 6049—June 15, 1921**

*CONTENTS*

MURMURING AGAINST JEHOVAH....179
"Our Fathers Understood Not"....180
"They soon Forgat His Works"....181
"Is the Lord Among Us or Not?"....181
"Up, Make us Gods"....182
"Despised the Pleasant Land"....183
Aaron's Rod that Budded....184
Sacrifices of the Dead....185
THE CONVERSION OF SAUL....186
Visions of Guidance....187
SAUL PROCLAIMS JESUS AS CHRIST....187
Perils from Brethren....188
Away to Tarsus....189
SAUL TEACHING AT ANTIOCH....189
The News to Jerusalem....190
INTEREST IN PALESTINE (Letter) .... 191

*"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Habakkuk 2: 1.*

©W.T.B.&T.S.

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24:33; Mark 13:29; Luke 21:25-31.

# THIS JOURNAL AND ITS SACRED MISSION

THIS journal is one of the prime factors or instruments in the system of Bible instruction, or "Seminary Extension", now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1884, "For the Promotion of Christian Knowledge". It not only serves as a class room where Bible students may meet in the study of the divine Word but also as a channel of communication through which they may be reached with announcements of the Society's conventions and of the coming of its traveling representatives, styled "Pilgrims", and refreshed with reports of its conventions.

Our 'Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V. D. M.), which translated into English is *Minister of God's Word.* Our treatment of the International Sunday School Lessons is specially for the older Bible students and teachers. By some this feature is considered indispensable.

This journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated —redemption through the precious blood of "the man Christ Jesus, who gave himself a *ransom* [a corresponding price, a substitute] for all". (1 Peter 1:19; 1 Timothy 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Corinthians 3:11-15; 2 Peter 1:5-11) of the Word of God, its further mission is to "make all see what is the fellowship of the mystery which . . .has been hid in God, . . . to the intent that now might be made known by the church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed".—Ephesians 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the divine wisdom granted unto us to understand his utterances. Its attitude is not dogmatic, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made to facilitate such testing.

## TO US THE SCRIPTURES CLEARLY TEACH

That the church is "the temple of the living God", peculiarly his workmanship"; that its construction has been in progress throughout the gospel age—ever since Christ became the world's Redeemer and the Chief Corner Stone of his temple, through which, when finished, God's blessing shall come "to all people", and they find access to him.—1 Corinthians 3:16, 17; Ephesians 2:20-22; Genesis 28:14; Galatians 3:29.

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones", "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Revelation 15:5-8.

That the basis of hope, for the church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man." "a ransom for all," and will be "the true light which lighteth *every man that cometh into the world*", "in due time".—Hebrews 2:9; John 1:9; 1 Timothy 2:5, 6.

That the hope of the church is that she may be like her Lord, "see him as he is," be "partakers of the divine nature',' and share his glory as his joint-heir.—1 John 3:2; John 17:24; Romans 8:17; 2 Peter 1:4.

That the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next age—Ephesians 4:12; Matthew 24:14; Revelation 1:6; 20:6.

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial kingdom, the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church, when all the wilfully wicked will be *destroyed.*—Acts 3:19-23; Isaiah 35.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# MURMURING AGAINST JEHOVAH

*"Neither murmur ye as some of them also murmured and were destroyed of the destroyer."—1 Corinthians 10:10.*

THE English word murmur means "to speak complainingly in a subdued or half articulate voice; grumble; repine; hence, generally to express dissatisfaction with one's circumstances or destiny". As used in the Scriptures the murmuring of God's professed people has associated with it the thought of obstinacy, the choosing of one's own will in preference to the will of God. The murmurer does not come out into the open but prefers to express his discontent in a more secret and sullen manner. In Isaiah 29:4 the Prophet, speaking of the woes that were some time coming and that have now come upon Ariel, the professed people of God, shows that in the humiliation of the ecclesiastical systems that are falsely claiming to represent him in the earth, 'their speech shall be low out of the dust, and their voice shall be as one that hath a familiar spirit'. This is a good description of a murmurer. What sane child of God would wish to have his speech sound like one with a familiar spirit?

### A TERRIBLE INDICTMENT

The Apostle Jude says some terrible things about a class of professed Christians that would be living "in the last time". He says of them that "these are spots in your feasts of love when they feast with you, feeding themselves without fear". Every assembly of the Lord's saints is a feast of love. It is not possible for worldly people to comprehend the intensity of the love which the Lord's saints have for each other. The moment we learn that any heart has committed its all to the Lord for time and eternity, happy and thankful for the privilege of being consumed upon the Lord's altar in the service of the truth and the brethren, our hearts instinctively go out to that one with a love that passes understanding. It would be impossible for us to make plain to our nearest and dearest earthly relatives how and why it is that these new-found members of our Father's family are dearer to us than even the ties of the flesh. Sometimes when they catch glimpses of this love they are disposed to object, and can hardly be blamed for it, not having the higher viewpoint of members of the divine family.

The Apostle continues to describe a class associated with the Lord's saints in the last time, saying of them that they are "clouds without water, carried about of winds". One of the principal offices of a cloud is to bring showers of water to a thirsty earth. One of the principal offices of a Christian is to bring refreshing of heart to all with whom he comes in contact. But here is a class that casts a shadow over others and brings no refreshment, but rather the reverse. Continuing, the Apostle says of them that they are "trees whose fruit withereth", indicating that at one time they did have fruitage toward God, the fruitage of the holy spirit, but that now they are "without fruit, twice dead, plucked up by the roots". This is a picture of some who have committed the sin unto death. What a beautiful appearance a tree presents when filled with foliage and fruit and when firmly imbedded in its native soil; but how ugly the tree whose foliage and fruit is gone, whose bark has been stripped from it and whose upturned roots are exposed to the sun, so lately the source of its life, but now its swift purveyor of death.

Continuing his description, the Apostle says of this class that they are "raging waves of the sea, foaming out their own shame", an indication that an unwise use of the tongue has brought them to a condition of uselessness and of disgrace.

Again, they are "wandering stars, to whom is reserved the blackness of darkness for ever". As the true apostles were light-bearers and as the seven angels to the seven epochs of the Christian church were light-bearers, all of these fitly represented by the planets of our solar system, or by the fixed stars of heaven; so there are false stars, pseudo-light-bearers, which claim to have a special brilliancy of their own, and which are fitly represented by meteors. Now meteors are pieces of dead planets rushing through space, which, caught in the atmosphere of the earth, burn brilliantly for a moment by the friction which they create as they rush through the air to their final ruin. Many of these meteors disintegrate completely before reaching the surface of the earth, and those which do reach the surface of the earth are thoroughly burned and devoid of everything that could support life in any form. The Apostle terminates his description of this class by saying, "These are murmurers, complainers". (Jude 12, 13, 16) What a terrible indictment is this!

When the Lord's saints are engaged in the work of murmuring it is not the new mind that is doing the murmuring. It is the flesh. Addressing new creatures the Apostle says, "Ye died [according to the flesh]

and your life is hid with Christ in God". (Colossians 3:3) It is hard for the new creature to realize that from God's viewpoint the human hopes, privileges, and prospects are dead from the time when the begetting of the spirit takes place. But the difficulty is that the flesh itself is not dead. All of its tendencies remain, and need to be regulated by the new will.

### MURMURINGS OF FLESHLY ISRAEL

In the words of our text the Apostle is calling our attention particularly to the experiences of fleshly Israel in the wilderness as being helpful to us in overcoming any tendencies we might have along this line. The Psalmist sums up these murmurings of the fathers in the wilderness in the one hundred and sixth Psalm, giving in verses 7 to 23 six illustrations. The illustration given in verses 16-18 belongs chronologically between verses 27 and 28, so that we have here an opportunity to murmur against David himself if we feel so inclined. Because David said a thing of this kind some in David's time might have been inclined to say that David had gone out of the truth, but that did not make it so. There was probably some reason for stating the envy against Moses and Aaron early in the narrative, perhaps because of the very great responsibility which any take upon themselves who find fault with the arrangements which the Lord has made for the feeding of the sheep of his pasture.

Going back to the story from which David penned his account in Psalm 106, we find no less than fifteen illustrations of this murmuring spirit among God's professed people, and we cannot fail to be profited if we examine these and try to apply to ourselves the principles which they bring to light.

### "OUR FATHERS UNDERSTOOD NOT"

The first instance is recorded in the fifth chapter of Exodus. Moses had come forth from the wilderness of Midian to deliver Israel, and by the signs of the serpent rod and the leprous hand God had testified to Moses that the time for the deliverance of Israel had come. Walking into the presence of Pharaoh, Moses and Aaron informed that monarch that their God had met with them and instructed them that they should lead forth the people of Israel three days' journey into the wilderness so that they might worship him. This three days' journey doubtless represents the wilderness journey of spiritual Israel during parts of the fifth, sixth, and seventh thousand-year days of human history. Pharaoh was indignant at the demand, accused Moses and Aaron of disturbing the people in their tasks, and implied if these disturbing prophets thought his slaves had time to go three days' journey into the wilderness to worship their God it was evidence that they did not have enough to do. He thereupon commanded his overseers to see that thereafter these slaves, for such they were, should make as many bricks as formerly but should gather the straw for themselves.

The brick of that time could not be made without a suitable binder, and it is a significant fact that in the buried city of Pithom, twelve miles from Ismaïlia, built by the Israelites in the time of Rameses II and enclosed by walls twenty-two feet high made of unburned brick, discovered in 1883, the lower courses are of well made brick with chopped straw in them, while higher up the brick are not so good, the straw is scanty, and in the last courses the bricks have no straw at all, but rushes instead. This was, in a way, the first test of the Israelites; and instead of having confidence in Jehovah and in the deliverer whom he had sent, the people as soon as they saw their tasks had been made harder said to Moses and Aaron: "The Lord look upon you, and judge because ye have made our savor to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us". (Exodus 5:21) In speaking of this and of subsequent experiences while they were still in Egypt, the Psalmist says: "Our fathers understood not thy wonders in Egypt".—Psalm 106:7.

### "PROVOKED HIM AT THE SEA"

Finally the deliverance from Egypt took place, and with a series of stupendous miracles—the turning of the rivers into blood, the bringing up of the plagues of frogs, of lice, of flies, the murrain upon the cattle, the boils, the hail, the locusts, the darkness, and the death of the firstborn, Pharaoh drove the Israelites forth from his presence and they started on their long journey toward the promised land. With such evidences of God's care over them, in that these plagues came upon the Egyptians while the Jacobites and their land were spared, how could they henceforth doubt that all their interests would be cared for? Yet, within three days from the time of their deliverance, they found themselves in a pocket, so to speak, with the Red Sea in front of them, the mountains shutting off their further progress southward, and Pharaoh and all his horsemen and chariots coming against them. Here was an opportunity for them to exercise the faith which the Lord's previous care over them should have developed, but the record is: "They said unto Moses, Because there were no graves in Egypt hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Was not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness." (Exodus 14:11, 12) The Psalmist in speaking of this said: "They remembered not the multitude of thy mercies; but provoked him at the sea, even at the Red Sea".—Psalm 106:7.

Do we of spiritual Israel ever find ourselves pressed on all sides with difficulties and inclined to think or to say that perhaps it would have been just as well with us or better to have continued walking in the way of the world, the popular way, serving the prince

of this world and those who partake of his spirit, rather than ever to have started upon this journey toward the promised land?

### "THEY SOON FORGAT HIS WORKS"

Again the Lord gave Israel a miraculous deliverance; and when they had safely crossed the Red Sea and the waters swept the Egyptians and their chariots and horsemen for ever from their sight, how happy they were, as the songs of jubilation of Moses and Miriam and the women of Israel showed. And yet within three days after that occurrence when they were encamped by the waters of Marah "the people murmured against Moses, saying, What shall we drink?" (Exodus 15:24) By another miracle the Lord healed the waters, causing Moses to cast into them a tree, representing the cross of Christ, admonishing them with fatherly love to hearken diligently to his voice and endeavor to do that which was right in his sight so that he might continue to be their caretaker and their guide, terminating with the beautiful words, "I am the Lord that healeth thee".

When we of spiritual Israel come to some of the bitter experiences of life and we find that the poison of sin, of imperfection in our own bodies and in the bodies of others, tempts us to fear lest we shall never enter into our promised inheritance, are we ever inclined to murmur that the waters of this way of life are not what we could wish? If so, let us look to the cross and remember him who passed through such deep waters on our behalf; and let us think not only of Jesus our Savior and Redeemer as our help in such an hour of need, but let us think of the Father watching over our spiritual interests with tender solicitude and remember that he says to us, as to Israel of old, "I am the Lord that healeth thee".

### "LEANNESS OF SOUL"

Thirty-nine days after the experience at the waters of Marah the Israelites were confronted with the need of food, and instead of remembering how the Lord provided for them when they were in need of water "the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness; and the children of Israel said unto them, Would to God that we had died by the hand of the Lord in the land of Egypt when we sat by the flesh pots and when we did eat bread to the full. For ye have brought us forth into the wilderness, to kill this whole assembly with hunger." Moses told the people in reply that "in the morning, then ye shall see the glory of the Lord; for that he heareth your murmurings against the *Lord*: and what are we that ye murmur against us? And Moses said, This shall be, when the Lord shall give you in the evening flesh to eat, and in the morning bread to the full; for that the Lord heareth your murmurings which ye murmur against *him;* and what are we? Your murmurings are not against us, but against the *Lord.*"—Exodus 16:2, 3, 7, 8.

Had the Israelites been content to wait upon the Lord they would surely have been provided with the food as soon as they needed it, but they were not yet inclined to seek his counsel. The Psalmist says of them: "They waited not for his counsel: but lusted exceedingly in the wilderness and tempted God in the desert. And he gave them their request; but sent leanness into their souls."—Psalm 106:13, 15.

The same evening great flocks of quail, wearied with their long flight across the Red Sea, came flying through the camp so near the ground as to be easily caught. (This is a common circumstance on the Sinaitic Peninsula even to this day.) And in the morning manna, bread from heaven, typifying our Lord's flesh, was deposited in or from the dew by some power of God working in harmony with the natural laws of chemistry not yet thoroughly understood. The Jews were to gather of this manna every morning, representing to spiritual Israel how very necessary is the bread from heaven on the part of all who would partake of life; and the gathering was to be a daily gathering, representing how that our supply of grace in Christ needs to be gathered daily. It will not keep over for succeeding days. None of the Israelites were able to gather too much, and so spiritual Israel is never in any danger of being overfed spiritually. When the attempt was made to keep some of it over until morning it spoiled, but this was not the case with the manna that was gathered the last of the week, seeming to suggest that there is unusual life-sustaining power in the spiritual food which is gathered by the Lord's saints just prior to the inauguration of the great seventh thousand year day of rest, and that the food which it is now our privilege to glean from the Word of the Lord will be good and sweet and life-giving throughout the Millennial day.

### "IS THE LORD AMONG US OR NOT?"

Sometime within the next fifteen days the Israelites had reached Rephidim, one hundred miles from Marah, well down the peninsula toward Mt. Sinai. In the place where they pitched their camp there was no water for the people to drink. "Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? Wherefore do ye tempt the *Lord?* And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this, that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?" (Exodus 17:2,3) Moses, as usual, took his troubles to the Lord, telling him that the people were almost ready to stone him. Then the Lord performed another wonderful miracle, causing the waters to gush out of the smitten rock, representing for spiritual Israel the stream of life that gushed forth for a dying world when the Rock of Ages was cleft on Calvary's brow for us and for all men.

Moses did not overlook the wrong spirit which the Israelites showed at this time, for he "called the name

of the place Massah [temptation], and Meribah [strife], because of the chiding of the children of Israel, and because they tempted the *Lord,* saying, Is the Lord among us, or not?"—Exodus 17:7.

How many times, even in the harvest time, when the blessings of the Lord have been poured out upon his people as at no other time in history, have the Lord's saints been tempted to repine because in their judgment the truth on all subjects of God's Word was not coming forth from the storehouse as rapidly as they thought it should come. How many times when the truth has been gradually finding its way to the light and while discussions respecting the matter were in progress have some of the Lord's saints been tempted to raise the query, "Is the Lord among us, or not?" How thoughtless for brethren to imagine that they or other human instrumentalities are wiser than the Lord. The truth comes forth from the storehouse as fast as the Lord sees that it is necessary, but no faster, and nothing can prevent it from coming forth when it is due to come forth. Moreover, the effort to force it out of the storehouse is like attempting to force the nut out of a green chestnut burr. Brother Russell once made the statement that when he came into the truth he thought it was his duty to hammer away at the green nuts. Sometimes he was able to open them and sometimes, with every effort, they would not yield their treasures. But he discovered that in due time the Lord of the harvest would open up the truths as they were needed by the household of faith.

### "UP, MAKE US GODS"

On the forty-fifth day after their departure from Egypt the Israelites arrived at Mt. Sinai and made an agreement to keep the divine statutes and commands. There, a few days after their arrival, the Lord descended upon the mountain top in fire. Smoke ascended as the smoke of a furnace, the whole mountain quaked, and the voice of the Lord sounded long and waxed louder and louder, to the intent that the people should believe Moses for ever. Yet sometime within the next forty days "when the people saw that Moses delayed to come down out of the mount the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what has become of him". (Exodus 32:1) Then followed the making of the golden calf, the declaration before it that "these be thy gods, O Israel, which brought thee up out of the land of Egypt"; and "they sat down to eat and to drink, and rose up to play". (Exodus 32:4, 6) The Psalmist speaks contemptuously of these experiences of Israel, saying, "They made a calf in Horeb and worshipped the molten image. Thus they changed their glory [Jehovah] into the similitude of an ox that eateth grass."—Psalm 106:19, 20.

Straightway the Lord sent Moses down from the mountain top, offering to consume these disobedient and obstinate people and to make a new race with Moses as its head. But Moses interceded for the people, although in anger he broke the tables of the covenant when he saw their nakedness and general misconduct after the custom of the heathen nations. He burned their golden calf, ground it to powder and mixed it with water, compelling them to drink the mixture. They are not the first people in the world that have swallowed their gods. (Philippians 3:19) Taking their stand upon the Lord's side, the Levites at this time by the command of Moses slew three thousand of their brethren as punishment for this transgression.

When the Lord has delayed to bring in the great Deliverer, the great salvation, the promised kingdom, as early as we have wished that it might come, have we of spiritual Israel ever been tempted to question the divine arrangement and to seek to set up, in creeds and customs and in the general worship of mammon and politics, another god different from the One of the Bible? Have we made money our god, or our fleshly interests of any kind? Have we permitted them to have dominion over us, while at the same time murmuring against the Lord's providences as respects his church?

The people of Israel remained in the vicinity of Mt. Sinai ten months, and on the first day of the first month of the second year after their departure from Egypt erected the Tabernacle; and always above the Tabernacle the pillar of cloud rose by day and the pillar of fire by night; so that the people seemingly had no excuse for doubting that the Lord was their Guide and was leading them on toward Canaan. While the Tabernacle was in process of construction the murmuring seems to have entirely ceased; and it is a fact worth noting that those who are busiest with the Lord's work have the least time and inclination to find fault with the activities of fellow-members of the Lord's body.

### "THE UTTERMOST PARTS OF THE CAMP"

Fifty days after the opening of the second year the Israelites started from Sinai on their march toward Canaan. They had gone three days' journey when they reached Taberah, and "when the people complained [*margin,* were, as it were, complainers] it displeased the Lord; and the Lord heard it; and his anger was kindled; and the fire of the Lord burnt among them, and consumed them that were in the uttermost parts of the camp".—Numbers 11:1.

It is very apparent that in the arrangement of the camp there is a picture of relative nearness to the Lord, a picture of relative holiness. The Most Holy represented the presence of Jehovah, heaven itself, the condition of spirit birth. The Holy represented the spirit-begotten condition, the highest form of the spiritual life obtainable on this side the vail. The Court represented justification, the condition of those made acceptable as sacrifices. About the outside of the Tabernacle were grouped the Levites; beyond them was the Camp, representing the condition of all during the gospel age

who are professedly God's people; while outside the Camp represented the outcast condition, the condition of rejection, the condition of those who are or are esteemed to be cut off from God.

As the Tabernacle moved forward from point to point the more faithful ones of natural Israel would naturally seek to be as close to it as the Mosaic requirements would permit. And most of the murmurers and complainers would obviously be among those who moved along grudgingly, keeping in touch with the Camp only because of the water and food and companionship to be had. Hence we may understand that this burning of the fire of the Lord in the edges of the Camp reached particularly the murmurers, the complainers. But when the people as a whole cried unto Moses because of these fires, Moses prayed to the Lord, and the Lord in mercy quenched them.

### "LUSTED EXCEEDINGLY"

Sometime between the fiftieth day of the second year after leaving Egypt, or say about June 1 of that year, and the time of the first ripe grapes (which in that climate was perhaps not more than three months later) at a place called Kibroth-hattaavah "the mixed multitude that was among them fell a-lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic; but now our soul is dried away; there is nothing at all beside this manna, before our eyes. . . . Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the Lord was kindled greatly; Moses also was displeased."—Numbers 11:4, 5, 6, 10.

Moses felt the crushing weight of the burden upon him, and prayed that unless the Lord would lift the burden his own life might be taken. The Lord gave him the needed assistance by appointing seventy men to share his responsibilities, and instructed him to say to the people, "Ye have wept in the ears of the *Lord*, saying, Who shall give us flesh to eat? For it was well with us in Egypt. Therefore the Lord will give you flesh and ye shall eat. Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days; but even a whole month, until it come out at your nostrils and it be loathsome unto you; because that ye have despised the *Lord* which is among you and have wept before *him*, saying, Why came we forth out of Egypt?"—Numbers 11:18-20.

For two days an enormous flock of quail fell into the camp and the people gathered them in such quantities and ate of them so gluttonously that thousands of them died from the plague which ensued. Is this not an illustration to spiritual Israel of the unwisdom of crying out against the Lord's providences? Does it not prove that the Lord knows better what is good for us than we know ourselves, and that ofttimes an affirmative answer to our prayers would not be for our good but for our injury?

### "WERE YE NOT AFRAID?"

It was but a few days later, at Hazeroth, that "Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married; for he had married an Ethiopian woman. And they said, Hath the Lord indeed spoken only by Moses? Hath he not spoken also by us? And the Lord heard it." (Numbers 12:1, 2) There are many people in this world who seem to think it their business to raise objections when their relatives marry. They object on general principles to their relatives marrying at all, and then object more particularly at their choice of partners. If there is anything in which the Lord's people should studiously endeavor to mind their own business it is in respect to this matter of marriage. The Lord's Word encourages an attitude of this kind, not only by the scriptures which tell us, "Study to be quiet, and to do your own business," and "Let none of you suffer . . . as a busybody in other men's matters" (1 Thessalonians 4:11; 1 Peter 4:15), but also by the principle enunciated in Psalm 45:10, that it is the privilege and the duty of the prospective bride measurably to forget her own people and her father's house in taking up her duties and privileges as the mistress of a household of her own.

Moses was too meek to quarrel with his brother and sister, but Jehovah took his part, and with stern justice inquired of Aaron and Miriam why it was that they had not been afraid to speak against his servant Moses; and in a moment Miriam, who was probably the chief transgressor, became leprous, white as snow. Here were two persons very prominent in the Jewish church—two who had already been greatly used by the Lord—who were engaged in murmuring, thus showing that this sin is not necessarily confined to those in humble positions. But for the intervention of Moses Miriam would have remained a leper until the day of her death. No doubt there was something of pride on the part of Miriam and Aaron that made them take this stand against Moses, a holier-than-thou attitude such as the scribes and Pharisees manifested toward the disciples because of their association with publicans and sinners (Luke 5:30), and such as they also manifested toward the Lord Jesus himself because he was willing to be a guest of Zacchæus, a sinner. The tax collectors were considered sinners by the Jews, including not only the noble Zacchæus but the equally noble Matthew Levi, to whom we owe the Gospel according to St. Matthew.

### "DESPISED THE PLEASANT LAND"

Thirty-five days after leaving Mt. Sinai the twelve were sent to spy out the land of Canaan, and after forty days' investigation returned, ten of them with an untruthful report that the land was a land of giants, in whose sight the Israelites were as grasshoppers. "And all the congregation lifted up their voice and cried;

and the people wept that night. And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! Or would God we had died in this wilderness!" (Numbers 14:1, 2) Moses, in speaking of this matter in Deuteronomy 1:27, says: "Ye murmured in your tents, and said, Because the Lord hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us". David, in speaking of the same matter, says: "Yea, they despised the pleasant land, they believed not his word; but murmured in their tents, and hearkened not unto the voice of the Lord. Therefore he lifted up his hand against them, to overthrow them in the wilderness." — Psalm 106:24-26.

And are not the Lord's people of spiritual Israel frequently tempted to exaggerate the difficulties in the way? Are they not sometimes inclined to think that the Lord is unable to complete the good work which he has begun in them? And are they not sometimes inclined to wish that they were dead and out of it all? Such ill-considered statements are surely out of place, dear brethren. Let us note that the Lord heard these words of fleshly Israel, "Would God we had died in this wilderness," and that they did die in the wilderness. How much better it is for us to accept the providences that God arranges for us, regardless of whether the difficulties in the way seem to be mountain-high or whether they seem to be trivial, as most of them are compared to the riches of the inheritance which awaits us beyond Jordan.

### THE RIBBAND OF BLUE

How long it was before the next murmuring experience we may not know; but the command of the Lord at the hand of Moses that the people should put a ribband of blue upon the borders of their garments developed a situation which had evidently been brewing for a long time. This ribband of blue added nothing of consequence to the Israelites' garments, and fleshly Israelites found this ribband of blue as objectionable as some of spiritual Israel have found various things connected with harvest associations and activities. Korah, Dathan, and Abiram, and two hundred and fifty of the princes of the assembly "gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves against the congregation of the Lord?"— Numbers 16:3.

The story that follows shows how these three men, Korah, Dathan, and Abiram, were swallowed up by an earthquake, and how the two hundred and fifty elders who had assumed to stand before the Lord with their censors contesting for the places occupied by Moses and Aaron were consumed by fire. David narrates this incident in the following words: "They envied Moses also in the camp, and Aaron the saint of the Lord. The earth opened and swallowed up Dathan and covered the company of Abiram. And a fire was kindled in their company; the flame burned up the wicked." (Psalm 106:16-18) "But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the Lord." (Numbers 16:41) But for Moses' intervention the Lord would have destroyed the whole congregation at that time. As it was, a plague broke out which slew 14,700 before incense could be offered and the plague stayed.

Has there not been in spiritual Israel a disposition like that manifested here to blame the mouthpieces of the Lord for driving some of the Lord's people out of the truth? What folly! No person ever yet was driven out of the truth except by the Lord. It does not lie within the power of any child of God to expel another from the truth. There may be differences of opinion; and it is a favorite custom with some to accuse those who differ from them of being out of the truth; but that does not make it so.

### AARON'S ROD THAT BUDDED

Immediately following the earthquake and fire and plague referred to in the last preceding item, Jehovah caused each tribe to write upon a rod the name of the prince of that house, while Aaron's name was written upon the rod of Levi. The purpose of this was that these might be laid out before the Lord in the Tabernacle of the Congregation. "And it shall come to pass that the man's rod, whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you." (Numbers 17:5) All Bible students are familiar with the fact that Aaron's rod was the only one that budded, and it not only budded but blossomed and yielded almonds, and was laid up in the ark of the covenant "to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me that they die not".

Who can doubt in the face of this story the statement elsewhere made in the Scriptures that God hath set the members in the body as it hath pleased him? (1 Corinthians 12:18) Who that has been in touch with the harvest work can doubt that the Lord selected those agencies which best pleased him? This view does not mean that Aaron made no mistakes. We have seen in this lesson that he did make a mistake in respect to Moses' wife. It does not mean that Brother Russell never made a mistake. He did make an occasional one, as he acknowledged in the new prefaces to the volumes of SCRIPTURE STUDIES, which were about the last items that appeared from his pen; however, the notable mistakes that he made were few in number and not such as to interfere with the Lord's work. Any servants in

the church can be removed by a breath from the Lord. He can lift up whom he will and whom he will he can bring low.

### WHY MOSES AND AARON DIED

Near the end of their forty years' wandering in the wilderness, after Miriam had died, the water supply ran short again, "and the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the Lord! And why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die there? And wherefore have ye made us to come up out of Egypt, to bring us into this evil place? It is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink." (Numbers 20:3-5) This murmuring of the people was indirectly the cause of the death of both Moses and Aaron, for on this occasion instead of speaking to the rock as he had been commanded to do, Moses struck the rock twice. And although the Lord honored Moses' imperious order, "Hear now, ye rebels; must we fetch you water out of this rock?" yet, because both he and Aaron failed to honor the Lord in the eyes of the congregation they were not privileged to pass over Jordan but each in turn was taken up into a mountain top, there in silent majesty to die in the presence of the Lord, who for a period of nearly forty years they had served so faithfully. Is there not for spiritual Israel a lesson in this, to beware lest they be led into impatience, no matter how long they have been in the way, but to continue to trust their all to the Lord, realizing that he is abundantly able to adjust their affairs in a way that will be to their ultimate joy?

### DESPISING THE BREAD FROM HEAVEN

After being sentenced to death Moses endeavored to arrange for the passage of his people through the land of Moab, promising to touch nothing by the way and even to pay for the water that they drank. This the king of Edom refused, and the Israelites were compelled to encompass the land of Edom through one of the most difficult mountain countries conceivable. The hills are barren, and extremely rough, rugged, and "the soul of the people was much discouraged because of the way. And the people spake *against God* and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? For there is no bread, neither is there any water; and our soul loatheth this light bread. And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died."—Numbers 21:4-6.

This experience of the Israelites murmuring at the bread from heaven reminds us of the murmuring of those Jews at the saying of Jesus, "I am the bread which came down from heaven". And we remember also that even some of Jesus' own disciples murmured on this occasion, calling it a hard saying. (John 6:41, 60 61) As the Lord healed the fleshly Israelites when bitten by the fiery serpents by causing them to look upon a serpent of brass nailed upon a pole, so the same Lord heals all who have been bitten by the serpent of sin when they look upon the One who was made a sin-offering for us, the One who was nailed upon a tree in our behalf.

### SACRIFICES OF THE DEAD

The last experience of murmuring—distrust of the Lord—on the part of fleshly Israel before they crossed the Jordan was when they were down on the plains of Moab, opposite Jericho. There the daughters of Moab enticed numbers of the people to sacrifice unto their gods, "and the people did eat, and bowed down to their gods". (Numbers 25:2) The Psalmist, in speaking of this matter, says: "They joined themselves unto Baal-peor, and ate the sacrifices of the dead". (Psalm 106:28) Because of this, twenty-four thousand of the Israelites were slain by a plague. We understand this eating the sacrifices of the dead to mean that the gods of the Moabites were really nothing but dead human beings deified after their wickednesses and meannesses had been largely forgotten. Such deifications occur in our own day, it being a custom of the various Catholic Churches to deify or turn into saints some very wicked men who have nevertheless been instrumental in helping to build up their systems.

It is the place of the Lord's people not to worship men, good or bad, living or dead, but to make sure that at all times the worship of their hearts is toward the ever living God; and all who would have their hearts filled with a holy joy such as the world can neither give nor take away should gladly accept at the hands of their God whatever cup the Father in his wisdom may see fit to pour for them, and to do all that they do as unto the Lord, "without murmurings and disputings, that [they] may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom [they] shine as lights in the world".—Philippians 2:14, 15.

The Apostle's inspired comments on these murmurings of fleshly Israel imply that the reason for their murmurings against and provocations of God lay in their unbelief, their lack of faith. So he warns us: "Take heed, brethren, lest haply there shall be in any one of you an *evil heart of unbelief*, in falling away from the living God: but exhort one another day by day, so long as it is called Today; lest any one of you be hardened by the deceitfulness of sin: for we are become partakers of Christ, if we hold fast the beginning of our confidence [that confidence and assurance with which we made a consecration] firm unto the end" —Hebrews 3:12-14.

"The human heart is prone to entertain
Presumptuous thoughts, and feelings which arraign
Th' appointed course of things; but what are we,
Short-sighted creatures of an hour,
That we should judge? In part alone we see."

# THE CONVERSION OF SAUL

— — JULY 17 — ACTS 9:1-19 — —

*"Suddenly there shone round about him a light out of heaven."—Acts 9:3.*

A DARK JOURNEY ENDS IN LIGHT — THREE DAYS OF GROPING — SAUL ENTERS THE LIGHT.

CONVERSION means a change from one state or character to another. In the case of Saul of Tarsus it was a change of mind, and to a certain extent a change of heart; for no one can shift from Judaism to Christianity without experiencing a revolution in thinking.

This ninth chapter of the book of Acts is the commencement of a very important part of apostolic history, since the remainder of the book is chiefly occupied with accounts of the activities of Saul, of his trials and labors in the establishment of churches and in spreading the gospel throughout the gentile world.

Saul was "breathing out" threatenings and slaughter against the disciples of the Lord Jesus. He was not satisfied with what he had done in the case of Stephen, and probably of others. (Acts 8:3; 26:10) The expression breathing out' indicates deeply agitated emotion, breathing rapidly and violently. Emotion is absorbing, exhausting, and demands more rapid circulation, which in turn calls for more active use of the lungs. The figure of speech is therefore a very strong one, calculated to convey the thought that Saul was very strenuous in his denunciation of Christianity, which he did not look upon as a separate religion but as a heresy springing up among the Jews. The situation so spurred up his Pharisaic animosity that he was threatening the adherents of the Messianic society, so to speak, with every breath. His was the action of a man violently enraged. We are not left to guess on this subject; for the Apostle himself in later years tells exactly how he felt: "Being exceedingly mad against them, I persecuted them even unto strange cities". (Acts 26:11) Nothing can more forcibly express his rage and violence. He was so indignant that he laid aside all appearances of moderation and endeavored to exterminate the despised heretics from the earth.

### PAPERS OF AUTHORITY

In furtherance of his designs Saul sought out the high priest to secure from him letters commissioning him to carry on the work of persecution in points outside of Judea. The fact that he "desired" these letters shows the intensity of his wish to persecute the Christians, that he was willing to ask for such employment.

Such letters, in order to be authoritative, would have to be sanctioned or ratified by the Sanhedrim, of which the chief priests were a part, but only a part. Such papers were in the nature of a blanket search warrant, and warrant for the arrest of all those who would not deny Jesus as being the Messiah.

From the wording of the account it seems that it was not certainly known whether there were Christians in Damascus or not. Doubtless Saul had some good reason for thinking that there were, otherwise he would not have undertaken so long a journey. His intended method was to call at every Jewish house and hold a sort of peremptory inquisition. If the members of the household disclaimed any belief in or allegiance to Jesus as the Messiah would pass on; but if anyone confessed Jesus as being the Christ he was to be taken in custody and brought, along with others like minded, to Jerusalem to be heard before the great Sanhedrim, which alone was empowered to determine in cases of blasphemy. The men who journeyed with Saul were probably in the nature of deputy marshals to look after the prisoners as they would be taken. The fury of the whole movement is shown in that no distinction was made between men and women. Three times the Apostle refers to his persecution of women.

As the dread party neared Damascus, a city since before Abraham's time, something happened which turned the tide in Saul's mind: "Suddenly there shined round about him a light from heaven". The light must have been something in the nature of lightning, as far as the swiftness and brilliancy are concerned. Yet its chief intensity was centered upon Saul; for while other members of the party were smitten to the ground, they were not injured by the light, which was more brilliant to Saul than the sun at noonday. This is no chance comparison. It was noontime (Acts 22:6) and the heavenly light did actually exceed the sun's brilliance. In the Near East travelers are accustomed to rest during the most heated portions of the day, and the fact that this party was pushing on adds but additional color to the impatience with which they sought to reach the city and begin their work.

This heavenly glory was like the shekinah, or glory-light of old, which accompanied the appearance of Jehovah's messengers to and among his people.

### JESUS THE NAZARENE

When Saul fell to the earth he heard a voice saying, "Saul, Saul, why persecutest thou me?" This mode of address is emphatic. The repetition of a name has the effect of fixing the attention. This mode of address was used by our Lord to Martha (Luke 10:41), to Simon (Luke 22:31), and toward the city of Jerusalem. (Matthew 23:37) Saul's answer was: "Who art thou, sir?" The Master's reply was: "I am Jesus, whom thou persecutest: it is hard for thee to kick against the pricks". Years afterward, in giving an account of this incident, the Apostle says that the words 'of Nazareth were contained in the Master's reply. It was this word 'Nazareth which was so loathsome and disgusting to the Pharisees and chief priests of that time. They fairly turned up their noses at the thought of the Messiah being identified with that despised village. Jesus answer: 'I am Jesus the Nazarene, the object of your contempt and scorn,' must have been quite as startling and quite as penetrating to the sensibilities of Saul as had been the light itself. Indeed, the Scriptures associate the truth with light. "The entrance of thy words giveth light." (Psalm 119:130) Here there was an overwhelming light and an overwhelming truth. The one was brilliant enough to shame the sun at noonday; the other was illuminating enough to make brilliant not only all the remaining years of Saul's life but also the lives of many thousands of those who have walked in the same way with him.

From the Master's words, "It is hard for thee to kick against the pricks" (Acts 26:14), we may safely understand that some arguments in favor of Jesus as the Messiah had come to the attention of Saul prior to this time. Instead of examining them dispassionately, out of pure love of truth, he kicked back at these goading and sharp-pointed ideas and manifested an obstinate and refractory disposition. Like a goaded ox, he resisted the authority of Him who has a right to command, opposed the leadings of Providence—to his own injury.

"All truth is calm, refuge and rock and tower;
The more of truth the more of calm, its calmness is its power.
Truth is not strife nor is to strife allied
It is the error that is bred of storm, by rage and pride.
Calmness is truth, and truth is calmness soul:
Truth lifts its forehead to the storm, like some eternal hill."

Opposition to the truth is seldom marked on the part of those who have no truth at all. Its chief enemies are

those who have some measure of illumination and who therefore have pre-judice or pre-judgment on matters of doctrine. Their minds are already made up, and it is difficult for even the minutest ray of additional light to find lodgment. It is likely to be unwelcome, in proportion as the mind of the individual inclines to be orderly; for he has arranged and classified his previous knowledge in such a way as to make it appear to fill out the space, very much as an orderly housewife arranges bits of furniture in a carefully cared-for room. Something like this was the mental state of Saul. Nothing short of a veritable cyclone would induce him to reärrange his mental furniture and to admit of new pieces.

"He, trembling and astonished, said, Lord, what wilt thou have me to do?" This question indicates a subdued and humbled spirit. Just before this he had sought only to do his own will (believing that will to be in harmony with the divine will, as conscientious zealots are apt to do); now he was inquiring after the will of Jesus of Nazareth. Just before he was acting under a commission from the Sanhedrim; now he was asking what the Lord Jesus would have him to do. Too much cannot be made of this question, however. It may have been merely the natural question of a very much surprised and astonished man, very much as anyone would say if suddenly accosted by a robber: "What do you want?" or "What do you want me to do?"

We incline strongly to the thought that Saul's conversion to Christianity was not so instantaneous as it is popularly pictured. It seems evident from the account that his conversion, or change of mind, took place gradually throughout the ensuing three days. In fact, it was three years before the Pharisaic cobwebs were quite brushed out of his mind and he was ready for the great work to which the Lord had called him. The effect of the great light was to arrest his attention and to make him a witness of Jesus, who appeared either in the light or as the light itself. The leader had to be first led into the city, apparently to the same house for which he was originally headed, that of one Judas or Judah. The Lord was dealing with him as gently as possible. He was not interfering with his social arrangements, knowing that in his blinded state he could think quite as well in the house of Judas as in that of Ananias. In fact, he would feel more at home there.

### VISIONS OF GUIDANCE

During the three days of total blindness, or *amaurosis*, Saul had at least one vision; and Ananias, a devout Jew who had accepted Jesus as the Messiah, had another. The object of the vision to Saul was to prepare him for the visit of Ananias and to protect him against any possible fraud. The object of the vision to Ananias was to assure him that the mission on which the Lord directed him was one of great importance and of far-reaching results.

Ananias' demurring to the suggestion of the Lord that he go and visit Saul of Tarsus, was likewise part of the vision. When Ananias awoke from his sleep or from the trance, whichever it was, all he did was to "go his way".

The Lord's assurance to Ananias that Saul was to be a chosen vessel, a means of conveying or communicating special things for him, to bear the name of the Lord, to communicate the knowledge of him before (1) the gentiles, and (2) kings, and (3) the children of Israel, is worthy of special note, because it seems to indicate the proportion of the Apostle's labors, though not the order in time. Peter was the apostle to the circumcision, and Paul that to the uncircumcision. The major portion of his efforts was taken up with witnessing among the gentiles. Second in importance was his witness to kings. And third came his ministrations to the circumcision, to the Jews.

Saul belonged to a consecrated nation. It was therefore not necessary for him to go through the formality of a new consecration. He needed but to ratify the old one under the name of Jesus as the Messiah. This he did by confessing him. When he had reached this state of mind, Ananias came and, in obedience to the heavenly instructions, laid his hands on him and proclaimed that Jesus had sent him that Saul might receive his sight and be filled with the holy spirit. Immediately (just as suddenly as the blindness had come) the darkness left him and he was able to see. Ananias further admonished him, saying, "And now why tarriest thou? Arise and be baptized and wash away thy sins." The message which Ananias brought Saul intimated that sight would be first received and afterwards the holy spirit. The safe assumption is that the holy spirit was given after his baptism, inasmuch as this was a baptism for the remission of sins. First the receiving of sight, then the baptism forthwith, and then the receiving of the holy spirit.

# SAUL PROCLAIMS JESUS AS CHRIST

— — JULY 24 — ACTS 9:19-30 — —

*"Thou art the Christ, the son of the living God."—Matthew 16:16.*

SAUL'S PROMPT TESTIMONY — HIS PRAYERFUL PREPARATION — DANGER IN DAMASCUS — PERIL IN JERUSALEM.

DAMASCUS, which was the city where Saul purposed to start his foreign persecution of believers in Jesus' Messiahship, was honored with being the first city to hear this last-chosen apostle's preaching. Saul was certain days with the disciples at Damascus, but he later tells us that he did not confer with flesh and blood. We may understand this to mean that he did not question them closely regarding matters of Christian doctrine; for they themselves could not have been extensively informed at that time.

"Straightway" he began to preach Christ in the synagogues. This is a favorite word with Luke, the writer of the Acts, probably because it most thoroughly expressed the facts as they touched upon Saul. That vigorous apostle had no room in his vocabulary for the word procrastination. It was, therefore, soon after his baptism and his receiving of the holy spirit as an indication of his acceptance with the Father as a joint-sacrificer with Christ that he began preaching or announcing in the synagogues that Jesus was the Messiah. There were evidently several synagogues; and these were the places where he would have been active as a persecutor. In these synagogues anyone had the right to speak if invited by the minister, elder or ruler of the synagogue. (Acts 13:15) Being a learned Jew, he would, quite as a matter of course, be asked to say something, and he employed his opportunities in a fulfillment of his determination to know nothing among them save Jesus Christ.—1 Corinthians 2:2.

### PROCLAIMING JESUS AS MESSIAH

He proclaimed Jesus to be the Son of God and therefore the long-expected Messiah. Questions were asked in the synagogues and he would have to face any number of them. His was not the inclination to hold inconsistent views in different hemispheres of his brain. He probably felt that he must study, must have time for further reflection. Hence his retirement into Arabia.

The Jews who heard Saul make this astonishing assertion were amazed at his sudden remarkable change. They had heard of him as a devout Pharisee and as a defender of

the faith and traditions of their fathers. In their astonishment they inquired one of another: "Is not this he that destroyed them that called on this name in Jerusalem?" And was not this the same one who came here for the purpose of stamping out this Messianic Society from our midst? The fact that Christians are described as calling upon the name of Jesus implies that they were in the habit of praying to Jesus very much as Stephen did at the time of his death. This custom would appear to the Jews as being particularly blasphemous.

The account in Acts says nothing about the time intervening between the conversion of Saul and his return to Jerusalem. Information on this point is supplied us by the Apostle himself, writing many years afterward to the Galatians. (Galatians 1:16-18) He there tells us that he was absent from Jerusalem about three years and that part of this time he was in Arabia. We would therefore understand that immediately after his conversion he proclaimed Jesus as the Messiah, that he encountered many difficult questions, and that possibly specific guidance from the Lord led him into retirement for many months. There he must have restudied the prophets, reëxamined the law, and adjusted his mind to the change which he had undergone. Probably it was in Arabia where he had the vision of the third heavens, the kingdom of Messiah, some things concerning which he could not utter, possibly because the Lord did not wish to discourage the early church with a clear idea of the long time intervening before the establishment of that kingdom. It was concerning this time spent in Arabia that the Apostle says he did not confer with flesh and blood. That is, not only did he not ask help of the Damascus brethren but he did not go to Jerusalem to talk over the types and shadows of the Law, nor did he depend on visions and revelations from other sources. He had visions and revelations of his own more than all the others. He wished to talk with God now, not with men; and, what is more important, the Lord wished to talk with him and to prepare him for his future work. His whole theory of life had been shattered. He was left almost bankrupt as respects religious philosophy, and these months of prayer and study and vision and revelation were necessary.

After this term of solitude he comes forth the only man of his time who was honored with a clear understanding of the change of dispensation. It was doubtless due to this extraordinary knowledge which the Lord had granted him that he "increased in strength". His conviction of the truth concerning Christ became stronger every day, hence his moral strength or boldness increased each day. The word 'increased' is in the progressive form and really means "was increasing". The expression implies continuous growth, as does also the word "was confounding". He was continuously proving that Jesus was the Christ.

### PERILS FROM BRETHREN

After many days, and months too, the Jews in Damascus laid a scheme to kill him. They took counsel together, implying deliberation and mutual thought on the subject. They did not know how else to rid themselves of Saul's arguments. There it was that the 'perils by his own countrymen' began, from which he was never free as long as he lived.—2 Corinthians 11:26.

It seems that Saul did not appeal to the rulers of the organized Jewish community in Damascus because they were in the plot. By his preaching of Jesus he had exposed himself to the same kind of irrational persecution which he himself had shown. It was Pharisaism turned back on him. He knew how to sympathize with them and to attribute it to a certain zeal.—Acts 22:3.

The plot to kill Saul was no small one. The Jews were acting in conjunction with the governor. Either the governor himself was a Jew, appointed by the Arabian king Aretas (2 Corinthians 11:32), or else the governor saw it to be a stroke of policy to respond to the clamorings of the influential Jewish element for the life of Saul. Politicians are the same the world over. At this time there was difficulty between Aretas and Herod. Herod had married the daughter of Aretas and they did not get along happily together. Herod had put the Arabian princess away and war ensued between the monarchs. This war occurred during the time of Saul's retirement in Arabia, which helps to account for the fact that the brethren in Jerusalem had scant news about him, when he arrived in Jerusalem shortly after the attempt on his life in Damascus. The governor of Damascus may have thought to pacify a turbulent enemy-alien element by agreeing to apprehend Saul. Accordingly he had the gates watched.

But the disciples in Damascus, hearing of the plot, which could not have been very secret, seeing there were so many involved, let him down at night by a rope and basket through a window in the wall of the city. (2 Corinthians 11:33) This escape of Saul was in accord with the direction of the Lord Jesus: "When they persecute you in this city, flee ye into another". (Matthew 10:23) Saul was certain of death if he remained; and as he could secure his life by flight without abandoning any principle or denying his Lord, it was his duty to do so.

It was by this same romantic means that Rahab let the spies down from the wall of Jericho (Joshua 2:15); and Michal let down David, that he might escape from his father-in-law, Saul.—1 Samuel 19:12.

Disappearing in the darkness Saul was a hunted but happy man; whereas three years before he had approached the city in broad daylight as unhappy as an ox that kicks against the goad. Now he counted all things as loss and dross, that he might win the excellency of the knowledge of Christ Jesus. Now he had learned love's miracle, the giving that is gaining.

### ARRIVAL AT JERUSALEM

The Apostle came, in all probability, directly to Jerusalem. Among all the comings of Saul to the Holy City there are three which stand out as distinct. First was his coming to study as a lad of some thirteen years. Just in from a long trip by sea and land, the storied streets and temple of the City of David must have made his childish heart beat fast with religious and historic emotion. Second is his coming from Damascus to the city whose ground was still moist, as it were, with the blood of Stephen, "thy martyr" (Acts 22:20), the city now grown precious as the place where his Master's holy feet had trod, where he had been despised, rejected, and led as a lamb to the slaughter. Third was Saul's coming later in life, knowing that he was to be bound and taken captive.

Saul essayed or endeavored to join himself to the disciples, that is, to meet with and among them in their devotional services. He knew now where he belonged. But the disciples were afraid of him. It is almost certain that they had heard something about his conversion three years before. But the circumstances above mentioned make it probable that they had heard nothing in the meantime and nothing of his recent preaching in Damascus. In addition to these probabilities was the deep-seated fear that somehow it was all a trick. The account does not justify the fears of the Jerusalem brethren: it merely records them as a fact. The disciples in Jerusalem could not believe that he was a disciple also. We can approximate their feeling if we allow ourselves to imagine that John Lord O'Brian were to enter some of our gatherings and profess full

consecration to the Lord and sympathy with present truth. Even the most sanguine well-wishers would feel like being cautious for a while.

Barnabas, son of consolation or exhortation, stepped into the breach. "He was a good man, and full of the holy spirit and of faith." (Acts 11:24) It would be difficult to put higher commendation in fewer words. This Levite very early proved his devotion to Christ Jesus and to his people in a most practical way (Acts 4:36, 37) He sold a field and contributed the proceeds thereof to the common need which need was doubtless aggravated by the fact that many believers had been dispossessed of their goods. (Ezra 10:8; Hebrews 10:34) Barnabas now showed his kindly spirit in this instance with Saul. He had himself lived in Cyprus, which was in close touch with and proximity to Tarsus. With reasonable certainty he had been of the same synagogue as Saul and had known both Saul and Stephen. It may have been the loss of Barnabas as one of the "best members" of the Cilician synagogue in Jerusalem which spurred Saul on to go such lengths in resisting the wonderful testimony of Stephen. How often do we find such things duplicated.

### SAUL'S MEETING WITH THE BRETHREN

Barnabas took, that is, received Saul and brought him unto the apostles. He introduced him and gave some assurances of the genuineness of his conversion. Galatians 1:18, 19 shows that Saul at this time met only Peter and James the Less; so the expression, "the apostles", must not be understood as applying to all the eleven, some of whom were probably absent in other parts. Barnabas related to Peter and James something of the circumstances surrounding Saul's conversion. He mentions the one item which would naturally be questioned in their minds—as to how Saul, a stranger to Jesus, could be his apostle. Barnabas assured them that he had "seen the Lord in the way" and that he had "spoken to him". How Barnabas knew this we are not told. He may have had it by revelation, or by word from friends in Damascus, or by letter from Saul himself. Something there was which led him to the assurance that he would make no mistake in befriending Saul. Quite likely Saul was received into the home of Mary, mother of Mark and sister of Barnabas.—Colossians 4:10.

While it is said that the Apostle was going in and out of Jerusalem, this could not have continued long; for he was there only fifteen days. But that was long enough for an energetic and influential man to stir up considerable feeling. His message rather insisted that those who heard him do some thinking. And most people will resort to almost any expedient in order to avoid the trouble and responsibility of using their brains, especially on religious matters. Saul preached boldly in the name of the Lord. To preach at all in that name required much boldness, for he was within reach of the Sanhedrim, which had the power of life and death in questions of blasphemy. More than this, he was within the reach of mob violence which was also lawful for certain kinds of transgression.

The courage of the Apostle is shown in that he went to the very synagogue with which he himself had been identified. He disputed "against the Grecian Jews", or Greek-speaking Jews. He went right back to those with whom he had been associated in his former persecution. It was there, probably, that he began his persecuting career by disputing with Stephen. The Grecian Jews, instead of appreciating his ministrations, sought to kill him. How much easier it is to hit a man in the head with a stone than it is to make place for a new idea in one's own inhospitable mind. The Hellenist Jews chose the easier course.

### AWAY TO TARSUS

Learning of the plot to kill Saul, the disciples brought him to Cæsarea, on the Mediterranean coast. This city was then the Roman capital. Philip, one of the seven and friend of Stephen, dwelt there. In all probability Saul met him at this time, for years afterward he was entertained at his home (Acts 21:8), and where Agabus prophesied concerning the bonds which awaited him in Jerusalem. In later years also he was kept in Cæsarea quite casually for two years, waiting for some move in respect to his case. From Cæsarea Saul left for his home in Tarsus. And after his departure the churches had peace in all Judea, Galilee, and Samaria. This rest was not due solely to the Apostle's absence but was attributable in some measure to local political conditions. But the persecution had arisen originally at the hand of Saul; and his own conversion had but aggravated the matter. Under the circumstances it could not well be otherwise.

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# SAUL TEACHING AT ANTIOCH

JULY 31 — ACTS 11:19-30; 12:25 — —

*"For a whole year they were gathered together with the church, and taught much people."—Acts 11:26.*

HOW THE GOSPEL WAS SPREAD — PERSECUTION AND PROGRESS — THE TERRIBLE FAMINE — RELIEF BY TRUSTWORTHY HANDS.

FROM this point in the book of Acts a new historical train is introduced; the account takes a new direction. Excepting the conversion of Cornelius just recorded, the record has had chiefly to do with the preaching of the gospel to the Jews. But from this time on the middle wall of partition is broken down, and there is no longer respect of persons. "but in every nation he that feareth him, and worketh righteousness, is accepted with him". (Acts 10:34) Labors among the gentiles proper began in the important city of Antioch, lying something more than three hundred miles north of Jerusalem, but still in Syria. For a long time, in fact, Antioch was the capital of that kingdom.

The persecution which arose on account of Stephen and which was at first most lustily farmed by Saul himself, had the effect of scattering believers to the north and west. They evidently followed the military road to Cæsarea, thence embarking in such ships as were northward bound. Some of them stopped off in Phœnician points; some of them went on to other ports on the east coast of the Mediterranean; some of them put in at Cyprus, an island off the southern shore of Asia Minor and not far from the east coast; some of them proceeded to Seleucia, which was the seaport for Antioch, which itself lay some sixteen miles inland but also reached by the River Orontes and by a remarkable rock-cut canal, which was one of the wonders of ancient engineering.

### BRETHREN TO ANTIOCH

The city of Antioch lay half way between Alexandria and Constantinople—about seven hundred miles from each. The city was famous for the fact that the right of citizenship had been conferred by Seleucus on the Jews, as well as on the Greeks and Macedonians, so that here they had the privilege of worship in their own way without molestation. It is probable that the Christians would be regarded

merely as a sect of the Jews, and would be here allowed to conduct their worship without interruption. It may have been that on this account the early believers in Christ looked upon this city as of peculiar importance, because there they could find a refuge from persecution.

The citizens of Antioch were distinguished only for their luxury in life and licentiousness in manners, it being the city of the amorous Apollo. Humanly speaking, it certainly looked like an unpromising soil for Christianity to take root in. But there, nevertheless, it was planted and flourished vigorously. It was the city of Luke and Theophilus and Nicolas, one of the seven.—Acts 6:5.

It appears that those believers who left Judea during the time of the persecution were Jews from Greek-speaking parts of the world. Some were from Cyprus, and some from Cyrene. Cyprus lay just off the coast of Cilicia, whereas Cyrene was in Libya on the southern shore of the Mediterranean, but because of its proximity to and commercial relationships with Alexandria it also was Greek in speech. It is but natural that those of the brethren who had command of a world language would be among the first to leave Judea and, quite probably, act as guides for groups of brethren who were unable to speak anything but Hebrew.

Thus they came to Antioch. Besides the Jews residing there, the inhabitants of the city were partly Syrians and partly Greeks; which latter had been invited to the city by Seleucus. To these Greeks in particular certain Cypriot and Cyrenian convert refugees addressed themselves; "and a great number believed and turned unto the Lord". For it had transpired that between the time of their arriving in the city and the time of today's lesson the seventy weeks of special favor to the Jews had expired, marked by the conversion of Cornelius. The connection of this story suggests that the Jewish believers in Antioch had heard of what had been done by the Apostle Peter and that they began to imitate his example by speaking to the gentiles.

"The hand of the Lord was with them." This was one of the promises made concerning John the Baptist. (Luke 1:66; see also Psalm 80:17) The expression means that the Lord showed them favor and evinced his power in connection with the conversion of their hearers.

### THE NEWS TO JERUSALEM

It was inevitable that such wonderful news should reach the brethren at Jerusalem and that they should be deeply interested therein. And when they were informed of the evident blessing of the Lord on the labors of brethren in Antioch they sent a representative to find out particulars and to encourage them in the good way. They had done similarly when Philip was preaching in Samaria and when the Lord's blessing proved to be upon his efforts there. (Acts 8:14) In this case they chose to send Barnabas. Being a native of Cyprus, we was therefore probably acquainted with Antioch. At all events he was Greek speaking, which was an important item to take into consideration.

We may reasonably assume that Barnabas stopped at other points on the coastwise journey where there were believers and that he exhorted and encouraged them; for twenty years afterward we read of several ecclesias dotted along the eastern Mediterranean coast. Barnabas' already large heart dilated still more when he reached Antioch and found gentile believers there. He had a word of cheer for them. It is not recorded that he said anything patronizing, such as, 'We love you even if you are Greeks,' which is the prevailing American attitude toward nearly all who happen to be of foreign birth or speech. Quite to the contrary, Barnabas was "full of the holy spirit". His attitude was that of the Lord himself. He was "glad".

Barnabas exhorted the new believers, as surely also the older, that with purpose of heart they would cleave unto the Lord. He did not try with winsome and artful words to create the impression in their minds that the Christian way would mean popularity and wealth and worldly power and influence for them. He told them the truth, which was that it would mean something of tribulation, something of threshing floor experiences—the word 'tribulation' derives from *tribulum*, a threshing floor—and he urged them that they have a firm mind, a fixed, settled resolution concerning their belief in and faithfulness to Jesus as the great Messiah. He urged upon them more than intellectual understanding. He told them that their faith, if successful, was to be not only the guiding purpose of their wills but also the strength of their affections.

### A NOBLE WORKER

The reason he told them these things, rather than feeding them some fancy mental confections, lay in the fact that he was (1) a good man, and (2) full of the holy spirit, and (3) full of faith. It is not said of Barnabas that he was a man of distinguished talents, or learning, or that he was a splendid and imposing preacher, as was Apollos; but merely that he was a pious, humble man whom the Lord could use under the circumstances. He was not only warm of heart; he had heavenly wisdom also. He was neither jealous nor ambitious for his own glory. He did not say: 'Well, you know, we need help here and I have known Saul of Tarsus for a long time; some think I should go and ask him to help. But everywhere he goes he causes trouble. We had better keep him out of this. Things are moving along nicely now and we do not want the whole city in an uproar.'

Instead of entertaining any feelings like these Barnabas had the interests of the Lord's work at heart. He went to Cilicia, not far distant, and sought Saul. The wording of the account rather implies that he had to do some searching. Possibly the Apostle was busy in neighboring towns addressing himself to the synagogues, and others. "When he had found him" suggests that Saul was not sitting idly twiddling his thumbs, pettishly waiting to be called on. There was no artificial dignity about him. He was the Apostle to the gentiles and the first messenger of the church. Both these facts must have been clear to him at this time. But he did not say: 'I think the Antioch brethren have acted very inadvisedly in this matter. These things have been placed in my hands and they should have waited for my direction. I will have nothing whatever to do with it. The Lord will not bless any group of people that ignore his way of doing things.' But Saul had no such spirit as this. He was not interested in trying to show people who was boss, but he was interested in the promulgation of the gospel. Furthermore he recognized that the anointing to preach had not come from him but from Jehovah, and that his part was to *help* others do the work for which they were already anointed. His object was not to build up a military system of discipline among those who had not and who never would have capacity for military things: his object was to be faithful, and while fighting his own good fight of faith to prove himself a true yoke-fellow to all others in the narrow way. It was because he had this spirit that he could be so widely used and so honored of the Lord.

### FURTHER ACTIVITIES

Accordingly, he returned with Barnabas to Antioch. And the two, as prominent representatives of the whole ecclesia or assembly, were busy for a whole year in that one place. The city was large and influential, having near to a half-million inhabitants at the time. This compact population presented an equally condensed opportunity for witness. Indeed, the attention of the Apostle was not only early but chiefly directed to cities, as being places of influence

and centers of power. Thus the Apostle Paul later passed three years in the city of Ephesus (Acts 20:31); thus he continued a year and a half in Corinth. (Acts 18:11) The first churches were established in cities and the most remarkable successes attended the preaching of the gospel in large towns.

Not only were Barnabas and Saul active in Antioch, but another part of Scripture tells us that they were joined by the Apostle Peter from Jerusalem, who was reproved by Paul for his dissimulation and his concession to the Jews respecting the observance of the law.—Galatians 2:11-14.

It was in Antioch that the disciples were first called Christians. Whether this name was applied to them in derision by enemies, or whether it was assumed by themselves, or whether brought to their attention by revelation from heaven, is not stated. It is not likely that it was given in derision by the Jews; for all Jews professed to be friends of the Messiah and the word Christian meant merely Messaist. When the Jews wished to use terms of derision they spoke of the Christian believers as Galileans (Acts 2:7) or as Nazarenes. (Acts 24:5) It is not likely that the appellation was taken upon themselves as finding it necessary to have something to distinguish them from the Jews. It is likely that such a necessity for distinguishment arose, but had the name Christian been self-assumed the account would surely have stated it that way. Also, if the name had been given by divine revelation something would surely have been said about that. The fourth supposition is of all the most probable: that it was merely a name given by relatives, neighbors, and friends to distinguish them from other religious groups and with no particular attempt at derision. The word Christian is used only two other times in the New Testament, once by King Agrippa (Acts 26:28) and another time by the Apostle Peter.—1 Peter 4:16.

### A FAMINE FORETOLD

While the church in Antioch was experiencing the blessing of the Lord at the hands of Barnabas and Saul, there came a prophet from among believers in Judea, one Agabus by name, who used his prophetic gift to foretell a severe famine which was to come to "all the world". This expression means literally 'all the habitable'. The whole distinctly Jewish economy is meant. Sometimes the word is used to include Samaria and Galilee, as well as Judea, as it is said that the whole world should be taxed. (Luke 2:1) But most frequently in Jewish writings the expression means merely Judea. Particularly is this true in the prophecies in the use of the words 'world' and 'earth'. At all events, this particular famine was intense in Judea and hardly felt in other parts of Palestine.

When the brethren in Antioch heard this prophecy they were convinced that it was a revelation made by the spirit of the Lord by means of the gift which Agabus possessed, and which gift he used many years later to foretell the arrest of the Apostle Paul in Jerusalem. The Antioch brethren determined to send relief. The famine had not yet come. But they jointly determined, probably by vote, to prepare themselves by saving up for the future need of Jewish brethren in Judea.

They did according to their determination and after they had saved and accumulated their savings for some time they dispatched Barnabas and Saul to Jerusalem with the sum and entrusted it to the hands of the elders there, to be used when the famine should come. Probably it was then imminent. It lasted over parts of three years and wrought great destitution among the people. This is the first time the word 'elders' is used in the New Testament. It was the name of the office only in the Jewish synagogue. It did not indicate age but merely certain responsibilities and activities. The word is presbyter, and a presbyter was always an elected or chosen servant of the synagogue. The Lord saw fit through the apostles to establish the same kind of arrangement with respect to Christian synagogues, assemblies, or congregations.

The note about the return of Barnabas and Saul from Jerusalem occurs at the end of the next chapter. This suggests that a considerable amount of time had intervened between the determination of the Antioch brethren to contribute to the need of friends in Judea and the actual fulfillment of that purpose. The mention of Mark's return with these two special messengers is made to prepare for the incident later recorded, in which Mark figures.

# INTEREST IN PALESTINE

VERY HONORABLE GENTLEMEN:

I cannot express to you the great joy I had at receipt of your gratifying and pleasant answer, which you were so kind as to send me such a short time after I wrote you. I herewith give you a thousand thanks for the good words you have written to me and for the consolation you have breathed into my heart and into the hearts of the people of Israel by the message of the coming of the Redeemer and the Helper "speedily in our days"—of the coming of the Messiah of our justification, who will take off from us the big, horrible, and heavy yoke which we have been burdened with these two thousand years, which caused our low state and caused our blood to be spilled like water.

Only the consolations and the hopes were the means of healing and restoring our despondent and degraded souls up to this time; and now in reality the spark of hope does become bright, in that the powerful of the earth have proclaimed our right to our land and have called on us to return and build our desolate land; the time draws near for the unveiling of the wonderful dream of a new morning, "the people of Israel in the land of Israel". And all the millions of people who uphold us in our just claims, also all the kingdoms who stand by us, who have themselves accepted the historic mission of bringing back the ancient people to this land, will pass on! They will be the "millions now living [who] will never die", for they believe in God and in the words of his holy prophets, and are witnessing that their words will be fulfilled and that the day of the Lord is near, which will bring redemption to the people of Israel, as it is written.—Isaiah 12:1,2; 27:6; 2:2-4.

For you know that since Judge Rutherford gave in Jerusalem a lecture on the subject, "Millions Now Living Will Never Die," at which my friend Isaac Tiktinsky (who signs below) was present, this friend of mine has cherished the idea of corresponding with you; but to his sorrow he did not know to whom to write. Now, having the opportunity through my offer to assist him in this respect, he desires you to know that he wishes to do all that is possible in your work. Mr. Abd Mansur promised to send me papers that were written in Yiddish for distribution among the people, and I shall be glad to distribute these among the customers who come to my store. My friend also promised to help along in the distribution. I appreciate very, very much the trouble you have taken upon yourself to translate your articles into Hebrew. This is very important for Palestine as the majority of our people use only Hebrew, and nearly all the young generation do not understand Yiddish at all. We will both work with you, for you are very near to our hearts. With the blessing of Zion,

ISAAC TISKOVSKY and ISAAC TIKTINSKY, *Palestine.*

# International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

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Kittanning, Pa. ..... July 10
Vandergrift, Pa. ..... July 11, 12
New Kensington, Pa. July 13, 14
Butler, Pa. ..... " 15, 17
New Castle, Pa. ..... " 18, 19
West Middlesex, Pa. ..... July 20
Sharon, Pa. ..... July 21, 22
Ellwood City, Pa. ..... July 24

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Crooksville, Ohio ..... " 7
White Cottage, Ohio ..... " 8
Nelsonville, Ohio ..... July 10
Wellston, Ohio ..... " 11
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Huntington, W. Va. ..... " 13
Marietta, Ohio ..... " 14
Clarington, Ohio ..... " 15

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Attleboro, Mass. ..... July 3, 4
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Worcester, Mass. ..... July 7, 8
Providence, R. I. ..... July 10, 11
Pawtucket, R. I. ..... July 10
Woonsocket R. I. ..... " 12
Fall River, Mass. ..... " 13
New Bedford, Mass. ..... " 14
Newport, R. I. ..... " 15
New Haven, Conn. ..... " 17

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Fort Worth, Tex. ..... " 3
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Guthrie, Okla. ..... " 6
Wichita, Kans. ..... " 7
Cullison, Kans. ..... July 8
Dodge City, Kans. ..... " 10
Syracuse, Kans. ..... " 11
Rocky Ford, Colo. ..... " 12
Colorado Springs, Colo. ..... " 13
Denver, Colo. ..... " 17

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Watonga, Okla. ..... " 6
Enid, Okla. ..... July 7 8
Alva, Okla. ..... July 10
Woodward, Okla. ..... July 11
Shattuck, Okla. ..... July 12, 13
Wichita, Kans. ..... July 14
Cherryvale, Kans. ..... " 15
Parsons, Kans. ..... " 17
Sedalia, Mo. ..... " 18

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Garrett, Ind. ..... " 7
Elkhart, Ind. ..... July 8, 9
Mishawaka, Ind. ..... July 10
South Bend, Ind. ..... " 11
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Michigan City, Ind. ..... " 13
Hammond, Ind. ..... " 14
Hegewisch, Ill. ..... " 15

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Plymouth, Mass. ..... " 7
New Bedford, Mass. ..... " 8
Fall River, Mass. ..... " 10
Newport, R. I. ..... " 10
Westerly, R. I. ..... July 11
New London, Conn. ..... " 12
New Haven, Conn. ..... " 13
Bridgeport, Conn. ..... July 14, 15
Brooklyn, N. Y. ..... July 17
Newark, N. J. ..... " 19

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Olean, N. Y. ..... July 5, 6
Shinglehouse, Pa. ..... July 7
Bolivar, N. Y. ..... July 8, 10
Allentown, N. Y. ..... July 9
Perry, N. Y. ..... " 11
Buffalo, N. Y. ..... " 12
Tonawanda, N. Y. ..... " 13
Getzville, N. Y. ..... " 14
Niagara Falls, N. Y. ..... " 15

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Weston, Ore. ..... " 6
Walla Walla, Wash. ..... July 7, 8
Dayton, Wash. ..... July 10
Waitsburg, Wash. ..... " 11
Pomeroy, Wash. ..... " 12
Colfax, Wash. ..... July 13, 14
Latah, Wash. ..... July 15
Spokane, Wash. ..... " 17

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Lawrence, Mass. ..... " 7
Haverhill, Mass. ..... " 8
Kittery, Me. ..... July 10
Dover, N. H. ..... " 11
Kennebunk, Me. ..... " 12
Springvale, Me. ..... " 13
Saco, Me. ..... " 14
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Girard, Kans. ..... " 7
Mound City, Kans. ..... July 8, 9
Kansas City, Mo. ..... July 10
Leavenworth, Kans. ..... " 11
Manhattan, Kans. ..... July 12, 19
Salina, Kans. ..... " 13, 15
Gypsum, Kans. ..... July 14
Solomon, Kans. ..... " 16

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Vermilion, S. Dak. ..... June 26, 27
Irene, S. Dak. ..... " 28, 29
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Plankington, S. Dak. ..... July 2
Hartford, S. Dak. ..... July 5, 6
Jasper, Minn. ..... July 7
White, S. Dak. ..... " 8
Miller, S. Dak. ..... July 10, 11
Huron, S. Dak. ..... " 12, 13
Mellette, S. Dak. ..... " 14, 15
Conde, S. Dak. ..... " 17, 18

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Stockton, Cal. ..... July 12, 17
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Mahanoy City, Pa. ..... July 11
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Pottsville, Pa. ..... " 13
Cressona, Pa. ..... " 14
White Haven, Pa. ..... " 15
Lehighton, Pa. ..... " 17

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Petrolia, Ont. ..... July 6
Sarnia, Ont. ..... " 7
Chatham, Ont. ..... " 8
Windsor, Ont. ..... " 10
Ridgetown, Ont. ..... July 12
St. Thomas, Ont. ..... July 13, 14
Dundas, Ont. ..... July 15
Hamilton, Ont. ..... " 17
Grimsby, Ont. ..... " 18
Beamsville, Ont. ..... " 19

### BROTHER R. L. ROBIE

Little Rock, Ark. ..... July 1-4
Forest City, Ark. ..... July 5
Memphis, Tenn. ..... July 6, 7
Mounds, Ill. ..... July 8
Anna, Ill. ..... " 10
Patoka, Ill. ..... " 11
Pana, Ill. ..... July 12
Decatur, Ill. ..... " 13
Bloomington, Ill. ..... " 14
Joliet, Ill. ..... " 15
Elgin, Ill. ..... " 17
Marengo, Ill. ..... " 18

### BROTHER W. J. THORN

Sheridan, Wyo. ..... June 26, 27
Arvada, Wyo. ..... June 28
Lewistown, Mont. July 1 " 30
Butte, Mont. ..... July 3, 4
Deer Lodge, Mont. ..... " 5, 6
Missoula, Mont. ..... " 7, 8
Pablo, Mont. ..... July 9, 10
Great Falls, Mont. ..... " 13, 14
Virgelle, Mont. ..... July 15
Reserve, Mont. ..... July 17, 18
Outlook, Mont. ..... " 19, 20
Hart, Sask. ..... July 21

### BROTHER T. H. THORNTON

Springfield, Mo. ..... July 1
Monett, Mo. ..... " 3
Verona, Mo. ..... " 4
Reeds Springs, Mo. ..... " 5
Carthage, Mo. ..... July 6, 7
Webb City, Mo. ..... July 8
Joplin, Mo. ..... July 10
Golden City, Mo. ..... " 11
Ash Grove, Mo. ..... July 12, 13
Bolivar, Mo. ..... July 14
Deep Water, Mo. ..... " 15
Clinton, Mo. ..... " 17

### BROTHER W. A. THRUTCHLEY

Gilbert Plains, Man. ..... July 1, 2
Dauphin, Man. ..... July 3
Grandview, Man. ..... " 4
Kamsack, Sask. ..... July 5, 6
Sturgis, Sask. ..... July 7
Pelly, Sask. ..... " 8
Durban, Man. ..... July 9, 10
Minitonas, Man. ..... July 12
Star City, Sask. ..... " 14
Prince Albert, Sask. July 16, 17
Denholm, Sask. ..... " 18, 19
North Battleford, Sask. " 20, 21

### BROTHER S. H. TOUTJIAN

N. Vallejo, Cal. ..... July 1
Sacramento, Cal. ..... July 3, 4
Chico, Cal. ..... July 5
Paradise, Cal. ..... " 6
Ashland, Ore. ..... July 8, 9
Medford, Ore. ..... July 10, 11
Rogue River, Ore. ..... July 12
Roseburg, Ore. ..... July 13, 14
Oakland, Ore. ..... July 15
Eugene, Ore. ..... July 17, 20
Eastside, Ore. ..... " 18, 19
Salem, Ore. ..... July 21

### BROTHER W. M. WISDOM

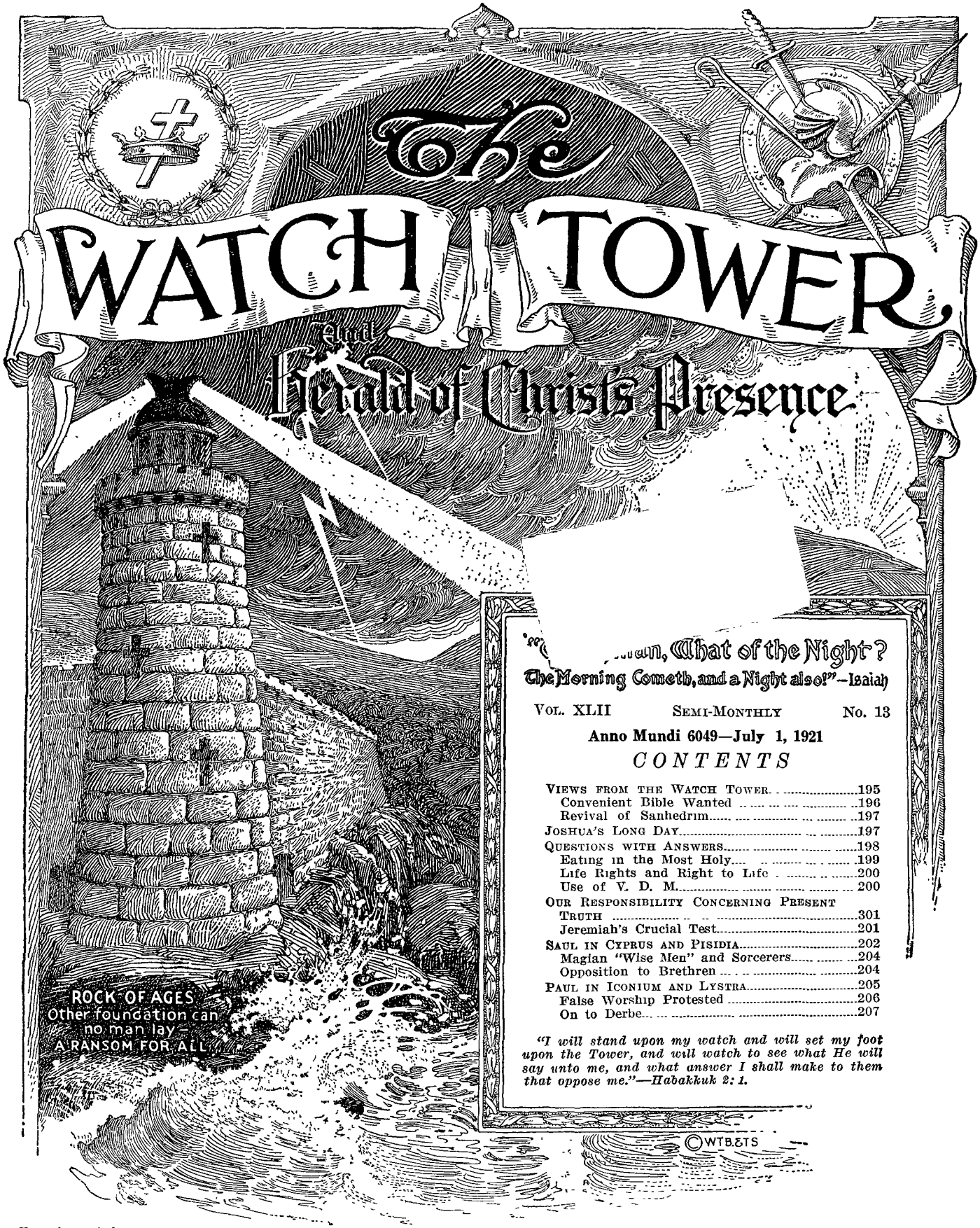
Reading, Pa. ..... July 3, 4
Lancaster, Pa. ..... July 5
York, Pa. ..... " 6
Hanover, Pa ..... " 7
Hagerstown, Md. ..... " 8
Cumberland, Md. ..... " 10
Frostburg, Md. ..... July 11
Eckhart Mines, Md. ..... " 12
Lonaconing, Md. ..... " 13
Westernport, Md. ..... " 14
Mountain Lake Park, Md. " 15
Oakland, Md. ..... " 17

### Conventions to be Addressed by Brother J. F. Rutherford

DETROIT, MICH., July 2-4 ..... E. A. McCosh, 1427 W. Grand Blvd.
PORTLAND, ME., July 15-17 ..... Mrs. F. M. Cummings, 363 Summer St., South Portland, Me.

# The WATCH TOWER

## and Herald of Christ's Presence




"...man, What of the Night?
The Morning Cometh, and a Night also!"—Isaiah

VOL. XLII SEMI-MONTHLY No. 13

**Anno Mundi 6049—July 1, 1921**

*CONTENTS*

VIEWS FROM THE WATCH TOWER ..... 195
Convenient Bible Wanted ..... 196
Revival of Sanhedrim ..... 197
JOSHUA'S LONG DAY ..... 197
QUESTIONS WITH ANSWERS ..... 198
Eating in the Most Holy ..... 199
Life Rights and Right to Life ..... 200
Use of V. D. M. ..... 200
OUR RESPONSIBILITY CONCERNING PRESENT TRUTH ..... 301
Jeremiah's Crucial Test ..... 201
SAUL IN CYPRUS AND PISIDIA ..... 202
Magian "Wise Men" and Sorcerers ..... 204
Opposition to Brethren ..... 204
PAUL IN ICONIUM AND LYSTRA ..... 205
False Worship Protested ..... 206
On to Derbe ..... 207

*"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Habakkuk 2: 1.*

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Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring, men's hearts failing them for fear and for looking to th things coming upon the earth (society), for the powers of the heavens (ecclesiasticism) shall be shaken. . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh —Matt 24 33; Mark 13 29; Luke 21.25-31.

# THIS JOURNAL AND ITS SACRED MISSION

THIS journal is one of the prime factors or instruments in the system of Bible instruction, or "Seminary Extension", now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1884, "For the Promotion of Christian Knowledge". It not only serves as a class room where Bible students may meet in the study of the divine Word but also as a channel of communication through which they may be reached with announcements of the Society's conventions and of the coming of its traveling representatives, styled "Pilgrims", and refreshed with reports of its conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V. D. M.), which translated into English is *Minister of God's Word.* Our treatment of the International Sunday School Lessons is specially for the older Bible students and teachers. By some this feature is considered indispensable.

This journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated —redemption through the precious blood of "the man Christ Jesus, who gave himself a *ransom* [a corresponding price, a substitute] for all". (1 Peter 1:19; 1 Timothy 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Corinthians 3:11-15; 2 Peter 1:5-11) of the Word of God, its further mission is to "make all see what is the fellowship of the mystery which . . .has been hid in God, . . . to the intent that now might be made known by the church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed".—Ephesians 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the divine wisdom granted unto us to understand his utterances. Its attitude is not dogmatic, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made to facilitate such testing.

## TO US THE SCRIPTURES CLEARLY TEACH

That the church is "the temple of the living God", peculiarly "his workmanship"; that its construction has been in progress throughout the gospel age—ever since Christ became the world's Redeemer and the Chief Corner Stone of his temple, through which, when finished, God's blessing shall come "to all people", and they find access to him.—1 Corinthians 3:16, 17; Ephesians 2:20-22; Genesis 28:14; Galatians 3:29.

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones", "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Revelation 15:5-8.

That the basis of hope, for the church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "a ransom for all," and will be "the **true light** which lighteth *every man that cometh into the world*", "in due time".—Hebrews 2:9; John 1:9; 1 Timothy 2:5, 6.

That the hope of the church is that she may be like her Lord, "see him as he is," be "partakers of the divine nature',' and share his glory as his joint-heir.—1 John 3:2; John 17:24; Romans 8:17; 2 Peter 1:4.

That the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next age.—Ephesians 4:12; Matthew 24:14; Revelation 1:6; 20:6.

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial kingdom, the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church, when all the wilfully wicked will be *destroyed.*—Acts 3:19-23; Isaiah 35.


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***Terms to the Lord's Poor:*** All Bible students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied free if they send a postal card each May stating their case and requesting such provision. We are not only willing, but anxious, that all such be on our list continually and in touch with the Berean studies.

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## SEATTLE CONVENTION

A convention of the International Bible Students Association will be held at Seattle, Wash., August 18 to 21, inclusive. This convention will furnish opportunities for fellowship of the dear friends of the northwestern part of the United States. A number of the Pilgrim brethren will be present and the public meeting Sunday afternoon will be addressed by the President of the Society. We anticipate a season of great blessing at this convention. Let all those who contemplate attending go with their hearts fixed upon being a blessing to others as well as receiving a blessing. All communications should be addressed to Mr. G. M. Russell, Secretary, 2320 First Ave., Seattle, Wash.

It is expected that conventions of the International Bible Students Association will be held in Canada as follows: Winnipeg, August 5-7; Saskatoon, August 8; Edmonton, August 10; Calgary, August 11; Vancouver, August 13, 14; Victoria, August 16. More details about these will appear in our next issue.

## HYMNS FOR SEPTEMBER

| | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Sunday | ..... | ..... | **4** | 110 | **11** | 134 | **18** | 303 | **25** | 96 |
| Monday | ..... | ..... | **5** | 130 | **12** | 112 | **19** | 93 | **26** | 58 |
| Tuesday | ..... | ..... | **6** | 200 | **13** | 165 | **20** | 293 | **27** | 119 |
| Wednesday | .... | ..... | **7** | 23 | **14** | 299 | **21** | 288 | **28** | 19 |
| Thursday | ..... | **1** | 281 | **8** | 156 | **15** | 196 | **22** | 17 | **29** | 312 |
| Friday | ..... | **2** | 95 | **9** | 116 | **16** | 197 | **23** | 261 | **30** | 166 |
| Saturday | ..... | **3** | 114 | **10** | 44 | **17** | 160 | **24** | 272 | ..... | |

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord", then joins in prayer. At the breakfast table the Manna text is considered.

## PRAYER MEETING TEXTS FOR AUGUST

August 3: JEHOVAH PROVES "Jehovah your God proveth you."—Deuteronomy 13:3

August 10: JEHOVAH CHASTENS "As many as I love I rebuke and chasten"—Revelation 3:19

August 17: JEHOVAH HEALS: "I am Jehovah that healeth thee."—Exodus 15:26.

August 24: JEHOVAH CLOTHES US. "He hath covered me with the robe of righteousness"—Isaiah 61:10.

August 31: JEHOVAH CARES. "Casting all your anxiety upon him, because he careth for you."—1 Peter 5:7.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLII JULY 1, 1921 No. 13

# VIEWS FROM THE WATCH TOWER

WRITING in the Chicago *Daily News,* one of the professors connected with the University of Chicago points to present conditions as being notably parallel to those existing in Europe seven hundred years ago. This was the period in European experience just following the ravages of the black plague. We quote:

"The world is in a greater state of physical, moral, economic, and social unrest today than it has been for seven hundred years or since the black death swept over Europe and destroyed more than thirty-five percent of the population, in the opinion of Prof. James Westfall Thompson, widely known authority on European history at the University of Chicago.

"Though it is true that history never repeats itself, Prof. Thompson says in an article in the current Journal of Sociology published at the University, the years immediately succeeding the great plague or black death in Europe offer striking parallels to the current social turmoil.

"'It is surprising to see,' the professor declares, 'how similar are the complaints then and now: economic chaos, social unrest, high prices, profiteering, depravation of morals, lack of production, industrial indolence, phrenetic gayety, wild expenditure, luxury, debauchery, social and religious hysteria, greed, avarice, maladministration and decay of manners.'"

Bishop Charles B. Williams of the Episcopal Church is reported in the Washington *Times* as speaking plainly concerning reactionary activities of the most powerful and influential men in this country. A part of Bishop Williams' remarks read:

"The United States today is in the hands of an Invisible Government. . . . We are threatened with a regime of reaction. . . . Every advocate of a change must be suppressed, they insist. Every exponent of progress must be muzzled, they cry.

"The open shop movement is to crush labor, right or wrong. The attempt is as futile as sitting on the crater of a volcano. It will inevitably turn into a sudden revolution, because they attempt to stifle the equality of opportunity.

"Business men are seeing red. They brand everyone who has a progressive thought as a 'parlor Bolshevist', and persons have been secretly arrested by paid spies on manufactured information and often deported without cause. It is the foulest page in American history. The very principles of Americanism have been undermined by this hysteria and panic. This is the work of the Invisible Government."

### BIG BUSINESS AND THE Y. W. C. A.

From a letter which was circulated by the Employers' Association of Pittsburgh relative to the Y. W. C. A. campaign for two hundred thousand dollars in that district, it looks as though the Bishop had a fairly correct idea of the situation. Because this letter is one of the most complimentary things we have encountered relative to the Federal Council of Churches of Christ in America, we publish it as taken from *The Tailor,* of Chicago:

"Dear Sir: For your information [we] desire to place before you the action [of] this association in reference to the Y. W. C. A.

"On January 12, 1921, we issued a bulletin to our members drawing their attention to the industrial program which had been adopted by the Y. W. C. A., a copy of the bulletin was sent you at that time.

"The local association had just begun a campaign for $200,000 when our bulletin was issued. As a result of the information given our members, the Y. W. C. A. raised only $90,000 of its $200,000.

"The ladies of the Y. W. C. A. were very 'wrothy' over our action, but we told them they could do nothing unless they would repudiate the action of their national body and promise not to send any of the sums they were raising to the national headquarters, where it would, of course, be used in support of the industrial program which had been adopted and which we believed to be detrimental to our American institutions.

"The dangerous attitude of some of our religious and quasi-religious institutions is one of the most serious things we have to face at the present time. Unless those of our members who are connected with the various churches of the country protest in vigorous fashion against the radicalism which is creeping into our church bodies, the result will be extremely grave. Religious bodies can hardly expect us to give them money for the purpose of manufacturing weapons with which to destroy industry.

"We presume you have seen a copy of the February 1st issue of 'Industry', which outlines the radical nature of the literature with which the young minds of members of the Y. W. C. A. are being brought into contact through the industrial department of that institution.

"The radical and Bolshevik elements in the churches seem to be coöperating through the Federal Council of the Churches of Christ in America, and many of our members are expressing themselves as determined to discontinue financial support of their respective churches unless they withdraw all moral and financial support from the Federal Council.

"'Eternal vigilance is the price of liberty,' industrial as well as any other kind. Yours truly," etc.

The employers' and manufacturers' associations are not the only reactionary element, according to legislation which has been recently attempted in Illinois. We quote from the Chicago *Herald and Examiner*:

"Drastic legislation against the ministrations of Christian Science practitioners, chiropractors, osteopaths, and other healers who effect cures without the use of drugs, medicine,

or operative surgery, is being considered by the Illinois Legislature at Springfield.

"Two bills have been introduced as revisions of the law 'in relation to the practice of the art of treating human ailments'.

"The first, Senate Bill No. 362, introduced by Senator Wheeler, has been referred to the committee on public health. It would make unlawful for any 'corporation' to practise medicine, surgery, or any system of treating human ailments without the use of drugs or medicines and without operative surgery.' The second, Senate Bill No 363, provides that 'any person who wilfully refuses, neglects, or fails to provide medical care for any minor under his or her guardianship, and the minor should die, shall be guilty of manslaughter'.

"These bills, their opponents point out, are directed against all healers other than regularly licensed physicians. They are so drastic as to result in an extremely autocratic healing law, which would not allow religious or other practicing healers to minister to those who call on them, the opponents assert."

It is extremely improbable that any such radical bill can pass; but the very attempt to present it shows that its sponsors themselves stand in need of some kind of treatment—the same kind of treatment which all men need, restitution to soundness of mind as well as body. That the prominent men in the realm of physical healing are merely experimenting and playing to a certain extent with many of the most serious problem of life is too well known to need reiteration. If they wish to experiment and people are willing to be practised on, both sides should have the privilege; but when any privileged class attempts to interfere with the practice of other ideas by calling in powers other than those naturally contained in their own arguments and curative performances the thing is ethically wrong and cannot bring good, whether it be in the field of science or of religion.

One of the things which science has played with during the last few years is radium. No doubt it has an important place in human affairs; and no doubt its place will be more fully understood under Messiah's kingdom But it does not necessarily follow that if 'a little's good, more's better'. An item from the London *Daily Mail*, dated Paris, reads as follows:

"Professor Tuffier reported to the Academy of Medicine yesterday that radium has been found by several American institutes to be an energetic destroyer of the female generative powers.

"In order to counteract this effect the female staffs at these institutions are frequently changed.—*Exchange.*

"In discussing the recent death of Dr. Ironside Bruce, the Charing Cross Hospital radiologist (from destruction of the blood caused by constant exposure to X-rays), a colleague said that radiologists are always childless."

### 'RESPONSIBILITY FOR NEXT WAR'

In a letter written by General Tasker H. Bliss, formerly chief of staff of the United States army, and addressed to the Federal Council of Churches of Christ in America, the National Catholic Welfare Council, the Central Conference of American Rabbis, and the United Synagogue of America, occurs the following statement:

"The responsibility is entirely upon the professing Christians of the United States. If another war like the last one should come, they will be responsible for every drop of blood that will be shed, and for every dollar wastefully expended."

But the churches in this country, viewed from the standpoint of their ministries, do not bid fair to struggle successfully with a problem as complex and far-reaching as war. The Philadelphia *North American* sums up ministerial shortages of various Protestant denominations as follows:

"The supply of Christian ministers is so short that authorities in many religious bodies are appealing to business and professional men to serve temporarily, and are setting up schools to train them to do so.

"Congregationalists say they need two hundred and fifty new ministers this spring, and will graduate thirty-eight from their seminaries. Methodists north and south need four thousand, if all appointments are to be met, and so far as can be learned not half that number will be available. Presbyterians north need three hundred and eighty new men a year, and one hundred and sixty-eight will be graduated from their seminaries Episcopalians need three hundred and thirty, part of them to meet shortage of three or four years back, and have one hundred and seventy in sight. The Baptists of the south have more than three thousand pastorless churches, and there are thirty-three thousand such churches of all kinds in the country."

The Winnipeg *Free Press* reports a similar dearth in one of the Methodist colleges of Canada:

"The shortage of divinity students which the Methodist church is experiencing, along with the other denominations, is illustrated by the figures at Wesley college. At the present time the Methodist institution has twelve students enrolled in the theological course. . . .Despite the scarcity of students for the ministry, the total registration in Wesley college is the largest in the history of the institution."

It seems that the Bishop of Birmingham, England, is trying to encourage the clergy under his direction in such a way as to make the clerical business attractive to them. A paragraph from the Glasgow (Scot.) *Evening News* reads:

"Urging his clergy to play tennis, the Bishop of Birmingham suggested that they should also learn something of the mysteries of golf, which tried the temper and tested the character."

### CONVENIENT BIBLE WANTED

Mr. H. G. Wells, a prominent English writer, thinks that we are sadly in need of a new Bible. Although many Britishers would be loath to admit the fact, Mr. Wells probably reflects the feeling of the great bulk of middle-class Englishmen. In referring to alleged shortcomings of the Bible as it now is he says:

"There are all sorts of moral problems arising out of modern conditions on which the Bible sheds little or no direct light. The duties of a citizen at an election, or the duties of a shareholder to the labor employed by his company, for example. For these things we need at least a supplement, if we are still to keep our community upon one general basis of understanding, upon one unifying standard of thought and behavior."

In commenting on this proposition of Mr. Wells the Glasgow (Scot.) *Herald* adds:

"Why should we not have a great educational conference of teachers, scientific men, and historians from all the

civilized peoples of the world, and why should they not draft out a standard world history for general use in the world's schools? Why should that draft not be revised by scores of specialists? Discussed and rediscussed? Polished and finished, and made the opening part of a new Bible of civilization, a new common basis for a world culture? At intervals it would need to be revised, and it could be revised, and brought up to date in the same manner."

It seems that what these gentlemen want is not a Bible that fixes standards but a railway time table, which does not prescribe the movements of the trains so much as it records them.

A new book has recently been added to the colossal pile produced by the war. This one is "The Memoirs of Count Witte". A reviewer of the production in the Winnipeg *Free Press* says:

"It throws a flood of light on the secret scheming of emperors and statesmen during the generation that preceded the Great War and will convince its readers that nothing that has been said in denunciation of the divine right of kings or the evils of secret diplomacy has been half strong enough."

### REVIVAL OF SANHEDRIM

A movement is on foot to reëstablish the ancient Jewish Sanhedrim in Palestine. The matter cannot be much more than sentimental show until the Lord Jehovah himself 'restores their judges as at the first'. This Sanhedrim plan has some immediate advantages, however, inasmuch as it tends to draw together two great and important factions among the Jews. For a thousand years Jews have been measurably divided into two big camps because of language differences. There have been the so-called Spanish Jews and the Jews from what is roughly called Russia, but more discerningly called "the Pale"—about equally divided between Poland, Galicia, and Russia. This latter group is the more numerous and the one referred to by the Prophets as being in "the north country". But the Spanish school has been very influential in preserving many of the Hebrew historical writings. A clipping from the Chicago *Herald and Examiner* on this subject reads:

"Opening of the rabbinical congress for the reconstruction of the old superior court, which will deal with all Jewish religious questions, is regarded throughout Palestine as the most important event since the destruction of the Sanhedrim in the fourth century.

"Its duties were to decide questions of religious law, to arrange the calendar and to provide the king with correct copies of the Torah [the law].

The Sephardim are the Ladino-speaking Jews of Spain, Tunis, and Saloniki, while the Yiddish-speaking Jews of Poland and Germany belong to the Ashkenazim.

"Both parties will find a common tongue in modern Hebrew, which is now one of the official languages of [Palestine."

---

# JOSHUA'S LONG DAY

[The following item appears to be a quite possible explanation of Joshua's command concerning the sun. By a careful reading of the historical account it is discernible that 'the thing which was not known before' was the fact that Jehovah responded to the commands of a human being in regard to the elements. The wonder is made to attach to this fact rather than to the "staying" of the sun. The following explanation, taken from the Aberdeen (Scot.) *Evening Gazette*, covers the question of the sun, but one could wish that the astronomer had said something about the moon, which also figures in Joshua's command; but it does not stand out prominently like the sun.]

JOSHUA'S Long Day" was the subject of a paper read before the Victoria Institute by Mr. E. Walter Maunder, formerly Superintendent of the Solar Department, Royal Observatory, Greenwich. The *Times* has the following report of the paper:

The "standing still" of the sun and moon at the command of Joshua, he said, has been considered by sceptics as a most effective weapon against the truth of Scripture. To the astronomer the words ascribed to Joshua, "Sun, stand thou still upon Gibeon; and thou, moon, in the valley of Ajalon," suggest two rough but definite astronomical observations. The sun, to Joshua, seemed associated with Gibeon, and the sun can be naturally associated with a place on the earth in either of two positions: it may be directly overhead to the observer, in which case he would consider it as being "upon" the place where he himself was standing, or he might see the place on the skyline and the sun, either rising or setting, just behind it.

In the present instance the chronicler distinctly states that the sun was in "the midst of heaven"; that is to say, "overhead," in the "zenith". This assures us that Joshua was at Gibeon, that it was summertime, and high noon. Next, the moon to be visible at all must be far from the sun; it therefore must have been low down on the horizon, in the direction of the valley of Ajalon, which is northwest of Gibeon. The moon therefore was setting and in its third quarter. This fixes the date in the month as about the 21st day of the natural (the Jewish) month, and the month of the year cannot have been earlier than the fourth. In our present calendar the day of the battle must have corresponded nearly to July 22. We cannot tell the year.

An important item in the narrative of the battle is that the Amorites, after their defeat, did not fall back on their base, which was Jerusalem, but fled toward the northwest, away from that place, through the Beth-horons, then westward to Azekah, and southward to Makkedah, where the battle stopped at sundown. They were evidently attempting to gain the cities of Eglon and Lachish, whence many of them had come. They had been "discomfited" at Gibeon and had become a mere mob.

It was at this moment, when they were routed, that Joshua issued his great command, the time being noon in high summer, and he himself standing at Gibeon.

The Israelites had already been seventeen hours on foot, and a very long, arduous pursuit lay before them, in which the enemy not only had a long start but must have been fresher than the Israelites. The sun's heat, therefore, must have been most distressing to the latter, and Joshua must have desired it to be tempered, and the Lord harkened to his voice and gave him this and much more. A great hailstorm swept up from the sea, bringing with it a sudden lowering of temperature, and no doubt hiding the sun with thick clouds.

This is beyond doubt the meaning of the word which our version translates "stand thou still", but which means literally "be thou silent". The secondary meaning of the word is to "desist" or "to cease", and therefore in some cases "to stand still". But it is impossible to suppose that Joshua at noon in high summer, in the highland of Southern Palestine, i. e., in one of the hottest countries of the world, wished the sun to be fixed overhead for many hours still to come. He wished it to cease, not from moving but from burning.

It was noon when Joshua spoke, and seven hours later, when he reached Makkedah, the sun was setting. Now from Gibeon to Makkedah, by the route indicated, is some thirty miles, a full day's march for an army. But the Israelites had no clocks or watches, and the only mode of measuring time available to them was the number of miles they marched. So measured, that afternoon seemed to be double the ordinary length; "the sun had hasted not to go down about a whole day".

## QUESTIONS WITH ANSWERS

### ADOPTION OR NOT

*QUESTION*: Is it correct to use the word 'adoption' to describe our entrance into the divine family?

*Answer*: We must answer in the affirmative, for the reason that the inspired Apostle himself uses this word. Our only basis for knowledge lies in the recorded Word. And our ideas must be bent, our philosophies must be revamped, if need be, to conform to that Word. In no other way can we make sure progress. Whatever is said elsewhere in the Bible about spirit-begetting and the starting of the new life, the broad fact remains that *we* who were once strangers and outsiders in respect to God's family are now members of that family, although we have not as yet attained our majority. And through all the experiences of repentance, conversion, consecration, justification, and sanctification our consciousness and personality have persisted. Otherwise there would be no object in calling members of the human family at all; it would be much less trouble to create new beings outright. But here we are, and there we were. An individual not born into a family has no other means of becoming a member of that family except by adoption. So the Apostle says: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenlies in Christ: even as he chose us in him before the foundation of the world, that we should be holy and without blemish before him in love: having forordained us unto son-placement through Jesus Christ unto himself, according to the good pleasure of his will".—Ephesians 1: 3-5.

The Diaglott uses the word 'sonship' in this passage, although it is plainly inadequate. The Greek word is υἱοθεσία (*uiothesía*) and is compounded of υἱός (*uios*), son, and τίθημι (*títheemi*), to place, to set. The Analytical Greek Lexicon gives for this word the definitions, "adoption, *a placing in the condition of a son*". Robinson's Greek and English Lexicon: "the placing as a son, adoption". Grove's Greek and English Dictionary: "son-appointment, adoption". Liddell and Scott's Greek and English Lexicon: "adoption as a son". These authorities will determine the general significance of the term. Now, let us look at the New Testament passages in which the word is contained, other than the one already quoted:

"Ye received not the spirit of bondage again unto fear; but ye received the spirit of son-placement, whereby we cry, Abba, Father. The [this] spirit itself beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, and co-heirs with Christ; if so be that we co-suffer, that we may be also co-glorified."—Romans 8: 15-17.

Here the word 'adoption' or 'son-placement', is unquestionably applied to our present state. We are not yet born as new creatures; hence we could not be sons by birth. But *we are* sons, and the way in which we became sons was by adoption. Here we are heirs of God, though the time for the receiving of the inheritance is a thing yet to come.

When that time comes, when we have attained our majority, there will be a ratification of our adoption; and that ratification will come automatically with the giving of the inheritance. It is the hope to which we, who have now the first fruits of the spirit, the advance benefits of being sons, earnestly look. "We groan within ourselves, waiting for adoption [that final and unalterable son-placement experienced at the time of], the redemption of our body." This anointed body or corporation will be changed from its present state of humiliation to that of glory. (Philippians 3: 21) Meanwhile the conforming to the image of God's Son is taking place; for it is the divine determination that he is to be "the firstborn among many brethren". The same points of argument are used by the Apostle in

Galatians 4: 4-7, with the added thought that both those who were at one time under the Law and those who were strangers from the commonwealth of Israel are brought into the same family: "And if a son, then an heir through God".

It is this same thought of son-placement which is expressed (but not with that word) in Colossians 1: 12: "Giving thanks unto the Father, who made us meet to be partakers of the inheritance of the saints in light". We could not do anything to become sons, strictly speaking. The very most we could do would be to place ourselves at the disposal of the adopter. Only a son is meet for an inheritance; an inheritance cannot be earned. Therefore, the way in which God has made us meet to be inheritors of those things prepared for the saints in light is by making us sons, and thus designating us for heirship. He has "delivered us out of the power of darkness [where we were 'enemies through wicked works'] and translated us into the kingdom of the Son of his love".

### EATING IN THE MOST HOLY?

*Question*: "Did the high priest and under-priests enter the Most Holy after the Day of Atonement?"—Question 44, chapter 5, TABERNACLE SHADOWS.

*Answer*: The answer to this question as given in paragraphs 211-12 of the Tabernacle Shadows is to the effect that the under-priests went in rather frequently to the Most Holy. But, aside from the improper rendering of Numbers 18: 10, there is no scripture to show that the under-priests carried on any activities there. When they went in to cover the furniture the cloud had lifted, and the glory light with it. Numbers 18: 10 is speaking not of the Most Holy as an apartment, but of the most holy or hallowed parts of the sacrifice under consideration. Every accepted sacrifice was holy, but the most holy parts of it were those portions taken by the priest, not *because* the priests took them but because Jehovah gave them to the priests: "I have given them to thee, and to thy sons and thy daughters with thee, as a portion for ever". "Unto thee have I given them *by reason of the anointing.*" (Numbers 18: 11, 8) The Revised Version makes this passage perfectly clear. The law had already specified where these things were to be eaten, not in the Most Holy, but in the Court. "In the holy place shall it be eaten, in the court of the tent of meeting."—Leviticus 6: 26.

These facts would suggest that, while the under-priests will be in the heavenly *condition*, they will still be *under*-priests, and such affairs of state as need to be taken up with Jehovah (as pictured by the inquiries by Urim and Thummim) will be taken up by the Head, the High Priest. Whatever may be the social relation of the under-priests in the family of God, this will be their official relation. Even in the type it was only in times of great national crises that the high priest ventured into the Most Holy with the Urim and Thummim on other than Atonement Days.

### BLOOD ON THE DOOR POSTS

*Question*: What is signified by the door posts and lintels on which the Israelites were instructed to sprinkle the blood of the paschal lamb of Egypt?

*Answer*: This picture should not be confused with that given in Hebrews 10: 22, which speaks of having our hearts sprinkled from a consciousness of evil'. That is an allusion to the law of sprinkling the flesh or garments with the ashes of the red heifer mixed with water, or, possibly, to the sprinkling of the under-priests with the blood and oil. This lye water was used for all manner of ceremonial uncleannesses. Blood is used in a figure of cleansing by the Apostle John (1 John 1: 7, 9), but that is not a sprinkling picture. The sprinkling of blood is in the nature of a testimony, as are other handlings of blood. For instance, we read of the blood of Abel speaking, and of the blood of Jesus that speaks of happier things than vengeance. (Hebrews 12: 24) So, here in the Passover, the sprinkling of the blood on the door posts and upon the lintels of the houses was a testimony that the people believed what God had told them by the mouth of Moses. Obedience to this command was a *confession* before all the land that they believed God in this matter.

Now, how is it that we make confession of our faith in the blood of the Lamb? We do this by our mouths, by our powers of speech. Speech is the special power of expression which intelligent beings have. They make use of it to convey their intelligent decisions. "With the *mouth* confession is made unto salvation," although it is "with the heart [that] man believeth unto righteousness". The door is not the heart. The heart would be represented in this Passover picture, if at all, by the hearth inside of the house, on which burn the fires of love and around which are gathered the family of faith. The door pictures the means of egress from the heart. That means of egress is the mouth. It is the mouth that does the speaking and the testifying, although it is out of the abundance of the heart. Therefore the Psalmist prays: "Set a watch, O Lord, before my mouth; keep the door of my lips".—Psalm 141: 3.

Whether the interior of the house be viewed as the individual life or the common life of each ecclesia, the thought is much the same. The individual confesses with his lips to God and to the world that he has faith in the power of the blood of the great Lamb of God. As touching the ecclesia, the sprinkling would suggest that its public witness should be of the same nature as the private confessions of individuals; in its evangelistic work the preaching of its representatives should be of Jesus Christ and him crucified as the basis for the world's hope.

The door of the house was the place of testimony. It was to the door posts of his master's house that the voluntary slave was taken to have his ear thrust through

with an awl. It was to the door of her father's house that the erring damsel was to be brought for stoning. (Deuteronomy 22:21) So in connection with the matter of testimony the Apostle besought the Colossian brethren that they would pray for him that God might open a *door* of utterance, that he might speak the mystery of Christ, for which he was also in bonds; that he might make it manifest, 'as he ought to speak'.—Colossians 4:3, 4.

**PROSPECTIVE JUSTIFICATION?**

*Question*: Now that the theory of "tentative justification" has been shown to be unsupported by the Scriptures, may we not say that there is a certain relationship between the approaching individual and God which could be called *prospective justification?*

*Answer*: Our answer is, No. There is a certain amount of favor, even for the unjust, in the rain and sunshine which nearly all have. There is much more favor for those who are repentant; still more for those who have converted or turned around. Favor is a thing that increases more and more. It expands in the ratio of one's nearness to God. But favor is not approval. No one can be approved, in the proper sense of that word, without being just; either natively just or imputedly just. Since this just state into which one is brought in response to his demonstrated faith and by virtue of the blood of Christ is an absolute state—i. e., one is either approved or not approved for the purpose of sacrifice—therefore the expression 'prospective justification' is only confusing. We can see no advantage from its use. There is no justification in prospect for anyone, either in this age or the next, who has not made a consecration of his heart and life to the Lord. It is not God's purpose to shower the full riches of his grace upon those who do not desire them. If one is walking with his face toward the north it cannot be said that south is any part of his prospect. But if, no matter how near the extreme north he may be, he turns around and starts in the opposite direction, then and then only is the south a prospective thing for him.

**LIFE RIGHTS AND RIGHT TO LIFE**

*Question*: What is the distinction between life rights and right to life; and will men have life rights during the Millennial age?

*Answer*: Neither term is found in Scripture, though both are Scriptural; that is, both convey thoughts which are taught in the Scriptures. Life rights are simply life privileges, the privilege of exercising those powers which are associated with animation—seeing, hearing, tasting, smelling, sleep, work, play, study, happy environment, etc., etc. The right to life is the divine authorization for life, the divinely issued franchise on life. This will not be issued until the end of Messiah's reign; then it will be absolutely and unquestionably true that "he that liveth and believeth on me shall never die".—Jn. 11:26.

It might be argued that since man will not have *life* until the end of the Millennium, therefore he cannot have any life rights until that time; that would be good reasoning. It is true. But the Scriptures sometimes use the words 'life' and 'living' with their everyday meaning, as he is "Judge of *quick* [living] and dead" (Acts 10:42), and "the *living* know that they shall die". (Ecclesiastes 9:5) In this accommodated sense of the term men will have certain life rights or privileges during Christ's reign, but not all of them. Indeed, men have some of the privileges that accrue from living even now. But the more of mental and physical excellence they have, the more of life's privileges will they be able to enjoy. They will not have *all* of life's rights until they are turned over to God, even the Father, until they stand the searching test of that time and receive their franchise for life; for dominion in the earth was one of the life rights of Father Adam.

**USE OF V. D. M.**

*Question*: Is it advisable for those of us who have passed the V. D. M. Questions to use these letters after our names, especially in advertising for public meetings?

*Answer*: The Bible lays down no law concerning the use of titles, and therefore each is at liberty to use his own judgment. But while the Bible lays down no law, it does set us an example of simplicity. We may go further than this, and quote the Apostle's words: "Be ye followers of me, even as I also am of Christ". (1 Corinthians 11:1) The Apostle Paul was the first messenger to the church, and he did not encourage the use of titles or pompous exhausts after the names of the workers of that time.

However, the question resolves itself into one not of lawfulness but of expediency. What are the advantages; are they commensurate with the disadvantages? The advantages are hard to establish, if there be any. It is not supposable that any child of God would knowingly append any title merely for the gratification of his vanity, as a means of calling attention to himself as an extraordinary or unusual personage. That motive must be ruled out. There is another possible one: that it might contribute in some way to the attractive power of the advertisement, by implying that the person advertised to speak was someone capable of claiming the time and attention of his prospective auditors. This might have some weight if it were surely known what the letters of the title mean. V. D. M. is not known; and it could hardly be expected to overawe the unwary, much less the wary. We should have no desire to overawe anyone, but merely to tell the truth under the most favorable circumstances possible. If V. D. M. helps to get a listening ear, use it. But we do not believe it will help as a rule. The majority of people are fairly well informed in these days of books, and newspapers, and moving pictures; and anything that looks as though it might be affected is more likely to turn away rather than to draw on any budding interest.

We have just the same rights to the use of this suffix as the representatives of any other religious bodies have to theirs, no more, no less—unless, of course, their titles should definitely dishonor God, which is not the case with the more frequent ones in use in Christendom. "Reverend" does not mean revered, but "revering one". "D. D.", only approximated by its English translation, means "a teacher in things pertaining to God". These titles will stand analysis, but their use has not brought glory to God's name nor lent clearness to his message of truth. Many godly and devout men have had these titles, but the titles added nothing to their influence and works. Indeed, if those same persons were living now, the titles would detract from their usefulness decidedly.

Our belief is, therefore, that the message which we have is one that rests not in the excellency of man's speech or title, but in the power of God. Therefore, "mind not high things, but condescend to men of low estate"

# OUR RESPONSIBILITY CONCERNING PRESENT TRUTH

*"His word was in my heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay"—Jeremiah 20:9.*

[One of the pilgrim brethren writes us that from time to time he hears murmurings and complaints against the Society because of the Society's request that the friends engage in what are sometimes called "drives", or, more properly stated, organized and energetic efforts in making proclamation of the message of the kingdom; that those who thus complain insist that such a course is contrary to that taken by Pastor Russell, and that he never urged the friends to be active in the service. The brother then suggests that we reproduce an article under the above title which appeared in THE WATCH TOWER of July 1, 1914, wherein Brother Russell called attention to the importance and necessity of activity in the Lord's service. We reproduce the article.]

THE Prophet Jeremiah is here using a very forceful comparison. He had a burning zeal in his heart, a consuming sense of the importance of the message given him to deliver. His previous declaration of the word of God concerning Israel had been so despised and rejected that he had become disheartened. He himself declared: "The word of the Lord was made a reproach unto me, and a derision, daily. Then I said, I will not make mention of him, nor speak any more in his name. But his word was in my heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." His message *had to be* spoken. The Lord had instructed him to tell Israel that they were about to be given over into the hands of their enemies.

This word of the Lord to the Prophet Jeremiah was given prior to the seventy years captivity of the Jews. There were false prophets among them who declared that the King of Judah was to gain a victory over their enemies. The people were glad to hear this assurance; and they despised the true Prophet of the Lord, who gave them the real message from God. Jeremiah told them that they had failed to keep their covenant with the Lord; that they had failed in their responsibilities to Jehovah, whose people they professed to be, and whom they had promised to serve faithfully; that it was not too late even then for any to be delivered who would repent; but that the nation was surely to be delivered to their enemies and carried away into captivity.

### JEREMIAH'S CRUCIAL TEST

Jeremiah knew that the false prophets would encourage the king, and that he himself would bring the king's wrath upon his own head by reiterating the message which Jehovah had commissioned him to deliver. He shrank from the infamy, the reproach and the persecution which by experience he knew would result from loyalty to the Lord. But he overcame the temptation to hold his peace. He would speak as God commanded him, let the cost be what it would. He would tell Israel again the words which had been given him. He would give them a further warning.

If Jeremiah had allowed his fears to overwhelm him, and had withheld the message, undoubtedly he would have been set aside as the mouthpiece of God, and another would have been commissioned to deliver the message. The burning within the heart of the Prophet would have grown feebler and would ultimately have died out. When a fire is kept shut off from a draft for some length of time, it will become extinguished. This is as true in the realm of moral and spiritual forces as in that of physical nature. This is why the Apostle Paul urged: "Quench not the spirit". We might let the holy spirit of God die out in our hearts by a failure to do our duty, a failure to keep our covenant faithfully. The light within us, the holy fire, would smoulder for a time, and finally become extinct. The Prophet Jeremiah could not withhold that which God had commanded him to speak; he could not quench the fire within his soul without losing his relationship with Jehovah.

### GOD'S MESSAGE GIVEN US TODAY

Thus it is with us today. God has let us into the secret of his counsels. He has granted us a wonderful spiritual illumination. He has given us a message of the utmost importance to deliver to his professed people. We have been informed by the Lord that a great change is impending—that the lease of power to the gentiles is about to expire. We are instructed that the present religious systems of Christendom are to go down, that the rule of the present order is about to end, and that the dominion is about to be given "to him whose right it is" to reign. The kingdoms of this world are about to "become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever".

This message is not be stated in a rude manner. But it is to be stated, nevertheless. The great King whom God hath appointed is about to come in. In Jeremiah's time, the message was that the kingdom of God, his typical kingdom, was about to be overthrown. The lease of power to the gentiles, under the domination of the prince of this world, was about to be inaugurated. This order of things was to be permitted to run for an appointed time. That time is about to run out. The King's Son is soon to receive his long-promised inheritance. (Psalm 2:7-9) We are glad that our message is not now the *overthrow* of God's kingdom, but the very opposite of this—the overthrow of the kingdom of darkness and the establishment of the kingdom of God.

So we are to tell forth this glorious message. We are to tell it in our actions, in our words, by the printed page, by pictorial presentations to the eye, and in every way that the Lord shall give us the opportunity. If through fear of persecution or of losing prestige in the eyes of men, for love of ease, or for any reason whatever, we should fail to give forth the message of God, it will be taken from us and given to one who is worthy. The Lord is seeking those who are valiant for him, for righteousness, for truth. If we prove ourselves weak, we are not fit for the kingdom.

### ARE WE FULFILLING OUR COMMISION?

Is this wonderful message, this message the like of which was never before granted to men or angels to tell, burning within us? And are we speaking it forth, that its inspiration may cause other hearts to take fire? Can we sing with the poet:

"I *love* to tell the story,
It did *so much* for me!
And that is just the reason
I tell it now to thee"?

If we refrain from telling the glad tidings, the result will be that the fire of God's holy spirit will become extinguished within us. And if the light that is within us become darkness, how great will be that darkness! The possession of the truth — God's message — brings with it great responsibility. Shall we prove faithful to it? Shall we show to our God our deep appreciation of his loving kindness in granting us the knowledge of his wonderful message of salvation, his glorious plan, with its times and seasons?

There is a difference between the operation of the Lord's spirit in his children now and its operation in the days of the Prophet Jeremiah and the other holy prophets. During the Jewish age the holy spirit acted upon the servants and mouthpieces of God in a mechanical manner. Now the people of the Lord have both his message in his written Word and the begetting of the spirit, which gives us a spiritual understanding impossible to his people of past ages. The mysteries of God are now opened up to his faithful children, the watchers; and we are granted a clear understanding of "the deep things of God", some features of which were never revealed until the present time, even to the most faithful of the Lord's saints.—1 Thessalonians 5:1-6.

### "THE DAY IS AT HAND!"

We are also told by the Apostle Paul that the things which were written of the servants of the Lord in past dispensations were written for *our* admonition and instruction and comfort, "upon whom the ends of the ages are come". (1 Corinthians 10:11) Seeing all these things, dearly beloved, "what manner of persons ought we to be, in all holy conversation and godliness?" How earnestly, with what painstaking care, should we give heed to the word spoken unto us! Let us be faithful in proclaiming the message of our Lord, now due. Let us tell forth the words which he has put into our mouths, whether others hear or whether they forbear—whether our faithfulness bring us the favor or the disfavor of the world and of nominal spiritual Israel. But let us speak his word in meekness and love, leaving the results with our great Chief Reaper. "The day is at hand!"

"He cometh to his own—our glorious King!
Can human tongue or pen show forth such glory?
Through earth and sky let our glad praises ring!
O saints of God, tell forth the wondrous story!

"He cometh now to reign. What wealth of joy
To all the world! Thy matchless name confessing,
O Son of God, we sound thy glory forth
O'er land and sea—thy promised reign of blessing!"

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# SAUL IN CYPRUS AND PISIDIA

— — AUGUST 7 — ACTS 13:1-52 — —

THE FIRST MISSIONARIES—THE FIRST ENEMY OF MISSIONS—DIVINE JUDGMENT ON THE FIRST ENEMY—ENVIOUS JEWS IN ANTIOCH.

*"Ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth."—Acts 1:8.*

BUT recently Antioch had been a mission field itself, the object of class extension activities from Jerusalem. Now, after only a little more than a year, the Antioch ecclesia was ready under the Lord's blessing and guidance to do some witnessing also, and even to undertake an evangelistic enterprise.

At Antioch were certain prophets and teachers; as Barnabas, and Simeon Niger, and Lucius of Cyrene, and Manaen, and Saul. No distinction is made between these five brethren in this passage; and it is likely that they were all actively engaged in both offices. The order of importance in respect to privileges of service in the early church seems plainly to have been (1) apostles, (2) prophets, (3) evangelists, (4) pastors, (5) teachers. (1 Corinthians 12:28, 29; Ephesians 4:11; 2 Peter 2:1) In view of the frequency of the prophetic office during the times of miraculous gifts, it is quite probable that all of those mentioned here were both prophets and teachers. One of them was, of course, in addition, an apostle. A prophet was not only a foreteller of future events (as was sometimes also done) but a

divinely inspired expounder of God's Word. Sometimes those who had the gift of prophecy prophesied in the language of the hearers; sometimes they prophesied in a foreign tongue, in which latter case the additional services of a miraculously endowed interpreter were necessary before the ecclesia could be edified by the words uttered. (1 Corinthians 14:4) The office of predictive prophet failed with the gifts of the early church. (1 Corinthians 13:8) Teachers were instructors in respect to the Scriptures, and educators in respect to the way of life. They were in the nature of class leaders.

### WHILE LITURGIZING

Barnabas we have already met; but the next three named are all new. It is quite generally supposed that Simeon Niger was the Simon the Cyrenian who was compelled to bear our Lord's cross. (Matthew 27:32) The word Niger means black, and the supposition fits very well with his name; for the inhabitants of Libya, of which Cyrene was the principal city, were quite black. Lucius of Cyrene was probably one of those mentioned in the foregoing chapter as coming up to Antioch at the time of the persecution arising out of Stephen's death. Manaen is described as being the foster-brother of Herod. This was Herod Antipas, son of Herod the Great and brother of Archelaus. This Herod was Tetrarch of Galilee and the same one who had beheaded John the Baptist at the request of Herodias, his brother Philip's wife. The mention of Manaen tends to show that the early believers were not exclusively of the less-advantaged classes of men.

The expression 'as they ministered' is all one word in the Greek, *leitourgéo*, literally, liturgizing. This word originally meant to perform some public service at one's own expense, to confer a public benefaction. Under the circumstances it apparently means that they were conducting a religious service, probably praying in this particular instance for some indication of God's will as to their wider activities. Needless to say, the service was being performed without charge. The seats were free and it is reasonably certain there was no collection.

The earnestness of the Antioch brethren in connection with their worship is shown by the fact that they were fasting. This was a very frequent thing among those who had been brought up Jews, especially among those who had been Pharisees. But the New Testament mentions of fastings as related to the early church are such as to lend favor to the idea as a means of encouraging a spirit of devotion and watchfulness.

On this occasion the Lord gave them an indication of his will for the future. In all probability the messenger of the Lord spoke through one of the prophets mentioned in verse one. This was the customary way of conveying information to the ecclesia as to their activities prior to the writing and recording of the New Testament books. Since that time there is no further need for miraculous gifts of prophecy, any more than there was need for such gifts during the four hundred years prior to our Lord's first coming. All the prophecies which were intended to be given were given, then the canon was closed. After that time the Jews had "the law and the prophets", just as thoroughly as they had during the lifetime of any of God's ancient mouthpieces The new dispensation called for new instructions; these were given orally until other arrangements were pertected.

### TWO MESSENGERS SEPARATED

The message which came at this time to the church at Antioch was that they should separate two of their workers, Barnabas and Saul, for a special work. To separate here does not mean to ordain in any formal way, but simply to designate, or to appoint to this specific service. The work 'whereunto the Lord had called them' was not the apostolic office; for Saul had already been called to that by the express revelation of Jesus Christ (Galations 1:1); and Barnabas was not an apostle.

Although the Antioch brethren were fasting and praying when the message came to them, it seems they still did some more fasting after the instructions came. This was a new work and they wished to be sure of having the Lord's blessing and of securing his guidance. The enterprise was a new one; for, although the gospel had been preached to the Jews and to the gentiles at Antioch, yet there had been no public and concerted plan of sending it to the gentiles in a large way. Accordingly they engaged in this appointment with deep solemnity and with humbling of themselves before God in prayer.

It is said that "they" laid their hands upon them. The plain implication is that the whole ecclesia took part in this laying on of hands. This was not ordination to apostleship in the peculiar and original meaning of that term. It was not ordination to preach; for both had been engaged in preaching before this time. There was nothing either episcopal or presbyterian about the thing: the action of their laying on of hands meant simply, 'God bless you and God speed your work which he has so clearly indicated as your privilege of doing'. The action of the Antioch brethren was equivalent to our taking, say, a pilgrim brother by the hand and invoking the Lord's blessing on him throughout his journey.

### OFF FOR CYPRUS

The expression 'being sent forth by the holy spirit' rather implies that the two evangelists had some particularity of direction as to where they should go. Accordingly they proceeded down the Orontes River some sixteen miles to its mouth, where was located the city of Seleucia. There they took ship to Cyprus, lying some hundred twenty-five miles off the coast to the southwest. They landed at Salamis, which was a prosperous town on the eastern end of the island. In the vicinity of this place were noted copper mines, a half share in which Augustus Cæsar had given to Herod the Great. This grant doubtless became the occasion for the settling of numerous Jewish families at that place. It is said that Barnabas and Saul preached the word of God in the *synagogues* of the Jews. The Jews must have been rather numerous to call for two or more synagogues. But there is no intimation of any response from these Jews. Those located there were doubtless "well-fixed" and had no ear to hear anything about the Messiah or the opportunities of suffering for him. What cared they for the Messiah so long as the copper business held up?

John Mark went along with the evangelists in the capacity of a ministrant or attendant or assistant. The word simply means servant, and we are left to guess as to what kind of service he was expected to render. He was not on the same footing with the other two; for they were both especially designated by the holy spirit. He doubtless made himself useful in any way which the occasion presented—preparing meals, arranging for lodgings, etc., etc. They went through the island of Cyprus endwise about one hundred miles to Paphos. The structure of the sentence implies that they gradually made their way through the island, leaving the reasonable inference that they preached their way through. Paphos was the capital of Cyprus and the fabled birthplace of the licentious goddess Venus, who was said to have been born of the foam of the sea at this very point. Here the missionaries preached, but soon came in contact with one Bar-jesus, a Jew, and also a false

prophet. He pretended to be inspired, but was really no prophet at all, merely a sorcerer. It was expressly forbidden the Jews to consult such persons on pain of death. —Leviticus 19:31; 20:6.

### MAGIAN "WISE MEN" AND SORCERERS

Inasmuch as a statement in these columns some fifteen or sixteen months back has called forth various questions, we dwell on this point a moment to show that the word here translated sorcerer is *mágos*, which word is found in this passage and, in Matthew 2:1, 7, 16 only. The last three citations are comprehended in the story of the "wise men". Liddell and Scott's Greek and English Lexicon gives under the word *mágos*: "a magus, a magian, one of the Median tribe, one of the priests and wise men who interpreted dreams, etc.: any enchanter, wizard". Robinson's Greek and English Lexicon of the New Testament 'magi, the name for priests and wise men among the Medes, Persians, and Babylonians. Their learning was connected with astrology and enchantment, hence enchanter, magician." Groves' Greek and English Dictionary: "a magician, sorcerer, wizard, juggler, impostor". The abstract noun, *mageía*, magic, occurs once, in Acts 8:11, where it is said that Simon "bewitched [or, more accurately, dumbfounded] them with *sorceries*". The verb deriving from *mágos*, viz, *mageúo*, also occurs once in Acts 8:9: "*used sorcery* [literally, sorcerized] and bewitched the people of Samaria".

These are all the usages of this group of words in the New Testament. So it is apparent that those who favor the thought that the wise men from the East were somehow faithful men find the word which denotes them in very bad company. Furthermore, anyone who is even slightly acquainted with the religious teachings and practices of the Medes, Persians, and Babylonians knows that those people were hopelessly bound up with Satanic practices. These "wise men" and pseudophilosophers were such as the Apostle later warned of in 1 Timothy 6:20, 21—'scientists, falsely so called'.

At all events this Bar-jesus was a sorcerer and he seemed to be doing well; for he had access to the proconsul and had a listening ear there. Sergius Paulus was a deputy located in Paphos at that time and it is said that he was a prudent man. This word 'prudent' rather means intelligent, wise, learned, even candid. He was of a philosophic and inquiring turn of mind, looking for knowledge. Probably he had reports of the preaching of Barnabas and Saul, either before they arrived in Paphos or shortly after. The account also indicates that this sorcerer was one of their first opponents. It is just possible that his own prejudice and garbled accounts of the Apostle's presentations is what caused the proconsul to desire to hear them for himself. Not infrequently does the Lord cause the wrath of man to praise him in this way

Sergius Paulus may be taken as a fair sample of Pagan Rome. He was noble of character but lacking in faith. He was lacking in faith because there was no assurance of knowledge hence his browsing around in all fields to see what he could find Paganism had nothing that was able to satisfy his hungry heart. Like Lazarus in the parable, he was letting the dogs lick his sores—getting such small comfort as he could from uninspired or from evilly inspired sources. Now the opportunity came for him to pick a few crumbs from the rich man's table, and something about the description of the crumbs appealed to him. He called for Barnabas and Saul and desired to hear them. We have no reason to think that he called for them with any different purpose than he might have called anyone else with a message. It was merely speculative inquiry, but inspired by a desire for truth, if not by a hope for receiving it.

### OPPOSITION TO BRETHREN

Elymas, for such was the Arabic name of Bar-jesus, withstood the ministries of Jehovah's missionaries. His opposition seems to have taken the form of insinuating ways and remarks before the proconsul, all of which was calculated to break the attention of His Excellency, who evidently was paying some heed to the message. Elymas was careful for his reputation and position. He was sharp enough to see that if this Messianic message won, his own presence would be greatly desired elsewhere. He probably knew that it was not the best of ethics to oppose another's teachings, but the desperateness of the situation forced him into doing something in his own defense. The conduct of this Jew with Ishmaelitish tendencies seems to have continued long enough to be a real hindrance to the work of the gospel. So it is said that Saul, here also called Paul for the first time, was filled with the holy spirit and set his eyes upon him. This fullness of the spirit suggests that the Apostle was inspired to detect the sin; to give judgment; and then inflict punishment. After he had done these three things there could be no doubt which of the two evangelists was the more endowed by divine power and authority. The expression, "set his eyes on him," means merely that he looked at him intently. Literally the words are, "stretched [or strained] his eyes upon him". This sentence is used by some students as one of the hints suggestive of the Apostle's purblind condition. Note that Paul was "filled with the holy spirit" while Elymas was full of (1) *all* subtility, (2) *all* mischief, and (3) an enemy of *all* righteousness. 'Subtilty' means that Elymas was filled with deceit and fraud. It implies that he was practising imposition and that he knew it. The word 'mischief' means literally 'quickness of motion'; being suggestive of sleight-of-hand work, sly cunning acts. This was a fierce invective which the Apostle under divine inspiration hurled against him Some would have been inclined to tone it down by saying 'Now, Mr. Elymas, we would like to meet your wishes as far as possible We do not want you to think that we are cranky, or narrow-minded. Perhaps if we talk this thing over a little between ourselves we can come to some amicable arrangement whereby both of us can have access to the deputy, and we can both maintain our standing in the community.' But the Lord's direction through the holy spirit was not such.

### SONS OF DECEPTION AND SLANDER

The Apostle called him a son of the devil. Jesus had done the same to the scribes and Pharisees: 'Ye are of your father the devil; for his works ye do'. (John 8:44, 41) The devil is the author of deceit and the father of lies, and those who intentionally practise either prove themselves to be sons of deception. The sorcerer was far from what his Hebrew name implied, Bar-jesus, son of Jesus, son of salvation.

The word 'pervert' means 'twist'. The Apostle asked him: "Wilt thou not cease to twist the straight paths of the Lord?" Elymas was not only crooked himself, but he was a twister, engaged in confusing other people. Straight paths denote integrity, sincerity, truth.—Jeremiah 31:9; Hebrews 12:13; Isaiah 40:3, 4; 42:16.

The hand of the Lord was to be upon this false prophet, not the Lord's hand to bless but the Lord's hand to punish. He was like the Jewish nation upon whom blindness came because they were 'children of their father the devil'. The Jews, too, have gone about seeking someone to guide them, and they have not seen the Messianic Sun for a considerable season, but soon he will arise with healing in his wings.—Malachi 4:2.

In mercy the blindness was not to be fatal nor perma-

nent. The Apostle could hardly have been oblivious of his own blindness a few years before, occasioned by his own opposition to the true light of the gospel sun; for this, divine power shut off his physical vision for a season that, by analogy, he might appreciate how dark his own mind and heart had been. But we have no record that Barjesus responded to the true light which shone from heaven.

Immediately upon the pronouncing of the sentence of blindness there fell on the sorcerer a mist, which settled down into total darkness. Again he was like the Jewish nation. First there was a mist; and then the darkness settled down around them after the destruction of their city.

The deputy had been a close observer of the whole proceeding and he was convinced that the power displayed by the Apostle was superior to anything he had ever known. But it was not the striking of Elymas blind alone which convinced him: he had already been deeply impressed at the doctrine presented. He believed. He became one of the Messianic society, the church. He had been broad enough to investigate, but not broad enough to be shallow.

### NORTHWARD BOUND

From this time on Paul is mentioned first and Barnabas second—with perhaps one exception. After spending some time in Paphos the small party sailed northwest about one hundred fifty miles to Perga in Pamphylia, about the middle of the southern coast of Asia Minor. Mark left the party here and returned to Jerusalem, for what reason we are not informed. Paul and Barnabas made their way northward through the mountain passes and defiles, "in perils of rivers and of robbers," about a week's journey to Antioch in Pisidia, one of the many Antiochs founded by Seleucus Nicator about 300 B. C.

Going to the single synagogue, St. Paul availed himself of the opportunity to speak after portions of the law and the prophets had been read. He reviewed God's providences with Israel; and led up to the ministry of John the Baptist and of our Lord as the Messiah, who had come and died and risen again according to the Scriptures, with such force that great interest was engendered. Doubtless the two were active during the intervening days until the next Sabbath, for that day almost the whole city came together, so notably so that the Jews who had lived there for years endeavoring to proselyte (with but meager success) were filled with envy that two insignificant strangers could show up in their parish and with dubious innovations have more effect upon the gentile population in one week than they had had in all their lives. "Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should have first been spoken to you but seeing ye put it from you and judge yourselves unworthy of everlasting life, lo, we turn to the gentiles."

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# PAUL IN ICONIUM AND LYSTRA

— — AUGUST 14 — ACTS 14:1-28 — —

TRIUMPH AND TRIAL AT ICONIUM — BOLD WITNESS-BEARING — HEALING AND HERO WORSHIP AT LYSTRA — STONING AT LYSTRA.

*"Thou shalt worship the Lord thy God, and him only shalt thou serve."—Matthew 4:10.*

ICONIUM, the city to which Paul and Barnabas went on escaping from Antioch in Pisidia, lay about eighty miles to the southeast of that place. Iconium is an extremely ancient city, claimed by some authorities to be older even than Damascus; being founded not long after the flood, quite possibly about the time of the confusion of tongues. Its name indicates a place of images, from Greek *eikoncs*, a word still used extensively in the Greek church and usually anglicized in the form of *ikons*. Grecian mythology identifies this spot. Iconium, as the place where mud images were formed by Prometheus and Athena and over which Jupiter caused a wind to blow, animating the images formed and causing them to become human beings. In this myth there is no difficulty in identifying a perversion of the original creation story.

Although the two missionaries had been rudely rejected by the Jewish population of Antioch, they went straightway to the synagogue in Iconium; for, as at Antioch, it was appropriate that the Jews should have the first opportunity —"to the Jew first and also to the Gentile". (Romans 2:10) In the synagogue they spoke with such power, their preaching was attended with so much of the influence of the holy spirit, that a great multitude both of Jews and Greeks believed. But there were bigoted Jews here also and they proceeded to interfere with the message as much as they could. Their tactics, however, were somewhat different from those which had been pursued at Antioch. The reason for this lay in the fact that Iconium was a self-governing Greek city. The population had the right of suffrage, the franchise to vote. Accordingly, the Jews did not seek to influence the principal people and office holders of the place but worked with the populace itself. They succeeded in stirring up hostility against the new believers; and we may be sure the two laborers felt this more than if the persecution had been directed against them alone.

### PERSECUTION, OPPRESSION, BLESSING

The effect of the activities of the unbelieving Jews was such as to cause many of the people to be irritated and exasperated at the Christians and their new belief. But the work of the Lord proceeded. Persecution and oppression may be attended often with signal success to the gospel This is the whole history of the gospel age. The messengers spoke boldly in the Lord: that is, they spoke courageously in the cause of the Lord Jesus, in his name and authority, and the expression also includes the idea of trusting in the Lord

Finally the opposition to the work of the evangelist rose to such a pitch that they deemed it wise to withdraw seeing there was a Jewish-laid plot to stone them. They fled to Lystra, about eighteen miles southwest of Iconium The word used in verse 5 for assault means, literally, rush, and suggests an impetuous, moblike movement to take them and stone them. Under the Lord's providence his mouthpieces were apprised of the new movement and got away Thus the new disciples had early opportunity of learning the truth of the Master's statement: "I came not to send peace, but a sword". (Matthew 10:34) The city was divided: part held with the unbelieving Jews, and part with the Apostles.

Though persecuted in one city, the evangelists did not forget the rest of their Master's words, "flee ye into another". (Matthew 10:23) They did not quit. They merely proceeded to another field of actvity.

### A CRIPPLE HEALED

The blessing of the Lord attended the proclamation of his message in Lystra and in the surrounding territory, and one day opportunity came for bearing witness to the power of God in a special manner. A man who was lame

from birth, who had no use whatever of his feet, sat, probably in the market place or at the city gate. It is probable that he sat for alms and that he had done so for many years and that everyone was perfectly familiar with his condition. In all probability this man had heard the preaching of the Apostle Paul; in all probability also he had heard of miracles wrought elsewhere and had faith enough to believe that a God that was powerful enough to raise one Jesus from the dead could do something for him. Paul discerned something in the man's face or attitude which was reassuring and he, "fastening his eyes upon him" or "steadfastly beholding him", commanded him with a loud voice to stand upright on his feet. This fastening of the eyes or special effort at seeing seems to have been a characteristic expression regarding St. Paul, possibly because of his poor eyesight and of the necessity to do some straining in order to see with clarity.

Immediately upon being commanded the lame man leaped up and started to walk. The structure of these two verbs is such as to imply suddenness to the leaping but a continuance to the walking, as though for sheer joy he continued to walk round and round, displaying his new powers.

When the people saw what Paul had done they were inclined to worship him and Barnabas. The Lord had performed the miracle through Paul, but the people saw only what Paul had done. They saw him address his words to the club-footed cripple. They said to one another in their own speech that the gods had come down among them. They had understood the Greek address of Paul but he had not understood their tongue; then, too, they had possibly whispered their words in awe at the thought that the gods had deigned to pay them a visit. The process of reasoning on the part of these Lycaonians (inhabitants of wolf-land) was perfectly logical:

Only gods can perform miracles;
These men perform miracles;
Therefore: These men are gods.

Perfectly logical, but not true, because of the lack of knowledge. They overlooked the possibility altogether that a superhuman Being could and would coöperate with one on the human plane and thus perform a miracle through a human being. This tendency of the fickle Lystrians to worship the missionaries as gods because they saw one of them do a remarkable thing is a tendency which is discernible in all lands of both Christendom and heathendom. A recent writer on the subject of emperor worship and the ruler cult among ancient peoples sums up one section of his book by saying:

"The early development and widespread prevalence of the *great man* cult, to designate it by a term sufficiently broad to cover all the facts, are not without important bearing upon the question now before us . . . Whatever may be the reason for it a matter to be discussed later, polytheists exhibit everywhere a spontaneous tendency to include great and powerful human personalities among th objects of their worship. This conclusion is inevitable from the facts."

### SATAN'S SLY TRICK

Gods of antiquity were merely deified men around whose name and personality the demons threw their own power and influence. After the death of the human notable, the demons assumed the place of the hero and received the worship given. (1 Corinthians 10:20) Many men, especially rulers, were deified during their lifetime: from this custom sprang the theory of the divine right of kings. Satan was and is at the bottom of all hero worship and all deification or apotheosis. Satan was very industriously dogging the steps of these first specially-appointed missionaries. Having failed to discourage them by persecutions from the Jews, he tried an exactly opposite tactic; finding them staunchly prepared for frontal attacks he attempted to slip around behind them, hoping to push them over from the back. Here he attempted to do the very thing which was done some three hundred years later. When he could not hold back the stream of truth he decided to divert and pervert it; but in this case at Lystra he was unsuccessful. He put into the minds of the ignorant Lycaonians the idea of worshiping Paul and Barnabas. He suggested to them how that Jupiter and Mercury had once visited this very section and had been churlishly treated by the people, and that now was the opportunity to show their contrition for past shortcomings.

Lystra was a city of Jupiter, a temple to that "father of gods" being located there. The officiating priest saw an opportunity to ingratiate himself with his tutelary god and began preparations for a sacrifice. The account reads as though Paul and Barnabas, not having understood the utterances of the people, had retired to their lodgings and did not know what was on foot until they heard further from it. The people called Barnabas Jupiter (or, more properly Zeus, which was the Greek name for the chief god); and Paul was called Mercury, because he was the chief speaker. The Greek name is Hermes. It may be that the size of Barnabas and his age had something to do with their calling him Jupiter. Paul was not a large man, as seems to be implied from his own statement.—2 Corinthians 10:10.

The garlanded oxen were brought to the gates. These were the animals used in sacrificing to Jupiter, just as they were used in the sacred offering to Jehovah. Here was a real temptation; what harm would it do to receive the homage of these ignorant people? Why not use the unlimited authority and prestige thus obtained to found the Christian religion in the place? But the temptation had no drawing power for either of the Lord's messengers. They knew that no good could come from acting a lie. They were there as messengers of the risen Lord Jesus, to tell his message and not found churches whether or not, nor to establish extensive ecclesiastical systems and rites by illy-gotten power and by compromise with the devil.

### FALSE WORSHIP PROTESTED

When the brethren arrived on the scene and saw the turn affairs were taking the Apostles rent their clothes and ran in among the people, shouting to them first by way of attracting their attention and then saying that the things which the people were doing were entirely out of place, inappropiate, inasmuch as they were likewise imperfect men, having the common feelings and propensities of men. They did not pretend to be gods. Barnabas is here also called an apostle, as likewise in verse 4. He is called an apostle because he was *sent forth* by the church on a particular mission (Acts 13:3); not because he had been chosen to the peculiar work of apostleship—to bear witness to the life and resurrection of Jesus Christ.

St. Paul told the people that they had come not seeking worship for themselves but rather proclaiming the good tidings of the living God and hoping to show them something more solid and satisfying than the vain or empty things which they had been doing by way of religious ceremonies. There is a wonderful tact in the order of the Apostle's remarks, though evidently delivered without previous reflection. He came to announce to them the God who made heaven and earth and all the things which are visible in them. These witnesses every one of his hearers were familiar with and, probably without exception, everyone of them would admit that a superhuman Being had created these things. Next he refers to Jehovah as the God of history. He told them that in past ages and dispensations God had winked at their ignorance. (Acts 17:30) He had recognized the insufficiency of reason to guide men in matters of religion and, not having given them "the oracles

of God", he did not account them to be fully responsible for their course but had allowed all the nations (excepting Jews) to walk in their own ways. Yet during that long space of time he had not left himself without witness. (Romans 2:14) The witness which he gave was in the nature of everyday good things, rains from heaven, fruitful seasons, whereby their needs were supplied and their hearts filled with gladness, or bounty as the occasion for gladness.

This brief address would have the effect of touching the hearts of those in whom there was any spark of gratitude to the Supreme Being for the blessings of life. The hearts in which no gratitude dwells are not amenable to the message of the gospel.

Probably even Christians do not fully appreciate the ordinary blessings of life. Perhaps there is too great inclination to take them all for granted. The Psalmist attributes to Jehovah even the blessing of rain: "Who covereth the heaven with clouds; who prepareth rain for the earth". —Psalm 147:8.

"He sends his showers of blessing down,
To cheer the plains below;
He makes the grass the mountains crown,
And corn in valleys grow.

"The cheering wind, the flying cloud,
Obey his mighty word;
With songs and honors sounding loud,
Praise ye the sovereign Lord."

### JEWISH PERSECUTORS

Jews were at the bottom of all the persecution on this missionary journey. This fact is shown by the stonings and threatened stonings. Stoning was a Jewish method of punishing blasphemy. It was prescribed in the law and was not customary among heathen peoples. The journey from Antioch to Lystra was a long one, about one hundred miles. It was a long way to go to gratify one's hostility, but nothing unusual for *religious* persecutors. Also it was not quite so far as from Jerusalem to Damascus, and in former days Saul had made that trip, believing himself to be doing God service. Other Jews, likewise blinded to the glorious light of the gospel, thought themselves to be doing God service when they came from Antioch to Lystra to interfere with the Apostles' activities there. Jews were not accustomed to forming alliances with heathen, especially not the kind which were in Lycaonia. But in this instance they sought the cooperation of those people who had considered themselves to be hoodwinked and duped into thinking that these men were gods. If adversity makes strange bedfellows, then animosity sometimes does the same thing. The Jews from Antioch and Iconium persuaded the people that these missionaries were undesirable men and that they should be gotten rid of. Accordingly, a stoning party was formed and Paul was stoned and dragged out of the city, under the supposition that he was dead. Whether Barnabas was not with him at the time of the attack or whether the attack was centered against Paul on account of his activities in speaking, we are not informed. In any case Paul had the privilege of learning the truth of the Master's saying that his disciples should go forth as sheep among wolves. Here he was in Lycaonia (wolfland) and having the experience of attack from fierce and wolflike men.

In his stunned state Paul was dragged outside of the city, as though unworthy to be in it. The mob had no intention of going to the trouble of interring him; they merely wished to be rid of the remains. But Saul had done similar things in times past (Acts 8:3), to both men and women in his persecutions of the first believers.

The disciples, all those who had believed in the message brought by Paul, were faithful enough to be around him. Either they were more discerning than the excited populace and believed that Paul was not dead, or else they were weeping over him and thinking of plans for his interment. Probably the former of these two thoughts is the correct one. Among those who stood about watching over Saul's body were very probably the young Timothy and his godly mother Eunice and his grandmother Lois; for this was the place of their residence.

While the disciples were gathered around Paul he revived, regained consciousness, and, rising up, went with the disciples into the city. Night may have fallen so as to make his entrance into the city unnoticed or they may have gone in in a private way. We have no reason for supposing that the Apostle's conduct was foolhardy or that he presumed on the protection of the Lord at this time.

### ON TO DERBE

The next morning he and Barnabas left for Derbe, about thirty miles to the southeast of Lystra. Here there was no organized Jewish community, there not being enough Jews to form or maintain a synogogue. On this account the work of the missionaries in Derbe was unhindered. The inference from the brief account is that not a few believed there and that much blessing was upon their efforts. Gaius, who was one of those who accompanied Paul to Jerusalem on his last trip thither, had his home in Derbe and was possibly brought to a knowledge of God's gracious purposes on this occasion.—Acts 20:4.

When in Derbe Paul and Barnabas were near to the Cilician Gates, which would have led them by a short route back to Tarsus and thence to Antioch. But the Lord's messengers did not go back that way. Why? They were not working for creature comforts, they were not looking for an easy way out of difficulties, but they were working for a "crown of righteousness that fadeth not away". They knew that the initial work which they had performed in the various cities was in need of encouragement and substantiation. So they did the thing which worldly wisdom would not have done: they went back over the same ground just traversed. They revisited Lystra, Iconium, and Antioch, establishing the brethren and seeing that the ecclesias were put in order for normal life and activities.

They likewise informed the brethren at these various places that they through much tribulation should enter the kingdom of God. This word about much tribulation means that it is fit or proper that we should suffer. It is not that it is unalterably fixed by any fatal necessity; but such is the nature of the work and testimony of the church and such is the condition of the world, that *tribulation will happen.* We are not to expect that it will be otherwise. We are to calculate on it when we become Christians, when we give ourselves to the Lord. This normal tribulation can be sidestepped, but not with full faithfulness on the part of the believer.

### HOME AGAIN

Returning from Antioch to Perga, the messengers preached in this city, which they seemed not to have done on the outward journey. From Perga they went down to Attalia, an important port nearby; from there they sailed to Seleucia and returned to Antioch in Syria, whence they had started.

It must have been an interesting and happy time for the Antioch brethren to hear of the experiences of those whom they under the Lord's direction had sent forth and for whose expenses doubtless, they had been responsible. The story of the power of God through miracles and of responsiveness on the part of the gentiles to the message of Christ, of Jewish persecutions, of mistaken identity with the heathen gods, must have thrilled every member of the Antioch church and filled them with joy at the indications of God's blessing on their humble efforts and with gratitude for the privilege of having a share in the work.

# International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

### BROTHER R. H. BARBER

Butler, Pa. ..... July 15, 17
New Castle, Pa. ..... " 18, 19
West Middlesex, Pa. ..... July 20
Sharon, Pa. ..... July 21, 22
Ellwood City, Pa. ..... July 24
New Brighton, Pa. ..... July 25, 26
Canonsburg, Pa. ..... July 27
Washington, Pa. ..... " 28
Waynesburg, Pa ..... 29
Pittsburg, Pa. ..... 31

### BROTHER J. A. BOHNET

Dennison Ohio ..... July 20
Steubenville, Ohio ..... " 21
Toronto, Ohio ..... " 22
East Liverpool, Ohio ..... 24
Wellsville, Ohio ..... " 25
Power Point, Ohio ..... July 26
Lisbon, Ohio ..... " 27
Negley, Ohio ..... " 28
East Palestine, Ohio ..... " 29
Salem, Ohio ..... " 31

### BROTHER B. H. BOYD

New Haven, Conn ..... July 17
Mt. Vernon, N Y. ..... " 18
Yonkers, N Y. ..... " 20
Elmsford, N Y. ..... " 21
Beacon, N. Y. ..... " 22
Newburgh, N Y. ..... July 24
Poughkeepsie, N. Y. ..... " 25
Kingston, N. Y. ..... July 26, 27
Stottville, N Y. ..... " 28, 29
Granville, N. Y. ..... July 31

### BROTHER E. F. CRIST

Sedalia, Mo ..... July 18
Jefferson City, Mo. ..... " 19
St. Louis, Mo ..... " 20
Springfield, Ill. ..... " 21
Peoria, Ill. ..... " 22
Chicago, Ill. ..... July 24
Mishawaka, Ind. ..... " 25
Auburn, Ind. ..... " 26
Toledo, Ohio ..... " 27
Sandusky, Ohio ..... " 28

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Joliet, Ill ..... July 22
Aurora, Ill. ..... " 24
Batavia, Ill. ..... July 25
Geneva, Ill. ..... " 26
Elgin, Ill. ..... July 27, 28
Des Plaines, Ill. ..... July 29
Waukegan, Ill. ..... " 31

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Bloomfield, N. J. ..... " 20
Paterson, N. J. ..... July 21, 24
Passaic, N. J. ..... " 22, 24
Elizabeth, N. J. ..... July 25
Bayonne, N. J. ..... July 26
Plainfield, N. J. ..... " 27
New Brunswick, N. J. ..... " 28
Clinton, N. J. ..... " 29
Easton, Pa. ..... " 31

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Tonawanda, N. Y. ..... July 20
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Rochester, N. Y. ..... July 24
Hammondsport, N. Y. ..... July 25
Elmira, N. Y. ..... " 26
Ithaca, N. Y. ..... July 27, 28
Auburn, N. Y. ..... July 29
Syracuse, N. Y. ..... July 31, Aug. 1

### BROTHER M. A. HOWLETT

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Coeur d'Alene, Ida ..... July 19, 20
Spokane, Wash. ..... July 21
Cavendish, Ida. ..... " 22
Moscow, Ida. ..... " 24
Rosalia, Wash ..... July 25
Davenport, Wash. ..... " 26
Wenatchee, Wash. ..... " 28
Snohomish, Wash. ..... " 29
Tacoma, Wash. ..... " 31

### BROTHER S. MORTON

Salina, Kans. ..... July 13, 15
Gypsum, Kans. ..... July 14
Solomon, Kans. ..... " 16
Abilene, Kans. ..... July 17, 18
Clay Center, Kans. ..... July 19, 20
Jamestown, Kans. ..... July 21, 22
Lenora, Kans. ..... July 24
Oberlin, Kans. ..... July 26, 27
Achilles, Kans. ..... " 28, 29
Denver, Colo. ..... July 31

### BROTHER W. H. PICKERING

Huron, S. Dak. ..... July 12, 13
Mellette, S. Dak. ..... " 14, 15
Conde, S. Dak. ..... " 17, 18
Aberdeen, S. Dak. ..... July 19
Ipswich, S. Dak. ..... July 20, 21
Berlin, N. Dak. ..... July 23, 24
Fredonia, N. Dak. ..... " 26, 27
Wyndmere, N. Dak. July 29, Aug. 2
Enderlin, N. Dak. " 31, " 1
Fargo, N. Dak. ..... Aug. 3, 4

### BROTHER G. R. POLLOCK

Oakdale, Cal. ..... July 14
Tuolumne, Cal. ..... " 15
Richmond, Cal. ..... " 18
N. Vallejo, Cal. ..... " 19
Petaluma, Cal. ..... " 20
Santa Rosa, Cal. ..... July 21
Eureka, Cal. ..... July 23, 24
San Rafael, Cal. ..... " 26, 27
San Francisco, Cal. ..... " 28, 31
Oakland, Cal. ..... " 29, 31

### BROTHER V. C. RICE

Lehighton, Pa. ..... July 17
Palmerton, Pa. ..... " 18
Kunkletown, Pa. ..... July 19, 20
Northampton, Pa ..... July 21
Bethlehem, Pa. ..... " 22
Allentown, Pa. ..... July 24
Easton, Pa ..... " 25
Pen Argyl, Pa ..... July 26
East Stroudsburg, Pa ..... July 27
Reading, Pa. ..... July 28, 29

### BROTHER C. ROBERTS

Grimsby, Ont. ..... July 18
Beamsville, Ont. ..... " 19
St. Catherines, Ont. ..... " 20
Thorold, Ont. ..... " 21
Niagara Falls, Ont. ..... " 22
Brampton, Ont. ..... July 24
Orangeville, Ont ..... " 25
Markham, Ont. ..... " 27
Baldwin, Ont ..... " 29
Stouffville, Ont ..... July 30, 31

### BROTHER O. L. SULLIVAN

Alexandria, Ind. ..... July 15
Elwood, Ind. ..... " 17
Kokomo, Ind. ..... July 18, 19
Logansport, Ind. ..... " 20, 21
Peru, Ind. ..... July 22
Wabash, Ind ..... July 24
Warsaw, Ind ..... July 25, 26
Plymouth, Ind. ..... July 27
La Porte, Ind ..... July 28, 29
Hammond, Ind. ..... July 31

### BROTHER W. J. THORN

Virgelle, Mont. ..... July 15
Reserve, Mont. ..... July 17, 18
Outlook, Mont. ..... " 19, 20
Hart, Sask. ..... July 21
Bonetrail, N. Dak. ..... July 24, 25
Zahl, N. Dak. ..... July 26
Dore, N Dak ..... July 28, 29
Belfield, N. Dak July 31, Aug 1
Bismarck, N. Dak ..... Aug 2
Fredonia, N Dak. ..... Aug 3, 4

### BROTHER T. H. THORNTON

Clinton, Mo. ..... July 17
Roseland, Mo. ..... July 18, 19
Chilhowee, Mo. ..... " 20, 21
Freeman, Mo. ..... July 22
Kansas City, Mo. ..... July 24, 25
Leavenworth, Kans ..... July 26
St. Joseph, Mo ..... July 27, 28
Chula, Mo. ..... July 29
Hale, Mo. ..... " 31
Carrollton, Mo. ..... Aug. 1

### BROTHER W. A. THRUTCHLEY

Prince Albert, Sask. ..... July 16, 17
Denholm, Sask. ..... " 18, 19
N. Battleford, Sask. ..... " 20, 21
Edam, Sask ..... " 22, 24
Milleton, Sask. ..... July 26
Biggar, Sask. ..... July 28
Perdue, Sask ..... " 29
Saskatoon, Sask ..... July 30, 31
Outlook, Sask ..... Aug 1
Hughton, Sask ..... Aug 2, 5

### BROTHER S. H. TOUTJIAN

Eugene, Ore. ..... July 17, 20
Eastside, Ore. ..... " 18, 19
Salem, Ore. ..... July 21
Independence, Ore. ..... " 22
Dallas, Ore. ..... " 24
Portland, Ore ..... July 25, 26
Vancouver, Wash ..... July 27
Pendleton, Ore ..... July 28, 29
Weston, Ore. ..... July 31
Walla Walla, Wash. ..... Aug. 1

### BROTHER W. M. WISDOM

Westernport, Md. ..... July 14
Mountain Lake Park, Md. " 15
Oakland, Md ..... " 17
Parsons, W Va. ..... " 19
Clarksburg, W. Va. July 20, 21
Wallace, W. Va. ..... July 22
Morgantown, W Va. July 24, 29
Point Marion, Pa ..... July 25
Brandonville, W. Va. July 26, 27
Fairmont, W. Va. ..... July 31

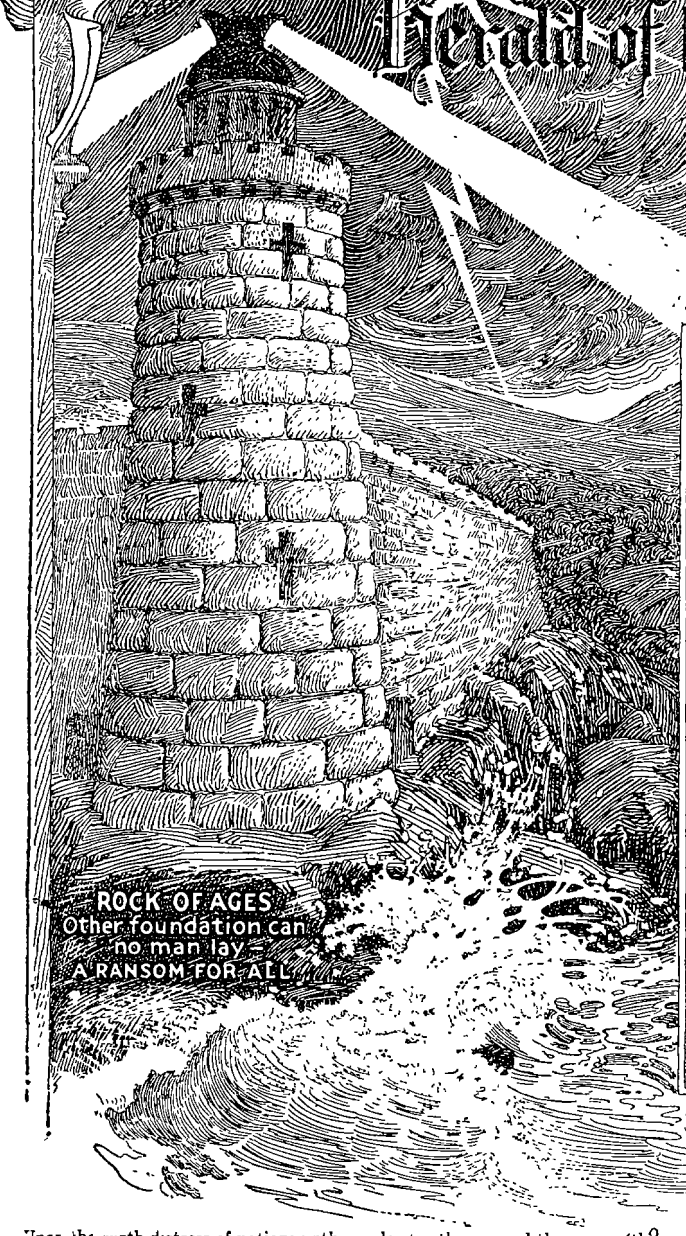
### BROTHER L. F. ZINK

London, Ont. ..... July 15, 17
St. Thomas, Ont. ..... " 17, 27
Petrolia, Ont. ..... July 18
Sarnia, Ont. ..... " 19
Windsor, Ont. ..... July 21, 22
Chatham, Ont. ..... July 22, 24
Blenheim, Ont. ..... July 25
Ridgetown, Ont. ..... " 26
Tilsonburg, Ont. ..... " 28
Simcoe, Ont. ..... July 29, 30

# THE WATCH TOWER

and

## Herald of Christ's Presence




"Watchman, What of the Night? The Morning Cometh, and a Night also!"—Isaiah

VOL. XLII SEMI-MONTHLY No. 14

**Anno Mundi 6049—July 15, 1921**

*CONTENTS*

QUESTIONS WITH ANSWERS ..... 211
Ark One Hundred-Twenty Years A-Building 211
"Himself," "His Body," and "His House" .. 212
Berean Studies ..... 213
PREFACE TO VOLUME VI ..... 214
DISSENSION, DISPUTATION, PEACE ..... 215
Jewish National Isolation ..... 215
"Except ye be Circumcised" ..... 216
Yoke of the Law ..... 217
James' Testimony ..... 218
The Why of the Prohibitions ..... 219
Helps and Contentions at Antioch ..... 220
FROM ASIA TO EUROPE ..... 220
Fresh Heavenly Direction ..... 221
Resorting to Place of Prayer ..... 222
LETTERS FROM AFIELD ..... 223

*"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Habakkuk 2: 1.*

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Upon the earth distress of nations with perplexity, the sea and the waves (the restless, discontented) roaring, men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh—Matt. 24.33, Mark 13 29, Luke 21:25-31.

# THIS JOURNAL AND ITS SACRED MISSION

**THIS journal is one of the prime factors or instruments in the system of Bible instruction, or "Seminary Extension", now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1884, "For the Promotion of Christian Knowledge". It not only serves as a class room where Bible students may meet in the study of the divine Word but also as a channel of communication through which they may be reached with announcements of the Society's conventions and of the coming of its traveling representatives, styled "Pilgrims", and refreshed with reports of its conventions.**

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V. D. M.), which translated into English is *Minister of God's Word.* Our treatment of the International Sunday School Lessons is specially for the older Bible students and teachers. By some this feature is considered indispensable.

This journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated —redemption through the precious blood of "the man Christ Jesus, who gave himself a *ransom* [a corresponding price, a substitute] for all". (1 Peter 1:19; 1 Timothy 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Corinthians 3:11-15; 2 Peter 1:5-11) of the Word of God, its further mission is to "make all see what is the fellowship of the mystery which . . .has been hid in God, . . . to the intent that now might be made known by the church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed".—Ephesians 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the divine wisdom granted unto us to understand his utterances. Its attitude is not dogmatic, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made to facilitate such testing.

## TO US THE SCRIPTURES CLEARLY TEACH

That the church is "the temple of the living God", peculiarly his workmanship"; that its construction has been in progress throughout the gospel age—ever since Christ became the world's Redeemer and the Chief Corner Stone of his temple, through which, when finished, God's blessing shall come "to all people", and they find access to him.—1 Corinthians 3:16, 17; Ephesians 2:20-22; Genesis 28:14; Galatians 3:29.

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones", "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Revelation 15:5-8.

That the basis of hope, for the church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "a ransom for all," and will be "the true light which lighteth *every man that cometh into the world*", "in due time".—Hebrews 2:9; John 1:9; 1 Timothy 2:5, 6.

That the hope of the church is that she may be like her Lord, "see him as he is," be "partakers of the divine nature',' and share his glory as his joint-heir.—1 John 3 2; John 17:24; Romans 8:17; 2 Peter 1:4.

That the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next age —Ephesians 4:12; Matthew 24:14; Revelation 1:6; 20:6.

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial kingdom, the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church, when all the wilfully wicked will be *destroyed.*—Acts 3:19-23; Isaiah 35.


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## I.B.S.A. BEREAN BIBLE STUDIES

### By Means of "TABERNACLE SHADOWS OF THE BETTER SACRIFICES"

**Chapter VIII: Other Significant Types**

Week of September 4 . Q. 15-20 — Week of September 18 . Q. 28-35

Week of September 11 Q. 21-27 — Week of September 25 . Q. 36-41

*New Tabernacle Shadows, with questions and notes, 25c each*

## SPEAKERS' CIRCUIT

Although written in the plainest phrase we know how to use, many seem to misunderstand what heretofore appeared in THE WATCH TOWER under the title "Speakers' Circuit". Again we define it.

Where several classes appoint one member of a committee and this committee meets and makes up a list of speakers to be sent around regularly on this circuit to serve various classes, that is what is meant by "speakers' circuit". Such an arrangement does not properly represent the classes and is not for their best interest.

This does not mean, however, that classes cannot invite the elder of some other class to come and address them. Here the class is acting, whereas in the circuit proposition a committee is acting for the class. There are several classes that desire to invite speakers from neighboring classes to come and address them every Sunday. This seems to be a mistake. If the brother invited would conduct a Berean Study it would be much better, and have preaching say once a month; and the other Sundays have a Berean lesson. In some places a Berean lesson study for beginners in the "Millions" booklet has been found very advantageous; and after it is finished, it leads on into a first volume study.

Instead of a class sending its elders out to serve other classes on Sunday it would be much better for the classes to engage in extension work by holding public meetings in suburban towns where there are no classes. In this way after one or two public lectures the interest usually develops to such an extent that a Berean class can be started. It does not seem advantageous, however, to have too much preaching service for the consecrated. The classes adopting the Berean lessons have always made the more progress.

## CANADIAN CONVENTIONS

A series of conventions of the International Bible Students Association has been arranged for Canada, as follows: Winnipeg, August 5-7; Saskatoon, August 7, 8; Edmonton August 9, 10; Calgary, August 10, 11; Vancouver, August 13, 14. A number of the Pilgrim brethren will be at each one of these conventions and a public meeting will be held at each place address by the President of the Society. Friends desiring information about accommodations at these places will please communicate with the respective secretaries, as follows:

Mr. L. W. Burgess, 19 Evanston St., ..... Winnipeg, Man.
Mr. G. P. Nash, 1025 Avenue B, North,..... Saskatoon, Sask.
Mr. H. Looker, 10965 127th St., ..... Edmonton, Alta.
Mrs. B. F. Cook, 600 Sixth St., West,..... Calgary, Alta.
Mr. B. Sibley, 1820 Seventh Ave., West,..... Vancouver, B. C.

## GERMAN, SPANISH, AND YIDDISH "MILLIONS"

We now have the "Millions" booklet in the languages mentioned in the above heading. They are uniform in size and style with the English edition. The price is also uniform, 25c for an individual copy postpaid—and other prices as announced to class secretaries and colporteurs.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLII JULY 15, 1921 No. 14

# QUESTIONS WITH ANSWERS

*QUESTION*: Is it correct to consider the scapegoat as having been taken into the Court, presented to the Lord, and later taken outside and sent into the wilderness?

*Answer*: Strictly speaking, the *scape*goat as such was not taken into the Court; for there was no scapegoat until after the casting of the lot. Both goats were taken in "for a sin offering". (Leviticus 16:5) The same things happened to both goats and there was no difference whatever till the casting of the lots. It would be true to say that the goat which *became* the scapegoat was taken into the Court just as the other goat was.

Aaron's official ground was inside the Tabernacle enclosure. Outside of that he had no duties to perform, nor was he to step outside in his official garments. Whatever he did of an official nature was therefore done inside the Court. It was there he "took" the goats; it was there he "presented" them before Jehovah at the door of the tent of meeting; it was there he "cast lots", one lot for Jehovah and the other lot for Azazel. As for the other details pertaining to the goats we quote from Alfred Edersheim, a converted Jew, in his work "The Temple" describing the Day of Atonement, in part as follows:

"The first part of the expiatory service — that for the priesthood—had taken place close to the Holy Place, between the porch and the altar. The next was performed close to the worshiping people. In the eastern part of the Court of Priests, that is, close to the worshipers, and on the north side of it [the brazen altar] stood an urn, called *Calpi*, in which were two lots of the same shape, size, and material—in the second Temple they were of gold; the one bearing the inscription 'la-JEHOVAH', for Jehovah, the other 'la-Azazel', for Azazel—rendered "scapegoat" in the Authorized Version.—These two goats had been placed with their backs to the people and their faces towards the sanctuary (westwards). The high-priest now faced the people [and the two goats];—he took the urn, thrust his two hands into it, and at the same time drew the two lots, laying one on the head of each goat [that in his right hand on the head of the goat at the right, and that in his left hand on the head of the goat to the left]. The two goats, however, must be altogether alike in look, size, and value; indeed, so earnestly was it sought to carry out the idea that these two formed parts of one and the same sacrifice, that it was arranged they should, if possible, even be purchased at the same time. The lot having designated each of the two goats, the high-priest tied a tongue-shaped piece of scarlet cloth to the horn of the goat for Azazel—the so-called 'scapegoat'—and another around the throat of the goat for Jehovah, which was to be slain. The goat that was to be sent forth was now turned round towards the people, and stood facing them, waiting, as it were, till their sins should be laid on him, and he would carry them forth into 'a land not inhabited'."

Those experiences which involve the specific dealings of the great High Priest are pictured in the Court where the High Priest is. But those experiences which are outside the high-priestly supervision are shown in the things which happened to the scapegoat outside the Court and outside the Camp also. This does not imply that the members of the scapegoat class have lost justification, otherwise God could have no further dealings with them, nor could they become the great-company class.

Regarding the expression in Leviticus 16:7, "at the door of the tabernacle of the congregation," we note that the word "at" is in italics, therefore a supplied word. For further elucidation see page 142 of the new TABERNACLE SHADOWS Appendix, note on paragraph 119.

### ARK ONE HUNDRED-TWENTY YEARS A-BUILDING

*Question*: How do we know that it took one-hundred-twenty years to build the ark, as I do not find the Scriptures to state the time?

*Answer*: "Noah was a preacher of righteousness." (2 Peter 2:5) He preached during the period before the flood. Another statement which implies much time in connection with this work of Noah is: "When . . . the *longsuffering* of God waited in the days of Noah, while the ark was a preparing". (1 Peter 3:20) Noah's preaching would no doubt consist of telling the people about the coming flood and of showing them the advantages of cooperation with him in the work on the ark and in the work of declaration then so important. Information about this oncoming flood Noah had from God. (Genesis 6:13) God said that his spirit of truth and righteousness, as exemplified in Noah and in the message which he preached, would not always strive with men, implying that it would strive as long as Noah was there and as long as there was anyone to be reached by the message. Since Noah was upright, he would surely begin to preach and build at once when the mission was given to him. He did not delay to declare the word of God by taking his own time about the matter or by deciding that the message was too

strong for the people and needed to be toned down and smoothed over a little. No: "Noah did according to all that God commanded him". (Genesis 6:22) It is no wonder that "Noah found grace in the eyes of the Lord".—Genesis 6:8.

The longsuffering of God and the striving of his spirit, one hundred-twenty years, is thus identified with the work of preaching and of building the ark, clearly implying the same period of time.

### GENDER OF THE SPIRIT?

*Question*: Does the expression "born of the spirit" in John 3:8 imply that the spirit is feminine?

*Answer*: No: that expression if it be taken to imply gender at all, would rather favor the masculine thought. Those words do not mean 'born out of the spirit' as a child is born from a mother, but rather born as a result of the spirit begetting, in contradistinction to those who are born as a result of the human begetting. This idea is more clearly brought forth elsewhere: "As many as received him, to them gave he the right to become children of God, to them that believed on his name: who were engendered, not of blood, nor of the will of the flesh, nor of the will of man, but [engendered by the will] of God". (John 1:13) "Having been engendered anew, not of corruptible seed, but of incorruptible, through the Word of God which liveth and abideth." (1 Peter 1:23) Again: "Of his own will engendered he us by the word of truth". (James 1:18) "That which is engendered of the spirit is spirit."—John 3:6.

From a comparison of these texts it is indisputable that "spirit", "word," and "will" of God are used with practically the same meaning. Not that they have the same meaning under all circumstances but that in connection with this subject of spirit-begetting they represent only slightly different phases of the same operation. God's will *for us* is expressed in his Word; therefore his will and his Word are bound together in their relationship to us. Also, he has chosen to exert his power (for the purpose of inspiring us to make a consecration and for the further purpose of encouraging us to be faithful in that consecration) through his Word. He has charged his Word as a great storage battery for the engendering and developing of a house of sons. Therefore it is plain that no thought of gender or sex need attach to the word spirit at all.

The begetting is in the nature of a contract on God's part. The individual, by the aid of some elementary information from God's Word, consecrates or dedicates or devotes himself to the ascertaining and doing of God's will. God has made an arrangement in Jesus for accepting these consecrators and for bringing them into the divine family through the cutting off of the human life and its privileges (just newly accruing to them as a result of the work of Jesus on their behalf), and the authorizing for them of a new life, which new life is to be nurtured at the *expense* of the "outward [or ostensible] man" (2 Corinthians 4:16), but *by* the Word of God, as food, or strength and growth-producing regimen. When this contract, covenant, or solemn agreement by sacrifice is fulfilled, we shall have the new life without any trammels, and Jehovah will have the sacrificed humanity, never to be retracted.

### "HIMSELF," "HIS BODY," AND "HIS HOUSE"

*Question*: In Tabernacle Shadows, paragraph 109, are found these words: "And Aaron shall offer his bullock of the sin-offering, which is for [represents] himself, and make an atonement for himself [the members of *his body*—the under-priests] and for his house [all believers, the entire 'household of faith'—the Levites] . . . "etc. If "himself" covers the body members and "his house" the great company part of the true church, why is "and" stricken out twice in the suggested notes on paragraph 131, causing those places to read: "On behalf of his body, his house," and "representatives of his church, his body, his house," instead of "his body and his house"?

*Answer*: These changes were suggested because they seemed to be required by the facts. The church *is* our Lord's body (Colossians 1:24), and it is also his house. (Hebrews 3:6; 1 Timothy 3:15) The only question is as to what "himself" in Leviticus 16:6 means. If it means the body of believers under the antitypical High Priest, then those believers are doubly represented in the same figure; an improbability. It cannot be thought that a separate atonement for the less faithful believers is intended to be pictured by the under-priests, for the Scriptures do not teach a separate atonement. Nor is it reasonable to suppose that the under-priests picture or stand for a class lower than themselves. The under-priests themselves represent the church, whether faithful or unfaithful. Who then is "himself"?

We answer that, with no adequate reason to the contrary, the Bible is to be read like any other book and words are to have their simple and literal meaning. If a literal meaning contradicts some other perfectly plain statement of Scripture then we are at liberty to look for a symbolic meaning. There is nothing in Scripture that forces a symbolic significance upon this word 'himself'. If the house is literal, then himself is literal. No one doubts the literalness of his house. The literal house was made a picture of something else, but that does not change the fact that the house was there and that the word had its usual signification. Aaron's house could not be Levi's house. Aaron himself was of the house of Levi, but Levi's house was not *his* house. 'Aaron's house' was not the house to which he *belonged,* but the house of which he was the *head.* House means primarily household (Hebrews 11:7); but as that simple unit expands it comes to mean lineage. Witness, "Go thou, and all thy *house* into the ark"; "These be the heads of their *fathers'* [not their] houses"; and "there was a man of the house *of Levi*".

Forgetting momentarily the antitype, the word "himself" in this passage certainly applies to Aaron as an individual just as surely as the words "his flesh" in Leviticus 16:24 apply to Aaron's own body of flesh. Now it is not claimed that "his flesh" in this passage refers to the church, but rather that the washing here was a part of the ceremony for the cleansing the typical high priest. This cleansing of the typical high priest was not designed to picture any washing on the part of our Lord, but was designed to call attention to the fact that he, as the great High Priest, would himself *be* clean and unsullied by the sin-bearing work which he would have done. Evidently the atonement which Aaron made for himself as the head and as an integral part of his own house has a similar significance: to emphasize the fact that the great High Priest will himself be at one with the Father. This at-one-ment is made to extend to the members of his house, his followers during this age, even as Jesus in his high-priestly prayer for the church petitioned the Father that it might be.—John 17:21.

We therefore suggest that, as an additional correction, the words in paragraph 109 of TABERNACLE SHADOWS now following the word "himself" and reading, "[members of *his body*—the under-priests]" be stricken out. If "his house" includes "*all* believers" then manifestly some of them cannot be comprehended elsewhere. As a further alteration we suggest that the bracketed expression following "his house" be allowed to stand except that after the words "household of faith" in the same paragraph, 109, the word "Levites" be changed to "household of Aaron". The word "house" in this passage is evidently intended to specify the under-priests; for the word priests is used in Leviticus 16:33, there meaning both father and sons. This bullock was the kind of offering prescribed by the law to be made for the anointed priest in the case he sinned.—Leviticus 4:3-15.

It is an erroneous conception, not founded on Scripture facts, to say that the tribe of Levi as a consecrated tribe existed before the priesthood. Exactly the reverse is true. A reading of Numbers 3:1-4 in connection with 3:12, 13 establishes the fact that the priesthood was authorized and inaugurated before the tribe of Levi was exchanged for the firstborn of all Israel. Numbers 3:5-10 records the authorization for the giving of the Levites to be helpers of the priests. The account says: "And thou shalt give the Levites unto Aaron and to his sons: they are wholly given unto him on behalf of the children of Israel". The priesthood, therefore, was not chosen from the tribe of Levi because it was different from any other tribe at that time; but the tribe of Levi was, in all probability, chosen to serve the priesthood and to take the place of the firstborn because Moses and Aaron and the priesthood all belonged to that tribe, and because it approximated the firstborn in number. These facts completely obliterate any foundation for the thought of justification prior to consecration.

### BEREAN STUDIES

*Question*: Is it the best way when we meet for Berean studies to read a chapter from the Bible every time before we take up the lesson?

*Answer*: We believe that the best method, everything considered, for conducting a Berean study is outlined in the Sixth Volume of SCRIPTURE STUDIES, Chapter VI. In view of the shortness of time available in any Berean study, we see no advantage in reading at random a chapter in the Bible. The custom of reading the Bible in public arose at the time of the Reformation, because few could read for themselves and few were able to own a Bible. It is certainly no discourtesy toward God's Word to spend the time in a Berean study on the specific subject for which the friends have come together. It is assumed that they know how to read and that they do read the Bible for themselves. Furthermore, it is quite appropriate that any parts of the Bible bearing directly on the study of the evening be read as they come up in connection with the study.

Few friends under the complex responsibilities of the present day have more than an hour to spend in a study. Indeed, it is seldom advisable to spend more time than this, because of different temperaments and because of early mental exhaustion on the part of many, causing them to forget the points first considered in a lesson, if it becomes too long.

### ECCLESIAS' AFFAIRS

A brother writes to know how the affairs of a local ecclesia should be conducted with reference to receiving and paying out money and keeping accounts. Our answer to this is that the Lord's business requires a strict accounting, like all others. We learn all our economy from the great Jehovah. Everything is done orderly in his arrangement.

Our suggestion is, therefore, that each class should have a secretary that would keep the class records and do the correspondence, and if possible this should be done on a typewriter and letters should be brief and to the point.

Each ecclesia should have a treasurer, into whose hands all the money for the expenses of the class is paid; and for each bill he pays he should have a receipt and keep a proper account. Better still, if the bills are paid by check, then a record is kept which can be a check on the other account; and regularly an account should be rendered to the ecclesia that they may know how their affairs are being conducted. Each one who contributes is entitled to have the best service rendered in this behalf and to know that the money is spent for the best purpose. The system adopted by the Society is to account for even every postage stamp that comes into the office or goes out. We think this is a good way.

# PREFACE TO VOLUME VI

IN 1916 Brother Russell rewrote the preface to Volume VI, and in this he states that he had changed concerning his view on justification. Because many of the friends have not this preface and have made request for it, we publish it in THE WATCH TOWER as it appears in the latest edition of Volume VI.

### THE AUTHOR'S FOREWORD

Much of the work of every servant of God is done in the dark—that is to say, like the weaver of a beautiful carpet we stand at the back seeing little of the results of our labors, and trusting that in the Lord's due time we shall hear his "Well done" and see some fruitage. "I shall be satisfied when I awake in his likeness."

Nevertheless, the Lord has very graciously given us encouragement in respect to the influence of this volume in various parts of the world in the hearts of God's people. The pleasure has been ours of hearing from many respecting the blessings received from a better understanding of the justification, the sanctification, and the deliverance, promised to the church in God's Word. Many others have told us of the blessings received from the Scriptural advice given to husbands and wives, parents and children, in respect to the ways of peace, righteousness and growth in grace. Many also have informed us of great blessings and aid in respect to the duties, privileges and obligations of elders and deacons, and the Scriptural order in the ecclesia. We rejoice in these things and trust that the good work will go on under divine guidance to the praise of our Lord and for the comfort and edification of his people.

We call attention to the fact that since this volume was written the light has grown still clearer respecting God's great covenants. We now see that the Law Covenant was a foreshadowing of the new (law) covenant, which is about to be established at the second coming of Jesus, by the great Mediator, Jesus the Head and the church his body—the antitype of Moses, who wrote, "A prophet shall the Lord your God raise up unto you from amongst your brethren, like unto me". Moses was merely the type of this greater Prophet, and the law covenant which Moses mediated was merely a type or foreshadowing of the greater law covenant of the Millennial age.

God raised up Jesus the Head of this great Mediator first, when he raised him from the dead. Since that time, he is raising up the church as a new creation, and when all the brethren of the body of Christ shall have been gathered from the world through a knowledge of the truth and sanctified by the holy spirit and been found worthy by faithfulness unto death, and all shall have been raised up by the power of God from the earthly conditions to the heavenly conditions as the body of Christ, the great antitypical Melchizedek will be complete, a priest upon his throne—the great Mediator of the New Covenant will be enthroned in divine power. Then the New Covenant will go into operation, as God said to Israel. "Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah".

The antitypical Mediator, after paying over to Divine Justice fully and forever the ransom-price for Adam and his race, will assume full control, and under that New Covenant, thus sealed, will begin the work of blessing and restoring all the willing and obedient of Adam's race. All who will come into harmony with the Lord will be counted as part of the earthly seed of Abraham, until finally, by the end of the Millennium, all exercising faith and obedience will be known to the Lord as the seed of Abraham. "In becoming that seed, shall all the families of the earth bless themselves."

Inadvertently, the name new covenant, which belongs to God's dealings with the world during the Millennium, has been used in respect to the covenant which is now in operation during this Gospel age with the church. Our covenant, of course, is a new covenant in the sense that it is different from the Jewish covenant of Mt. Sinai, but it is not THE new covenant. The church's covenant is referred to in the Bible as a "covenant by sacrifice". The keeping of these matters in mind will be of benefit to the readers of this volume. All of these covenants stand related to each other. All of them were represented and typified in Abraham and the covenant which God made with him. The church is styled Abraham's spiritual seed and likened to the stars of heaven. The world of mankind as they come into harmony with God will become Abraham's earthly seed—as the sands of the seashore. The spiritual seed will be the channel of blessing for the natural seed.

The subject of justification has not changed, but it has expanded and clarified. If writing this volume today, the author would make some slight variations of language, but without any real change as respects the meaning and application of the word justification.

We now see that a justification to life is one thing, and a justification to more or less of friendship with God is another. Abraham, for instance, and the faithful before Pentecost, were justified to friendship with God and to have more or less communication with him by prayer, etc.; but they could not have full justification until the blood of atonement had been shed, and until it had been presented to and accepted by Divine Justice—the Father. Just so the sinner today approaching God might be said to in the way of justification—he would have more of God's favor than if he faced toward sin.

We once spoke of a sinner in this condition as being justified, because he believed in Jesus as his Redeemer and was reaching forward to a full consecration of himself. Now we see that while the sinner's attitude, like that of the ancient worthies, might be styled "tentative justification", it would not reach the condition of a full, complete justification from sin until the sinner had fully presented himself in consecration to our great High Priest, Jesus, and had been accepted of him in the name of the Father. Then, under the covering of the imputed merit of Christ's sacrifice, the sinner would be acceptable to the Father under Christ's robe and begotten of the holy spirit.

Fortunate it is for the masses who have heard of Jesus and partially believed, that their standing with the Lord is *not* that of full justification, that he refuses to fully justify any until they have become by covenant his disciples, his footstep followers. This is because justification can come only once to each individual, and if he should misuse that justification and fail to get eternal life, he would be in a worse state than if he had never been justified. If not justified and spirit-begotten in the present time, he is not of the church, but will have a share in the merit of Christ's sacrifice and in the justification which his kingdom will offer to every member of the human family—aside from the church—the church receiving that better thing which God hath in reservation for them that love him—glory, honor, immortality, the divine nature.

To many it would not seem worth while to mention these fine distinctions upon the subject of justification; and yet, having received this clearer appreciation of the divine plan, we have pleasure in passing it on to all who hunger and thirst after righteousness—to all Bible students everywhere.

May the Lord continue to bless this volume to the good of his people, is the prayer of the author,

Brooklyn, N. Y., Oct. 1, 1916. CHARLES T. RUSSELL

# DISSENSION, DISPUTATION, PEACE

——AUGUST 21—ACTS 15:1—16:5——

THE DISPUTE AT ANTIOCH—THE DECISION AT JERUSALEM—CONTRIBUTIONS OF PETER, PAUL AND BARNABAS, AND JAMES—A LETTER OF CONSOLATION—DISSENSION OVER JOHN MARK—AGREEING TO DIFFER.

*"But we believe that we shall be saved through the grace of the Lord Jesus"*—*Acts* 15:11.

IN OUR last lesson we traced the return of the missionaries Paul and Barnabas from the highlands of Galatia and Lycaonia back to their brethren, and ours, in Syria. Because we can see illustrated an important principle, it is worth while to compare this journey from Attalia to Antioch with another undertaken by "Christian warriors" eleven centuries later. Conrad and Louis, each with an army consisting at first of seventy thousand men, marched through part of the same districts which had been traversed by the first missionaries of Jesus Christ—Conrad and Louis, on an unauthorized mission, relying on the arm of flesh and the arms of steel; Paul and Barnabas, alone and unprotected by human aid; yet which were the greater? The French hosts are hardly remembered save for their pillaging, their murders, their rapine, and for their encompassment with defeat and death They arrived at Attalia in disaster and disgrace, sailing thence a dispirited and broken army. But the true crusaders, of the first century, though they passed through much tribulation, went from victory to victory Their return to the place "whence they had been recommended to the grace of God for the work which they fulfilled", was triumphant and joyful, for the reason that the weapons of their warfare were "not carnal", and the victory was not theirs but God's. The Lord himself was their Tower and Shield.

Then there was the arrival at Antioch: the cross-bearing army of the twelfth century was received in great pomp and magnificence by Raymond, "Prince of Antioch," together with all the nobles and chief ones of the people, in the presence of a great assemblage of the clergy and populace; the cross-borne followers of Jesus entered into the city and "gathered together the church, and told them how *God* had worked with them, and how he had opened "the door of faith to the gentiles".

Thus is illustrated how that, regardless of numbers or worldly might, 'without him they could do nothing,' and how that, on the other hand, regardless of the fewness of the workers or of the seeming odds against them, 'they could do all things through Christ who strengthened them'.

## IMPORTANT QUESTION AT ANTIOCH

No period, however, of the gospel age, not even the earliest, has been without its difficulties, controversies, and corruptions. The presence of Judas among the apostles, of Ananias and Sapphira among the early believers at Jerusalem, show with what assiduity Satan seeks to arrest, to divert, to pervert, and to debauch the truth. The misunderstanding between "Hellenists and Hebrews" in the days of Stephen, the suspicion of the apostles and others against Saul when he came from Damascus to Jerusalem, the retirement of Mark from the first missionary trip, serve as illustrations of the prejudice, ignorance, and weakness with which the grace of God had to contend in the hearts of the early believers, even as it has to contend in us. But ours is the loss if we 'quench the spirit' and fail to 'mortify the deeds of the body'.

So it transpired that some time after the arrival of the missionaries from Asia Minor there followed a troubled controversy which involved the most momentous consequences to the church, both then and since. But the same Lord who had promised to be with them all the way, even unto the consummation of the age, overruled and guided the situation for their blessing and ours. This controversy centered around circumcision, but was really regarding the relationship which gentile believers were to bear toward the Mosaic law and rites generally.

It is exceedingly difficult, if not impossible, for us who have never known the many and intricate obligations of the law to realize very keenly the point of the strife. The feeling between Jew and gentile was strong. In Roman colonial cities the dwellings of the two might be side by side, yet they were separated from each other by deep-rooted feelings of aversion and contempt. The "middle wall of partition" (Romans 2:14) was built up by very diligent hands on both sides. The Jews had their synagogues, and the heathen had their schools of philosophy for the intellectual and their shrines for the common people. Hence the Jews were surrounded in their foreign settlements not only by an idolatry which shocked their inmost feelings and by a shameless profligacy and licentiousness which was unforbidden by and even connected with that which the gentiles called religion, but in addition to this by a proud and contemptuous philosophy which alienated the more educated classes of society to as great a distance as the unthinking commoners.

## JEWISH NATIONAL ISOLATION

This separation was both religious and social. The Lord had given the Jews a law which sanctioned the principle and enforced the practice of national isolation. It was hard for these Jews to believe that that law with which all the glorious things of their history were associated was meant to endure for only a limited period of time; and in this they were partly right. The law has yet to see its greatest glory under Messiah's reign.

We cannot but sympathize with the difficulties which presented themselves to the minds of the Jews (and consequently to the Jewish believers in the Messiahship of Jesus) at the thought of having a cordial union with the uncircumcised even though idolatry was abandoned and Christ was believed. The peculiarity of the ceremonial observances which were binding upon the Jews placed insurmountable difficulties in the way of social intercourse. They could not eat with other men, as a Hindoo cannot eat with a Pariah, a Parsee, or a Mohammedan. Similar restrictions had obtained in ancient times: 'it was an abomination for the Egyptians to eat bread with the Hebrews'. (Genesis 43:32) So God placed a like prohibition upon the Israelites: they might meet gentiles in places of public resort, buying and selling, conversing and disputing; but their families were separate: in the domestic life it was "unlawful", as St. Peter said to Cornelius, "for a man that [was] a Jew to keep company or to come unto [i. e., visit] one of another nation". (Acts 10:28) The same Apostle was taken to task by his fellow Christians of Jerusalem because he had "gone in to men uncircumcised, and had eaten with them".

These genuine difficulties, which could not be blown away like dandelion bloom, formed the basis for the most serious dissention of the early church. They seemed actually to forbid the formation of one church in Christ Jesus How Jews and gentiles were to be religiously united without the enforced application of the whole Mosaic law bade fair to be a problem impossible of solution. And without the direct intervention of the Lord's grace, and without his ever-watchful guidance it would have been impossible But it was still true as it had been of old: "He watching over Israel slumbers not nor sleeps".—Psalm 121:4.

### "SUBVERTING YOUR SOULS"

"Certain men," "false brethren" (Galatians 2:4), had gone up from Jerusalem to Antioch in some such manner as to warrant describing them as 'spies'. Possibly they had proceeded to Antioch by way of some other Syrian city and represented themselves as being newly-interested inquirers However it was, they were false as brethren; not by being non-believers (for they seemed to accede to the determination to take the question of dispute to Jerusalem), but by being false or untrue in the capacity of brethren. They came to Antioch with the deliberate purpose of "subverting" (Acts 15:24), or, as marauders and robbers, of stealing away into the Jewish house the souls of gentile believers there They were of the Pharisaic school, but, unlike Saul, had not lost their superstitions and bigotry.

Persecution had failed to stop the progress of the gospel, so the arch enemy of God and of God's church sought to nullify its influence from within, even as he has often done in similar circumstances since. It may all be true that these Christianized Pharisees were conscientious It may be they saw the drift Jewish affairs were taking, the corruption of the priesthood and of the whole religious system into one of politics. It may be that these considerations led them to believe that after all, they had made a mistake in not accepting Jesus as the Messiah It may be that, as a result of these cogitations they determined to espouse the name of the Nazarene and to start a new holiness society among the Christians in and by which the Jewish polity would be kept from utter ruin and dissolution But if this was their process of thought and their object, it furnishes only another case of more conscience than humility, of more eagerness to sacrifice for what they thought ought to be done than willingness to submit humbly to the guidance of the Head of the church Had they had the spirit of the truth they would have been willing to leave such an important question to the divinely appointed apostles in the first place, rather than take matters into their own hands and go hundreds of miles to another city and there play a false role

### "EXCEPT YE BE CIRCUMCISED"

But, having made the descent from the hills of Judea to the distant plains of Syria, these Judaizing men gradually insinuated their ideas as to what was necessary to salvation into the minds of gentile brethren in Antioch This gradual process is implied by the tense of the Greek verb They said that circumcision was not merely an expedient thing, but that it was *necessary to salvation.* This was important, seeing that some of the brethren had been gentile believers there for eight or nine years. What, could it be that they were all mistaken and that they were not in the way of salvation at all! But Paul came quickly to their encouragement; for he gave place to such doctrines, "no, not for one hour". (Galatians 2:5) He promptly and steadfastly opposed these teachings as being unwarranted by and out of harmony with the facts. It is evident from this that Paul and Barnabas had not practised the rite of circumcision on gentile converts and that they intended, as the Lord intended, to found the Christian church on the principle that the Jewish ceremonies were to cease.

The Jews regarded circumcision as indispensable to salvation. All full proselytes to Judaism were circumcised. The grounds on which they would press, it on the attention of gentiles were doubtless made to appear very plausible. It would be maintained that the laws of Moses were the laws of God, and were therefore unchangeable. It would probably be urged that the religion of the Messiah was only a completing and perfecting of the Jewish religion, that it was designed simply to carry out its principles according to the promises and not to destroy anything given. And if these arguments were well met, they could still say that the rite of circumcision was given four hundred thirty years before Moses became the mediator for the people of Israel (the same kind of argument which Seventh Day Adventists use respecting the Sabbath); and if this failed to impress, they could appeal to sentiment and say that not only had circumcision been ordained of God (Genesis 17:1-10) but that it was the badge of honor worn by the great and holy men of Jewish history, by those through whom Jehovah had given "the oracles of God", that such served as a barrier to keep out the awful excesses and iniquities of heathendom, and that converted heathen would need such a help, etc, etc.

But St Paul, with the discernment that was granted him as an apostle and especially as "*the* apostle to the gentiles" sensed the fallacy and the danger of all this. He knew that love for Christ, for the truth, for the brethren, was a more effective guaranty of a pure and strong life than all the ritualism which Judaism could muster. He knew, too, because he had been over the ground himself. Accordingly, he argued the point stoutly with the mischief-makers from Jerusalem; but when it became plain that a serious rift in the church was imminent, and when it was shown him "by revelation" (Galatians 2:2) that he should do so, he agreed to transfer the entire controversy to Jerusalem to be taken up by and before the apostles and elders there.

### PAUL NO POPE

Had Paul had the slightest inclination to be a pope he would have balked at this arrangement as a lowering of his apostolic dignity. Was he not just as capable of settling such a question as anyone in Judea? Yes. Was he not better able to do so than anyone in Jerusalem? He was; for it was he who explained something he never learned in Jerusalem (Galatians 2:6), saying, "I do not frustrate the grace of God; for if righteousness come by the law then Christ is dead in vain". But the Apostle was willing to leave the matter of his own honor to the Lord; and his honor has been taken care of much better than it would have been had he done differently in this case. The "revelation" was probably made to the whole ecclesia, as had been the case in the first sending forth of Barnabas and Saul. At all events, the whole ecclesia concurred in the determination to have a deputation go to Jerusalem.

It is quite probable that the opposing faction readily agreed to the change of venue, so to speak, to Jerusalem; because Jerusalem would be regarded by even them as a source of authority; because most of the apostles and the most experienced Christians lived there, who were all continuing as yet to attend the Temple services and to conform to the Jewish customs; because these, who had come from Judea would hardly recognize the apostleship of Paul; and because they had, doubtless, a very confident expectation that the controversy would be decided in their favor by those who were all Jews by birth.

Paul and Barnabas with other brethren (probably of each party) were not only sent forth to the apostles and elders of Judea, but they were actually accompanied part way by a goodly number of Syrian brethren, as was the custom in those times. Among those who accompanied the two special delegates all the way was Titus, a Greek believer, possibly taken along as "Exhibit A" in their defense against the Judaising Pharisees, to show them what a noble and believing gentile was like—though, of course, Paul would be too tactful to call attention to Titus as such; he was merely there, and his presence itself spoke.

On the ten or twelve days journey to Jerusalem the little party passed through Phœnicia and Samaria, stopping long

enough at the various towns to tell the brethren there of the blessings of God which had attended the missionary trip into Asia Minor. The brethren rejoiced at this. And this rejoicing was an evidence of their own deep interest in the cause of the gospel. Where believers are themselves awake and engaged in the Lord's service they rejoice to hear of others becoming interested. Where they are cold they hear such news with indifference, with the utmost unconcern. We can safely judge of our own interest in the Lord's matters by our emotions on hearing of new interest.

### RECEIVED AT JERUSALEM

While the deputation was sent only to the apostles and elders of Jerusalem, still we find that the church received them first. Probably this was in the nature of an informal social reception, followed by a private conference (Galatians 2:2) with the other apostles and with the elders, at which the object of the visit was stated and the charges of the Pharisaic brethren were preferred against Paul and Barnabas. Although the proposition of the Pharisees was stated in different language, it amounted to a charge of remissness against Paul and Barnabas for their failure to insist upon the rite of circumcision and the keeping of the Mosaic law generally on the part of those gentiles who had believed during the Asian tour. It was a challenge of the legitimacy of all their operations during the past seven or eight years.

This trip to Jerusalem was the third made by the Apostle Paul since his conversion. Five visits are distinctly recorded in Acts and two others clearly implied: (1) his first coming to Jerusalem from Tarsus when a lad; (2) his return to Jerusalem after our Lord's ministry (everything argues for his absence from Palestine during that period); (3) his arrival after his escape from Damascus; (4) the time when he, with Barnabas, took the contribution from Antioch for the Jerusalem brethren in a season of famine; (5) the occasion now before us when he went up to the council or conference, (6) one time between the conference about the gentiles and his last visit, when he kept the Passover memorial with the brethren there; (7) and his last known trip thither, when the uproar was made in the Temple and he was taken into the custody of the Roman garrison. While the first, third, and last of these visits seem to be the most important in Paul's individual experiences, the fifth (or third, counting from his conversion) bears more importance to the church as a whole, although he himself learned nothing at all at that conference (Galatians 2:6) It was on the occasion of his first short visit after escaping from Damascus that, while praying in the Temple, he was given an ecstatic vision of the age to come and told to depart from Jerusalem because the Jews would not hear his message.—Acts 22:17-21.

### THE CONFERENCE

"The apostles and elders came together, to consider this matter." They did so in accordance with the authority in Matthew 18 19, 20, not to decide it arbitrarily, or in any other manner, without deliberation. There was no hocus-pocus, no stage play, it was a genuine problem and deserving of careful attention While there was a private conference connected with the visit, it seems evident that that was merely one in which the situation was explained and the purpose of the visit stated One would incline to think that this meeting (verse 6) of the apostles and elders was private, were it not for the statement in verse 12 about the multitude, which had nothing to do with the conference, but which was present and which did concur in the findings

Many questions arose in that meeting and there was evidently much difference of opinion. There was "much disputing". But this word does not have its modern tinge of heat and anger. There is no evidence that there was undue warmth or strife. Those participating were men of strong convictions, and their experience had taught them to stand up for what they regarded as truth; but we have a right to assume that there was no infantile squabbling or petty fussing. While personalities were somewhat involved, it was not a personal question, but one of deepest moment to the church for centuries.

Finally, seeing that nothing especially constructive was being done, Peter, in all probability the oldest and the most accustomed to lead off, rose up and gave some real testimony, some indisputable facts. Aside from his age and experience there was a peculiar reason for Peter speaking here. He had had evidence that God had accepted gentiles *without* the Mosaic rite. His testimony therefore was "competent", "relevant," and very "material". He referred to the fact that God had long before made choice of him among the apostles to give the first message to the heathen. (Matthew 16:18, 19; Acts 10) His hearers were well aware, he said, that the converts in Syria and Cilicia were not the first from the nations to accept Christ and be accepted of him. The first instance ought to be significant Furthermore, a communication of the holy spirit was the true test of God's acceptance; and God had shown that he was no longer a respecter of persons, as relating to the gospel, by shedding abroad the same miraculous gifts on Jew and gentile and purifying by faith the hearts of both alike.

### YOKE OF THE LAW

And then St. Peter proceeded to speak in touching language of the yoke of the Jewish law. Its weight had borne heavily upon many generations of Jews. This was well known by those very Pharisees who were listening at that moment. Why then, should they tempt God, or provoke him to displeasure, by ignoring the decision which he himself had already given on the point at issue God had already accepted the gentiles *without* Mosaic rites of any kind; why provoke him by attempting to impose upon his own people rites without his authority and against his own manifest will? It would be like going to another man's servant and insisting, regardless of the wishes of his master, that that servant wear a certain kind of clothing or have his hair cut so. The thing, as St. Peter argued, which was before the assembly was not the duty of *inventing* laws and arrangements for the gentile believers but of *discovering* and recognizing those which the Lord had already made.

A yoke is that which is burdensome and oppressive The ceremonial laws and customs of the Jews are referred to as a "yoke of bondage". (Galatians 5:1) A yoke is an emblem of slavery or bondage (1 Timothy 6:1); or of affliction (Lamentations 3:27); or of punishment (Lamentations 1:14); or of oppressive and burdensome ceremonies as in this place; or even of just and proper restraints and servitude under which the new creature works not only for but with his Master.—Matthew 11:29, 30

The Apostle closed his remarks by stating that the expensive and painful and highly inconvenient obligations of the Law had never been successfully borne by any Jew, ancient or modern, and that it was the view of the apostles, who had had best opportunity to observe these things, that the gentiles were to be saved by the grace of God just as was the case with the Jews. 'So far from the Mosaic rites being a necessity for *their* salvation, they are really of no use in *ours* We are to be saved not by these ceremonies, but by the grace of God in the Redeemer. They should not, therefore, be imposed on others'

Everyone present was deeply impressed by the Apostle's words. The company fell into a thoughtful silence. Why had they not thought of those things in the same light

before? They all knew of them. But the conversion of Cornelius was years in the past, and persecution and famine had intervened, and there seemed to have been no more gentile conversions in Judea, so that the question had not been brought home to them. But their silent meditations were quickly broken by the address of Barnabas.

Here was another opportunity for Paul to get "miffed", had he not realized that he was "the bond slave of Jesus Christ" and that it was for him to speak at such time and in such order as his Lord indicated by providence. Anyway, there was a certain appropriateness in Barnabas speaking first. He was not only in all probability older, but he was also well and favorably known in Jerusalem, whereas the two preceding visits of Paul had been hurried and not such as to acquaint the brethren generally with him or with his Christian activities and spirit. Paul did not insist on having the preeminence. He spoke neither first nor last; but the Lord completely vindicated his activities and practices among the gentiles not only then but throughout eighteen subsequent centuries; that was enough.

After Barnabas had told something of the miracles which God had wrought among the gentiles, Paul addressed the friends in similar strain. He contented himself by a simple relation of facts, letting the facts speak for themselves. His testimony was, naturally, much like that of Peter. He related what had actually occurred and allowed the congregation to draw the necessary conclusions. God himself had unmistakably stamped his approval on the admission of *uncircumcised* gentiles. To what purpose was it to say more, when the Lord had already spoken? "By their fruits ye shall know them" The evidence at Paphos (Acts 13:11), at Iconium (Acts 14:3), and at Lystra (Acts 14:8) could not well be regarded in any other light than as proofs of the same power with Paul and Barnabas as had been with Peter and John in Jerusalem and Judea.—Acts 2,5, and 9.

### PETER NO POPE

But the view of another speaker remained to be given: that was James, either the half-brother or stepbrother of the Lord. This James was a son of Alphæus, and is called James the Less, the writer of the Jewish epistle bearing the name of James. This whole transaction shows that Peter had no such authority in the early church as is claimed by Romanists; for had he such authority his opinion would have been followed without debate. Indeed, any other word on the subject after he had spoken would have been lese-majesty—offense against sovereign power. But here were three others speaking after St. Peter, and at least two of them had equal authority with him. It was not really a question of authority at all, but one of discernment of the Lord's will, already indicated.

James was with reasonable certainty for the greater part of his life in Jerusalem (Acts 12:17, 21:18; Galatians 1:19; 2:9,12) and was prominent there, being one of the 'pillars and supports of the truth'. From his austere sanctity he was called, both by Jews and Christians, *Jacobus Justus*, James the Just Probably no judgment would have such weight with the Judaizing Pharisees as that of James.

While the others were bearing testimony to what had actually occurred James was thinking how these facts stood related to the prophecies of old If one and the same spirit had accomplished all, then there must be harmony. Every administration of divine power is bound to be in accord with the Bible, and should be tested by it. Unless a supposed work of grace accords with God's Word, and can be defended by it, it must be false, and should be opposed. The Lord guided James now to a passage in Amos which spoke of divine favor being extended toward the gentiles, and which said nothing about circumcision. We have already considered this passage and St. James' remarks generally in our issue of September 15, 1920, pages 275-79 and shall not take them up minutely here.

### JAMES' TESTIMONY

After alluding to the argument of Peter (whose Hebrew name was used because the address was doubtless given in Syriac or Aramaic Hebrew), James quoted part of the passage in Amos, leading off with a few words from Jeremiah. (Jer. 12:15; Amos 9:11,12) The main point of the quotation was to show that according to the prophets it was contemplated that the gentiles should be introduced to the privileges of sons of God, so that they would be called by God's name as members of his family. The Prophet Amos (who was contemporaneous with Isaiah, about one hundred fifty years before the captivity), had described the calamities that should come upon the people of Israel, even upon the nation and the kingdom thereof. They should be scattered and driven away This implied that the city of Jerusalem and the Temple and the walls of the city would be destroyed. But *after that* (Hebrew, "on that day"—that is, the day when he would revisit them) he would restore them to their former privileges; would rebuild their Temple, their city, and their walls. The tent of David would also be restored. Quite probably the Jews understood this to refer to the house, or royal residence of David and the subsequent kings of Israel. By 'restoring again the *kingdom* to Israel' (Acts 1:6), he would restore his people generally to their former glory and splendor. The reference is not to the Temple; however. That was the work of Solomon. On the same hill with David's kingly residence and associated with it was the Tabernacle or tent which David had constructed for the ark of Jehovah. David was somewhat ashamed of the magnificence of his own dwelling and of the inconsistent plainness of the structure which stood for his God. (1 Chronicles 17:1) But the Lord was willing to have it so, even as he will be willing for the Messiah to have the glory and honor during the temporary Millennial reign; for he himself will be all in all at the glorious Temple end of the picture. (1 Chronicles 17:4-15; 1 Corinthians 15:28) That kingdom lost to fleshly Israel at the time of Zedekiah's overthrow will shortly be given to the saintly people of the Most High (Daniel 7:27), and they shall have the 'heathen for their inheritance and the uttermost parts of the earth for their possession'.—Psalm 2:8.

With our gentile minds we are inclined to wonder why the Lord directed James to quote such a difficult and obscure passage when there were others speaking more plainly about the heathen "Gentiles shall come to thy light, and kings to the brightness of thy rising," is one which most of us would have thought of. But the Lord knows how to handle his own Word best, dividing it aright in every respect. If we were born Jews and had been sitting there at the time the force of the quotation would probably have seemed very much like this to us: This was a prophecy made before the captivity. The city, the walls, the Temple, were all destroyed. But God has returned, he has visited us in an unprecedented way by sending his Son; here are the walls, rebuilt, here is the Temple; here is the city—now where are the gentiles? Why, here they are too; there is Cornelius: here is Titus sitting right here in our midst, a living epistle for us to read. There are all those brethren in Syria and Cilicia and Asia Minor. It is all as plain as day! And there is not one word said in all these great prophecies about gentiles being circumcised or observing Mosaic rites generally, not one word.

St. James closed the argument part of his address by saying, "Known unto God are all his works from the beginning of the world". The force of these words in this connection is this: God sees everything future; he knows

what he will accomplish; he has a plan; all works are so arranged in his mind, that he sees all things distinctly and clearly. As he foretold about the heathen becoming sons of God, it must have been a part of his plan; and as it was a part of his plan long since foretold, it should not be opposed and resisted by us We had better fall into line with God's purposes, no matter how it hurts or what cherished ideas must be relinquished.

"Wherefore my sentence is [*Greek*, I opine] that we trouble not them which from among the gentiles have turned to God." But a very reasonable and moderate suggestion was made, by way of bringing the conference to a head and setting down in definite form the spirit of the meeting as it related to the conditions then existing. It was suggested by him that a letter be written and dispatched to the gentile believers, requiring that they abstain (1) from things offered to idols, (2) from fornication, (3) from things strangled, and (4) from the eating of blood. The spirit of this decree was the same as that expressed by St. Paul in his epistle to the Romans and to the Corinthians. He knew and was persuaded that nothing was unclean in itself: but to him that esteemeth anything to be unclean, to him it is unclean. He knew that an idol was nothing in the world, and that there is only one God. But all men have not this knowledge: some could not eat that which had been offered in sacrifice to an idol without defiling their consciences. In accordance with these principles a wise compromise was proposed The restrictions which it laid upon gentile believers could not be called irksome. They were, rather, salutary and conducive to good health and morals. The Jewish brethren yielded far more than they asked. They did not even forbid swine's flesh.

### THE WHY OF THE PROHIBITIONS

The reason why these prohibitions were made is given: the law was accustomed to be read in every city where there were Jews, and nothing was more prominently prohibited in it than the very things here mentioned. If the gentile converts would be careful in these respects, which was not impossible, nor even difficult to do, they might contribute much toward the removal of the abhorrent differences between Jewish believers and gentile believers, and also tend to pave the way for inquiring Jews who had not yet believed The keeping away from things associated with idol worship was, therefore, a matter of expediency.

The mention of fornication in connection with ceremonial things seems odd. But it must be remembered that the gentiles were for the most part ignorant of Jehovah's instructions on any subject. Practically none of them had access to the Hebrew Old Testament Scriptures and not many of them to the Greek. None of them had any access to the New Testament writings; for none of those writings were yet in existence. This letter, therefore, was the first catholic epistle; and certainly it was simplicity itself. Fornication here is applicable to all illicit intercourse; and may refer also to adultery, incest, and licentiousness in any form. What we are taught to think of as sexual irregularities prevailed exceedingly among the heathen, as they do also now. They were not deemed by the gentiles disgraceful. They were practiced without shame and without remorse. These crimes were connected with religion. It was the practice not only to introduce indecent pictures and emblems into the pagan worship, but it was also the custom for females to devote themselves to the service of particular temples, and to devote the proceeds of indiscriminate prostitution to the service of the god or goddess. The males of the population, of course, resorted thither. There is a mass of evidence on this subject in all ancient heathen writings which is too sickening and too indelicate to introduce here. But suffice it to say that "it seemed good to the holy spirit" to frown upon and to oppose this universal practice to which gentile believers were constantly exposed and to which many of them by long habit had been accustomed. It is for this reason that it is so often and so pointedly forbidden in the New Testament.—Romans 1:29; 1 Corinthians 6:13, 18; Galatians 5:19; Ephesians 5:3; 1 Thessalonians 4:3.

### THE LETTER APPROVED AND SENT

The letter which was drafted (and probably also rendered into Greek) is notable for its repudiation of those busybodies who had gone to make trouble in Antioch, for its commendation of Barnabas and Paul, and for its confident association of the holy spirit with the apostles and elders as sponsor for the conclusions which had been reached at the conference. Probably the letter was first written and determined upon by the apostles and elders, then read to the ecclesia and its approbation sought and secured by a show of hands. It is not probable that the church in general would volunteer an opinion unless consulted; nor is it probable that the apostles would take the congregation's sentiments for granted.

A committee of two was appointed to deliver the letter This was prudent, not only precluding a possible charge of fraud against Paul and Barnabas had they carried the epistle back themselves, but it added weight and dignity to the whole proceeding. The result produced by the letter was "consolation". It brought great relief from the dissensions, disputations, and uncertainties of the past, and the believers acquiesced in the decision of the apostles and elders, and rejoiced that they were not to be subjected to the burdensome rites and ceremonies of the Jewish religion The consolation reaches us; for every one of us was involved in the decision of that conference, which decision the Lord, and not man, directed. Well could they sing:

> "Free from the law, Oh happy condition;
> Christ by his blood has purchased remission."

They were not *freed* from the law, never having been under it; but they were *free* from it, as we are. And it is a happy condition.

This closes the account of the first Christian council, and all the elements necessary for any Christian conference were there. The apostles were there: Peter, James, John (Galatians 2:9), Paul, and in addition Barnabas, Titus, probably Mark, and possibly Luke. But we have them all. They had the Old Testament Scriptures: so have we.

This council was conducted throughout not only on Christian principles, but also in a mild, kind, and Christlike spirit; and is a model for all similar assemblages. It came together not to promote but to silence disputation; not to persecute people of God, but to promote their peace; not to be a scene of harsh and angry recrimination, but to be an example of all that was mild, and tender, and kind. Those who came together, came not to carry a point, not to overreach their adversaries, not to be party men; but to mingle their sober counsels, to inquire what was right, and to express that which was proper to be done. The conference had none of the marks or appendages of a *court*. That term is not applied to any assemblage of Christian men in the New Testament. The council was summoned on a special emergency and was not held as an ecclesiastical event or semi-social function. Futhermore, a degree of authority attaches to the decisions of the apostles which cannot be found in any other members or group of members of the church since their day. And it should never be forgotten—as it has been to the pleasure and interests of ecclesiastics to forget—that neither the apostles nor the elders *asserted* any jurisdiction over the churches of Antioch, Syria, and Cilicia; that they did not claim a *right* to have these cases referred to them; that they did not attempt

to "lord it" over their faith or their consciences, nor threaten any punishment in case of neglect of what they had prescribed. The case was a single, specific, definite question *referred to them*; and they, with the Lord's guidance, decided it as such.

### HELPS AND CONTENTIONS AT ANTIOCH

Judas Barsabas and Silas Silvanus, the two commissioners from Jerusalem, were prophets, and they encouraged the friends in Antioch; so that the good effect of the letter was heightened by their "many words". The brethren were strengthened by them. They were fresh voices; and the gospel flowing through them appeared not as "new light" but as more light. Both returned, after a space, to Jerusalem, but Silas evidently came back to Syria soon. Verse 34 is not found in the old manuscripts, which states that Silas remained, notwithstanding he was "let go".—Verse 33.

Paul and Barnabas continued active in Antioch. It is probable that at this time the unhappy incident between Paul and Peter occurred, as the order in Galatians 2:11-14 seems to indicate. Peter at first ate with the gentile brethren; but when others came up from Jerusalem, who seemed unable to put fully into practice the spirit of the letter which they had endorsed, he withdrew in weak compliance with their wishes, and thus really was about to start the whole controversy anew. Even Barnabas was drawn away in this movement. St. Paul rebuked Peter in no uncertain tone, which rebuke St. Peter seems to have taken in the right spirit. It was the same kind of weakness and the same quick repentance which he had shown before the servant maid and at our Master's look on the night of Jesus' arrest and illegal trial.

Another painful circumstance arose. The long and fruitful friendship between Paul and Barnabas was marred by a 'sharp contention' over John Mark. Paul proposed to Barnabas that they go back to the churches in Cyprus and Asia Minor to see how they fared and to encourage them. Barnabas assented, but insisted that Mark, his nephew, be their companion. Paul thought this not a good plan, seeing that Mark had left them before in the midst of the undertaking. A violent altercation (the Greek word is paroxysm) ensued which resulted in the separation of the two brethren and in their engaging in different spheres of labor. This narrative is given us as fact, no vindication being offered for either party. Barnabas thought he saw some reason for giving Mark another chance, and Mark's subsequent development and the Lord's final favoring of him with the opportunity of writing one of the Gospels encourages the thought that Barnabas saw something in him which Paul did not then, but afterwards did see. (Colossians 4:10; Philemon 24; 2 Timothy 4:11) On the other hand is the fact that Paul and Silas went forth with the evident support and sympathy of the Antioch brethren, while no such statement is made as regards Barnabas and Mark. We are obliged to leave the account just where the Lord leaves it, only observing that instead of one missionary party there were two, and instead of two workers in one field there were four in two fields. The difference was afterwards reconciled and Paul and Barnabas again became traveling companions. —1 Corinthians 9:6; Galatians 2:9.

### ON IN PEACE

This account shows that there was no collusion or agreement between the apostles to impose upon mankind in the writing of the New Testament. Had there been such an agreement, everything would have been represented as perfectly harmonious and smooth. Such statements as these have an air of candor and honesty, and at the same time are apparently so much against the truth of the system represented, that no imposter would have thought of resorting to them.

In due course Paul and Silas came to Derbe and to Lystra. At this latter place Timothy was found, a very young man; for eighteen or twenty years afterward he was still warned: "Let no man despise thy youth". (1 Timothy 4:12) Paul saw him to be useful for the ministry; so he circumcised him as a mere matter of expediency. He knew that they would be constantly going in and out of synagogues and Jewish homes, and while circumcision bore no relationship to Timothy's *salvation*, it did, under the circumstances, bear some relationship to his *usefulness* and to the ease with which he could have access to devout men and women who were due to hear the truth about the Messiah. "Unto the Jews I became as a Jew, that I might gain the Jews." (1 Corinthians 9:20) The fact that Timothy was well reported of by brethren eighteen miles away rather shows that he had already been active, and also that Paul collected some data before he determined to make use of him.

The antidote for dissension is humility. We are not to think of ourselves more highly than we ought to think. We are to hold the truth, but in love. We must sometimes differ; with different kinds of brains and widely diverse experiences, that is inevitable. Our *judgments* of the Lord's will may differ and we still be held together by our mutual regard *for* his will, regardless of our conceptions of it. Like a mighty mountain viewed from different sides and whose peak may sometimes be lost in the clouds, God's will stands; and the more intimate our acquaintance with it the keener our appreciation of it and the greater our determination to be "filled with an exact knowledge" thereof.—Colossians 1:9.

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# FROM ASIA TO EUROPE

— — AUGUST 28 — ACTS 16:6-18 — —

WAYS CLOSED UP — A WAY OPENED UP — THE VISION PROMPTLY OBEYED — THE FIRST CONVERT — THE FIRST MIRACLE IN EUROPE

*"And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house."—Acts 16:31.*

LEAVING Iconium, or possibly Antioch in Pisidia, Paul and Silas, accompanied by the youthful Timothy as "ministrant" instead of Mark, passed into Phrygia and Galatia. The season was quite likely summer, as the tablelands of central Asia Minor are upwards of three thousand feet above sea level and rather inhospitable in winter for southerners. It was in Galatia that Paul fell sick and was delayed. He himself tells us in what spirit the Galatians received him. He affectionately reminds them that it was 'bodily sickness which caused him to preach the glad tidings to them at first'. It was "out of season" for Paul, but he preached the gospel just the same; and the Galatians heard the word gladly. They received the Apostle "as if he had been an angel". If it 'had been possible, they would have plucked out their eyes and given them to him'. Whether it was some kind of fever or an affliction like asthma we are not told. But we may be sure that Timothy ministered tenderly to him in such things as were not supplied by the eager Galatians, who, sad to remember, were "so soon removed" by new teachers "from him that called them, to

another gospel". They began to "run well", and then were hindered, being "bewitched", or deluded, by that zeal which compassed sea and land to make one proselyte. In their new partisan spirit they were as ready to "bite and devour one another" as they were willing to change teachers and gospels.—Galatians 4:15; 1:6; 5:7; 3:1; 1:7; 5:15.

It is neither unkindness nor fancy which sees in these expressions of the Apostle the same indications of the Gallic character which all discerning writers from Cæsar down have attributed to that people; for the word Galatian is simply the Greek form of the Latin Gaul. These Gauls as a great conquering host had left what is now France more than two centuries before the time of the Apostle's visit, and one wing of their army settled in and colonized Galatia or New France. The members of that remarkable race of men have always been susceptible of quick impressions and sudden changes, their fickleness being quite equal to their courage and enthusiasm. There is, moreover, in them a constant liability to disunion, or internal strife, which is the fruit of excessive vanity. They incline to depend on sensations for their chief interest in life. Not many of the Latin peoples have ever been interested in the more serious phases of the gospel message. We do not expect that they will be during this age. The French-speaking friends of this journal we would commend and encourage all the more because of their historically long line of disadvantageous national characteristics. The main body of French, Italian, Spanish, and Portuguese peoples will wait, we believe, for the visible and tangible evidences of Messiah's kingdom, though a goodly number may be interested in the transitional message now due.

## NORTH AND WEST

The Apostle probably had in mind to descend from the plateau section of Galatia into the fertile plains and populous cities of Asia. Care must be taken to think of this section with its Roman designation. The word Asia at that time had no reference to the vast continent which stretches away east from the Black Sea and from the Red Sea. It meant merely the western tip of what we now call Asia Minor. In that section were located the "seven churches of Asia" to which the Lord through the Revelator addressed specific messages, and which in turn became symbolic of seven great chronological stages. In addition to these seven cities was Colosse, also the site of a flourishing ecclesia.

All of these places heard the gospel in later years. They did not hear it now, because divine Providence interfered with the Apostle's intention to visit them on this journey. The Lord had another work for Paul and Silas to do first. They pushed on northward and westward, reaching the Bithynian frontier. Here they thought to work into the interior of Bithynia, but the "spirit of Jesus" interfered again, possibly by a dream, or by an apparition, or by audible revelation. This same spirit is called the "holy spirit" in the preceding verse, thus identifying the two as one. The missionaries were not to go into Asia, which lay to their left; nor were they to go into Bithynia, which lay to their right. The holy spirit had evidently directed them forward from Pisidia, and there was no turning back on their tracks. The only thing to do was to proceed westward. This they did, passing through Mysia and going to Troas. Mysia was the northernmost part of Asia, but they 'passed it by' in an evangelistic sense. They did not stop to preach there but hurried on, knowing from the previous revelation that the gospel was not to be delivered there at that time.

Everything in this part of the narrative turns our eyes toward the West. The messengers of the Lord were not to tarry even in Troas, although at a later date an ecclesia was there, as seems likely from the fact that Paul left a coat and some books at that place.—2 Timothy 4:13.

## UNCERTAINTY AT TROAS

Troas was rich in story. Disregarding the legendary battle over the lovely Helen, which was reputed to have been fought at Troy, slightly north of Troas, the region is nevertheless one of great interest from the standpoint of world history. Lysimachus, one of the four horns of the Grecian goat (Daniel 8:8, 22), increased and adorned the small city which had just been founded there and called it Alexandria-Troas in honor of his deceased chieftain, whose conquest of Asia had helped to prepare for this very missionary journey by making Greek an international language. Alexander, that famous "man of Macedonia", had gone east for the conquest of Asia. Paul, the man of God and servant of Jesus Christ, was now going westward in the interests of a still vaster empire, in which Alexander will be not *the* monarch but *a* subject.

Julius Cæsar dreamed of making this city his capital, when he should have united East and West by extensive military campaigns, but which were cut short by his assassination. Now a greater than Cæsar was here. Those four men (for Luke had joined them here) bore in their breasts the secret which shall not only unite East and West, but which shall accomplish such victory over all the tribes and nations of earth as will make Roman glory seem like dust and air.

Such thoughts as these may have been in the Apostle's mind at Troas, as he arrived from inland with Timothy and Silas. He had been undeniably directed to Troas, and there was the sea in front of him, which direction would the Lord lead now? It must be west; but would it be southwest to Athens and Corinth, or northwest to Philippi and Thessalonica? If the Apostle stood looking out over the water at sunset he would have before him the shimmering sheet of the Ægean Sea. Eighty miles to the northwest and clearly visible at sunset lay Samothrace, rising like a golden pyramid of glory out of the water. The shadows would be falling on Mount Ida, close to the left, and settling dark on Tenedos and the deep. Voices from the boats tied up in the harbor would grow less audible with the fall of darkness, and the noise of oars cast into dories would but intensify the wonderment of the scene. Here were men who knew what to do on the morrow, but which way was the Apostle to the gentiles to turn?

## FRESH HEAVENLY DIRECTION

That night a vision was granted him of a man of Macedonia calling for help. The wonderment was past. The party was to proceed to Europe, and the mission was promptly executed. The morning star appeared over the cliffs of Ida; the sun rose and spread the day over the sea and the hills; men of Troas awoke to their trade and labor; and among the first comers about the boats at the strand were four newly-arrived Christian travelers. Probably no other person in Troas knew that there was such a thing as a Christian. God provided a ship for his messengers, and "he brought wind out of his treasuries, and by his power he brought in the south wind".—Psalm 135:7; 78:26

A south wind was exactly what was needed, though comparatively rare in that part of the sea. With full sails they departed, steering a straight course for Samothrace. The wind kept up, and by evening they anchored in the lee of that mountainous island, spending the night there. Next morning they proceeded, still with favoring winds, and came that day to Neapolis, or Naples of Macedonia. Who can say that the same God who directed his Apostle to go thither did not provide the boat and the wind and the favoring weather in order to bring his messengers to Philippi by the Sabbath? The ten miles from Neapolis to Philippi could be made on foot in three hours.

Philippi was a *colonia*. The simple word colony in the King James text does not convey its full meaning It was a *Roman* colony. Some eighty years before the arrival of our brethren a mighty conflict had been fought and finished on the plains outside the city. The waters of its many fountains had been trampled and polluted by the soldiers of Brutus and of Antony The battle which began with words over the body of Julius Cæsar in the Forum at Rome ended here with swords and spears and javelins And as there, so here, Antony had the upper hand. The Republican army under Brutus and Cassius was defeated and the victorious Antony saved the empire for Augustus. It was not the divine purpose for the Roman Empire to be turned into a republic. It was to go on and fulfill all that Daniel the Prophet had spoken concerning it But the glory of Antony is as nothing compared with the least one in the kingdom of heaven All that Rome meant at that time, or has ever come to mean since, will very soon be reduced to powder and blown away like the dust of the summer threshing floor, and be found no more at all in all the earth.

The Apostle had hitherto been in cities which were coloniæ, but this is the first time the Scriptures call it to our attention: and there is a reason. Every colonia was a Little Rome, in which the laws of Italy were in force, regardless of the surrounding territory. Mention is made of Philippi being a Roman colony because that fact bears on the experiences of Paul and Silas there. In a colonia all Roman citizens had exceptional liberties. The Roman Empire was the devil's imitation of God's kingdom on earth. Rome was the 'holy city', Italy the 'holy land', native Italians scattered abroad in the empire were like Jews of the dispersion, while foreigners who had acquired citizenship were like proselytes. The *cives*, or citizens (whether native or naturalized), were like Israelites. The *peregrini*, strangers, were the aliens and foreigners—gentiles, so to speak. All *citizens* were exempt from scourging, and practically also from arrest, except for serious charges. They were almost always granted the privilege of bail; and when not, retention in a magistrate's house was held to be sufficient, much like our 'parole in custody of counsel'. They had the right to appeal from the magistrate to the emperor as the supreme judge of the empire. All these items will be found to have a certain bearing on the things suffered in Philippi.

### RESORTING TO PLACE OF PRAYER

Arriving in Philippi, possibly on a Friday, the missionaries resorted on the first Sabbath to the Jewish oratory, or place of prayer by the riverside, without the city gates. The Revised Version implies that the visitors did not know for certain whether a place of prayer was there or not; but they supposed such to be the case They knew the customs of Jews in places where there were not enough to build a synagogue, or where they were prohibited from so doing by the governor of the place. In such localities the scattered Jews who resided there gathered together by a riverside, where running water would be available for the many ablutions or washings connected with all their religious services. This had been the custom for hundreds of years. "By the rivers of Babylon . . . we sat down".—Psalm 137:1.

Among those who gathered at this roofless place of prayer was a proselyte woman, Lydia by name, whose home had been in Thyatira, capital of the province of Lydia, in the center of Roman Asia. Assuming at once the attitude of teachers, the four brethren "sat down" and spoke to the women who were assembled together. The Lord, who had summoned his ministers from Troas to preach the gospel in Macedonia, now gave them an opportunity. He also gave power to their words (particularly to those of Paul) which they spoke in his name. Lydia was one of the most interested listeners. And the whole narrative gives the impression of the utmost modesty and simplicity in Lydia's character. Luke's modesty is also shown in relating the story: he says, "*We* spake," but Lydia took heed "at the things which were spoken of Paul".

As was the custom with early believers, their conviction and consecration was quickly followed by immersion. Probably Lydia was immersed in the very stream by the side of the oratory. The members of her household also took the same step. Probably they were among the listeners by the riverside. The fact that she had a household of servants and helpers implies that she was a woman of means, as does also her occupation, which required considerable capital to conduct. The purple dyes and dyed stuffs which she handled were used only by princes and potentates of wealth. The whole account implies that Lydia was either a maiden lady or a widow.

If she constituted the first fruitage of the Apostle's labor in Europe, she was not one whit behind him in eagerness to serve the Lord through his representatives. She urged the four brethren to abide with her in her own house Her hospitality was equal to her faith. Since the Apostle was possessed of sturdy independence so that the ministry of the gospel might not be blamed, we may be sure that Lydia had to do some insisting before he accepted of her roof and table. But insist she did. She would not take No for an answer. And they came. It is certainly no improper use of the imagination to suppose that in the three or four contributions made to the Apostle's comfort in future years Lydia was one of the cheerful and liberal givers. As she was the first convert in Philippi and in all Europe, so she helped to give tone to the wonderful ecclesia to which the Apostle wrote many years afterward in such commending terms.

### UNWELCOME PUBLICITY

The new believers continued to meet by the riverside and to discuss the question of Jesus, his death, his resurrection, and his Messiahship, with the others who were still resorting thither but who were slower of perception than the first believers. On repeated occasions as the Apostle and the other laborers were going to this place a young girl, possessed of a demon, shrieked out after them: "These men are the servants of the most high God, which show unto us the way of salvation".

The spirit which was in control of this damsel is called in the Greek a spirit of Python. Python was another name for Apollo, the Grecian god of fine arts, of music, of poetry, medicine, eloquence, and a few other things not so commendable. He was called Python because, as the myth goes, when he was a child he slew with an arrow a serpent called Python which had come to persecute his mother Latona. Apollo was the most popular of Grecian gods, having oracles at several places, the most renowned of which was at Delphi. A demon of considerable sagacity was playing the part of Apollo in connection with this girl. Her divinations were so successful that she was managed by a syndicate which profited greatly by her soothsayings. She would tell the farmers when to plant, the maidens when to wed, the sailors when to put out to sea, the merchants when to undertake important transactions, and the miners where to look for gold—for there were several gold mines in the vicinity.

But what could be the object on the part of the demon who possessed her when he through the girl's lips told the truth about the Apostle and his associates? It may have been that, as the girl's prophecies brought gain to her managers, this was thought to be one way of strengthening

her hold over the people. It may be the evil spirit feared the very catastrophe which befell him, namely, expulsion; and he thought that by proclaiming them to be the servants of God he would conciliate them to the point of allowing him to remain. But, more likely still, the demon saw that they bore a message of truth and that they were sure to win out against the imbecile babblings which the demons had to impart, and hoped by calling attention to the Apostle's work to verify the truth of his own prophecies, and thus maintain himself in favor with the people.

But after many days of this unwelcome testimony the Apostle was worn out by it and he turned, saying to the spirit: "I command thee in the name of Jesus Christ to come out of her". The word here used for command in the Greek is the same which the damsel had been using for "proclaim" or "show". To paraphrase the matter, the maid had said, These men 'proclaim' to us the way of salvation. But the Apostle said, I 'proclaim' to you in the name of Jesus Christ to get out and stay out. The Greek verb is very positive and final, more forceful than the English form. The evil spirit came out the same hour, and continued to stay out, as is evident from what followed.

# LETTERS FROM AFIELD

## IRELAND AFLAME

DEAR BROTHER RUTHERFORD:

For some time past I have felt constrained to write to you to give expression to my heartfelt appreciation of all the loving services rendered by yourself and by those who have so faithfully labored with you during the past few momentous and strenuous years. It has been a source of great encouragement to me to observe that your ministry has, in many ways, the unquestionable evidence of the Lord's approval and blessing.

The brethren in Dublin had wished to have you with them locally on the occasion of your recent visit to Europe. We all recognize, however, that the demands of the Lord's service upon your time and strength were pressing elsewhere, and that the conditions in this poor, stricken country were not conducive to a public meeting in the Irish capital.

Ireland has now passed into a state which borders on anarchy. The country is aflame with political and religious and racial hatred. The normal governmental functions have been suspended entirely in some areas and military rule substituted. The country is rapidly approaching ruin. Buildings, both private and public, are being daily destroyed; bridges are being blown up; the railways, one after the other, are being closed down; soldiers, police and civilians, are meeting violent deaths. Brutalities of a revolting nature have become frequent occurrences; some of them have been so barbarous and inhuman that one is almost forced to conclude that they have been the result of direct demoniacal influence upon the minds of men. Ireland has great need of the kingdom of the Prince of Peace.

The "work of the Lord" in this portion of the country has practically come to a standstill, owing mainly to local conditions. The streets of the city of Dublin, especially after nightfall, are no longer considered safe, for shooting and bombing are common. The country districts are even worse. At the time of writing the people in Dublin City are compelled to remain indoors between the hours of 9 o'clock p. m. and 5 o'clock a. m. under what is termed the "Curfew Law". This is a rather inconvenient regulation as far as our evening meetings are concerned. Yet we are very grateful to the Lord that we can still manage to assemble ourselves together for the study of our heavenly Father's Word. Until a few days ago the people in the City of Cork were ordered to keep indoors after 6 p. m.; so you will see that in this respect at least we might be worse off. The "Curfew Law" has been introduced by the British military authorities on account of the incessant attacks which have been made by members of the "Irish Republican Army" upon the British forces occupying the country.

Our public work has thus greatly been hindered. We are endeavoring, as the Lord grants opportunity, to distribute the booklet, "Millions Now Living Will Never Die". It is a message very appropriate for Ireland at the present time. As is to be expected, the spread of this glorious proclamation has raised a storm of opposition in religious quarters. The Irish people generally are closely united to their churches. Protestants especially are bitterly antagonistic to the truth. Thank God that the time shall soon come when "the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped" and "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea"!

That the Lord may continue to guide and bless you all till we reach our Father's "house of many mansions" is the prayer of

Your loving brother, FREDERICK J. FALKINER, *Ireland.*

## THANKFUL FOR CALL

DEAR BRETHREN IN THE LORD:

With God's help and blessing I will express to you in as few words as possible, my heartfelt gratitude and love for the help and strength I have gained from the WATCH TOWER magazine. Since 1915 it has been my constant help and companion. I am prevented, by physical weakness, from much active service but have compensation for this by being able quietly to read the blessed Word of Truth. Although only an "eleventh hour'" worker (being 64 years of age) I do thank my heavenly Father for his call and for the opportunity he has given me for a little work. He has been drawing me for many years; and when the call came I understood, and now am happy in the knowledge that I am his through Christ. I have all the volumes, which are much appreciated.

Your sister in His name, MRS. FLORENCE HEATH, *Eng.*

## HEART FILLED WITH GRATITUDE

DEAR BRETHREN:

Greetings in the name of our dear Redeemer. After reading the article in the February 1 TOWER on "The Beauty of Holiness", and "The Harp of God" in March 1 TOWER, I feel compelled to send these few lines to express my deep appreciation of your work and labor of love for the Lord's people.

My heart is filled with gratitude to the dear Lord for the rich food which he continues to supply to his people through the WATCH TOWER; and my prayer is that we may seek to assimilate this food more and more, thereby being built up into Christ, until we all reach the stature of a perfect man in him. We remember you continually before the throne of grace, and pray that his grace may be sufficient to enable you faithfully to finish the work he has given you to do. We rejoice in the privilege of being co-laborers together with you in the work the Lord is accomplishing, and we are assured that the hail shall sweep away the refuge of lies, and the waters overflow the hiding places. Truly we can sing today, as never before, "Our God is a great God: who shall not reverence thee, O Lord, when thy righteous acts are manifest!"

Again thanking you for all we have received from the Lord through you I remain, yours in the one hope,

BARBARA GROVES, *Aus.*

# International Bible Students Association Classes

## Lectures and Studies by Traveling Brethren

### BROTHER R. H. BARBER

Duquesne, Pa. ..... Aug 1, 2
McKeesport, Pa ..... " 3, 7
Buena Vista, Pa ..... " 4, 5
Monessen, Pa ..... " 8, 9
Brownsville, Pa ..... Aug 10, 11
Rices Landing, Pa ..... Aug 12
Point Marion, Pa ..... " 14
Leckrone, Pa ..... " 15
Connellsville, Pa. Aug 16, 17
Greensburg, Pa. ..... " 18, 19

### BROTHER J. A. BOHNET

Niles Ohio ..... Aug 1
Youngstown, Ohio ..... " 2
New Castle Pa ..... " 3
Ellwood City, Pa ..... " 4
New Brighton, Pa ..... " 5
Pittsburgh, Pa ..... Aug 7
Morgantown, W Va ..... " 8
Fairmont, W Va ..... " 9
Clarksburg W. Va ..... " 10
Oakland, Md ..... " 14

### BROTHER B. H. BOYD

Greenwich, N Y ..... Aug 1
Fort Edward, N Y. Aug. 2, 3
Ticonderoga, N Y ..... " 4, 5
Glens Falls, N Y ..... " 7, 8
Saratoga Springs, N Y Aug. 9
Mechanicsville, N. Y. Aug. 10
Hoosick Falls, N. Y ..... " 11
Troy N Y ..... " 12
Albany N Y ..... " 14
Watervliet, N. Y ..... " 15

### BROTHER J. W. COPE

Boulder, Colo ..... July 31
Berthoud, Colo ..... Aug 1
Loveland, Colo. ..... " 2
Greeley, Colo ..... " 3
Sterling, Colo ..... Aug 5, 11
Haxtun, Colo ..... Aug. 7, 8
Holyoke, Colo. ..... " 9 10
Sidney, Neb ..... Aug 12
Cheyenne, Wyo ..... Aug. 14, 17
Laramie, Wyo. ..... " 15, 16

### BROTHER A. J. ESHLEMAN

Zion, Ill ..... Aug 1 2
Marengo, Ill ..... " 3, 4
Belvidere Ill ..... Aug 5
Rockford, Ill ..... Aug 7 8
Rochelle Ill ..... " 9, 10
Freeport, Ill. ..... Aug 11 12
Clinton, Ia ..... Aug. 14
Moline, Ill ..... " 15
Davenport Ia ..... " 16
Rock Island, Ill ..... " 17

### BROTHER A. M. GRAHAM

Washington, N. J. ..... Aug. 1
Dover, N J ..... " 2
E Stroudsburg, Pa. ..... " 3
Scranton Pa ..... Aug 4, 5
Carbondale, Pa. ..... Aug. 7
Oneonta N. Y. ..... Aug 8, 9
Albany, N Y ..... Aug 10
Pittsfield, Mass ..... Aug 11, 12
Springfield Mass. ..... Aug 14
Holyoke, Mass. ..... " 15

### BROTHER M. L. HERR

Oswego N Y ..... Aug 2, 3
Mannsville N Y ..... " 4, 5
Watertown, N Y ..... " 7, 10
Syracuseville N Y ..... " 8, 9
Rome, N Y ..... Aug 11, 12
Oneida N Y ..... Aug 14
Cortland N. Y ..... Aug 15, 16
Binghamton, N. Y ..... 17, 18
Oneonta N Y ..... Aug 19
Utica, N. Y. ..... Aug. 21 22

### BROTHER M. A. HOWLETT

Lake Bay, Wash ..... Aug 1
Puyallup Wash ..... Aug 2, 3
Enumclaw Wash ..... " 4, 5
Bremerton Wash ..... " 7, 8
Everett, Wash ..... Aug. 9
Marysville, Wash ..... Aug. 10
Bellingham, Wash ..... " 11
Vancouver B C ..... Aug 12-14
Victoria B C ..... Aug 15
Port Angeles, Wash ..... " 16

### BROTHER S. MORTON

Denven, Colo ..... Aug 1
Colorado Sprgs, Colo Aug. 2, 3
Pueblo, Colo ..... " 4, 5
Trinidad, Colo. ..... " 7 8
Rocky Ford, Colo. ..... " 9, 10
Lamar, Colo. ..... Aug. 11, 12
Holly, Colo. ..... " 14, 15
Syracuse Kan ..... Aug 16
Garden City, Kan ..... Aug 17 18
Friend, Kan. ..... Aug 19

### BROTHER W. H. PICKERING

Enderlin, N. Dak ..... Aug. 1
Wyndmere, N Dak ..... " 2
Fargo, N Dak ..... " 3
Winnipeg Man ..... Aug. 5-7
Duluth, Minn ..... Aug. 9
Vulcan, Mich ..... Aug 11
Manistique, Mich ..... " 13
Sault Ste Marie, Mich ..... " 14
Bay City, Mich. ..... Aug 15, 16
Saginaw, Mich. ..... Aug 17

### BROTHER G. R. POLLOCK

San Francisco, Cal July 28, 31
Oakland Cal ..... " 29, 31
San Jose, Cal ..... Aug 1 2
Santa Cruz, Cal ..... " 3, 4
Watsonville Cal ..... Aug 5
Paso Robles, Cal ..... Aug 7
Atascadero, Cal ..... " 8
Santa Barbara Cal ..... Aug 9 10
Pasadena Cal ..... Aug 12
Los Angeles, Cal ..... " 14

### BROTHER V. C. RICE,

Pottstown, Pa ..... Aug 1, 2
Boyertown, Pa ..... Aug 3
Linfield, Pa ..... Aug 4, 5
Norristown, Pa ..... " 7, 8
Lansdale, Pa. ..... Aug 7
Downingtown, Pa. ..... Aug 9
Lancaster, Pa ..... Aug 10, 11
Rheems Pa ..... Aug 12
Harrisburg, Pa ..... " 14
Annville, Pa ..... " 15

### BROTHER C. ROBERTS

Port Perry, Ont. ..... Aug 1, 2
Claremont, Ont. ..... " 3, 4
Toronto, Ont. ..... " 5, 7
Barrie, Ont. ..... Aug. 8
Orillia, Ont. ..... " 9
Bracebridge, Ont. ..... Aug 10
North Bay, Ont. ..... Aug 11, 12
New Liskeard, Ont. ..... " 14, 15
Matheson, Ont ..... Aug 16
Timmins, Ont. ..... " 17

### BROTHER O. L. SULLIVAN

Waukegan, Ill. ..... Aug 1, 2
Zion, Ill ..... Aug 3
Racine, Wis ..... Aug 4, 5
Milwaukee, Wis ..... Aug 7
Sheboygan Falls, Wis ..... " 8
Oshkosh, Wis ..... Aug 9
Green Bay, Wis ..... Aug 10 11
Marinette, Wis ..... " 11 12
Lena, Wis ..... Aug 15
Bonduel, Wis. ..... " 16

### BROTHER W. J. THORN

Belfield, N Dak ..... Aug. 1
Bismark N Dak ..... " 2
Fredonia N Dak ..... Aug 3, 4
Berlin, N Dak ..... " 6, 7
Fargo, N Dak ..... " 9, 14
Enderlin, N Dak ..... Aug 10 11
Wyndmere, N Dak ..... Aug 12
Ipswich S Dak ..... Aug 16 17
Conde, S Dak ..... Aug 19
Mellette, S Dak ..... 21

### BROTHER T. H. THORNTON

Carrollton, Mo. ..... Aug 1, 2
Sedalia, Mo ..... " 3, 4
Jefferson, Mo. ..... " 5 7
Burton, Mo. ..... " 8, 9
Macon, Mo. ..... Aug. 10
Moulton, Ia ..... Aug 11
Medill, Mo ..... " 12
Rutledge, Mo. ..... " 14
Quincy Ill ..... Aug. 15, 16
Hannibal, Mo. ..... " 17, 18

### BROTHER S. H. TOUTJIAN

Walla Walla, Wash ..... Aug 1
La Grande, Ore. ..... Aug 3, 7
Joseph, Ore. ..... " 4, 5
Union, Ore ..... Aug. 8
Weiser, Ida. ..... " 9
Ontario, Ore. ..... Aug 10
Emmett, Ida. ..... " 11
Caldwell, Ida. ..... " 12
Nampa, Ida. ..... " 14
Boise, Ida. ..... " 15

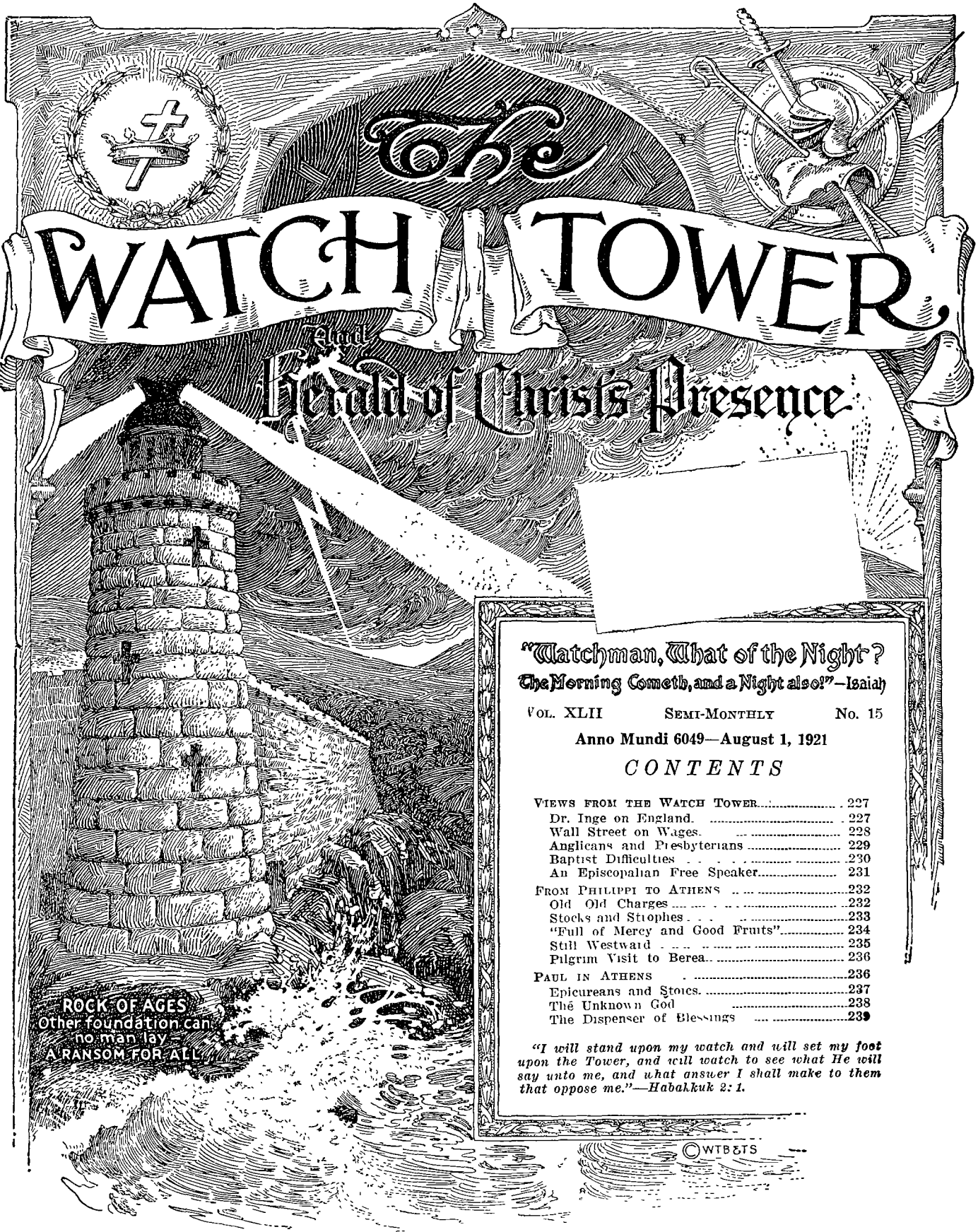
### BROTHER W. M. WISDOM

Burton, W Va ..... Aug 1
Parkersburg, W. Va ..... Aug 2, 3
Huntington W. Va ..... Aug. 4
Ashland, Ky ..... " 5
Lexington, Ky. ..... " 7
Frankfort, Ky. ..... Aug 8
Shelbyville, Ky. ..... " 9
Jeffersontown, Ky. ..... " 10
Louisville, Ky ..... Aug. 11 14
New Albany, Ind. ..... " 12 14

# The WATCH TOWER

And

## Herald of Christ's Presence




"Watchman, What of the Night? The Morning Cometh, and a Night also!"—Isaiah

VOL. XLII SEMI-MONTHLY No. 15

**Anno Mundi 6049—August 1, 1921**

*CONTENTS*

VIEWS FROM THE WATCH TOWER ..... 227
Dr. Inge on England ..... 227
Wall Street on Wages ..... 228
Anglicans and Presbyterians ..... 229
Baptist Difficulties ..... 230
An Episcopalian Free Speaker ..... 231
FROM PHILIPPI TO ATHENS ..... 232
Old Old Charges ..... 232
Stocks and Strophes ..... 233
"Full of Mercy and Good Fruits" ..... 234
Still Westward ..... 235
Pilgrim Visit to Berea ..... 236
PAUL IN ATHENS ..... 236
Epicureans and Stoics ..... 237
The Unknown God ..... 238
The Dispenser of Blessings ..... 239

*"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Habakkuk 2: 1.*

Upon the earth distress of nations with perplexity, the sea and the waves (the restless, discontented) roaring, men's hearts failing them for fear and for looking to the things coming upon the earth (society), for the powers of the heavens (ecclesiasticism) shall be shaken. When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24: 33, Mark 13: 29, Luke 21: 25-31.

# THIS JOURNAL AND ITS SACRED MISSION

THIS journal is one of the prime factors or instruments in the system of Bible instruction, or "Seminary Extension", now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1884, "For the Promotion of Christian Knowledge". It not only serves as a class room where Bible students may meet in the study of the divine Word but also as a channel of communication through which they may be reached with announcements of the Society's conventions and of the coming of its traveling representatives, styled "Pilgrims", and refreshed with reports of its conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V. D. M.), which translated into English is *Minister of God's Word*. Our treatment of the International Sunday School Lessons is specially for the older Bible students and teachers. By some this feature is considered indispensable.

This journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated —redemption through the precious blood of "the man Christ Jesus, who gave himself a *ransom* [a corresponding price, a substitute] for all". (1 Peter 1:19; 1 Timothy 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Corinthians 3:11-15; 2 Peter 1:5-11) of the Word of God, its further mission is to "make all see what is the fellowship of the mystery which . . has been hid in God, . . . to the intent that now might be made known by the church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed".—Ephesians 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the divine wisdom granted unto us to understand his utterances. Its attitude is not dogmatic, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made to facilitate such testing.

## TO US THE SCRIPTURES CLEARLY TEACH

That the church is "the temple of the living God", peculiarly "his workmanship"; that its construction has been in progress throughout the gospel age—ever since Christ became the world's Redeemer and the Chief Corner Stone of his temple, through which, when finished, God's blessing shall come "to all people", and they find access to him.—1 Corinthians 3:16, 17; Ephesians 2:20-22; Genesis 28:14; Galatians 3:29.

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones", "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection, and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium—Revelation 15, 5-8.

That the basis of hope, for the church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "a ransom for all," and will be "the true light which lighteth *every man that cometh into the world*", "in due time".—Hebrews 2.9, John 1 9; 1 Timothy 2:5, 6.

That the hope of the church is that she may be like her Lord, "see him as he is," be "partakers of the divine nature',' and share his glory as his joint-heir.—1 John 3 2, John 17.24; Romans 8:17; 2 Peter 1:4.

That the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next age.—Ephesians 4:12; Matthew 24:14; Revelation 1; 6; 20:6.

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial kingdom, the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church, when all the wilfully wicked will be *destroyed*.—Acts 3:19-23; Isaiah 35.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***Terms to the Lord's Poor:*** All Bible students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied free if they send a postal card each May stating their case and requesting such provision. We are not only willing, but anxious, that all such be on our list continually and in touch with the Berean studies.

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## HYMNS FOR OCTOBER

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| Sunday ..... | **2** | 246 | **9** | 99 | **16** | 106 | **23** | 229 | **30** 324 |
| Monday ..... | **3** | 233 | **10** | 44 | **17** | 176 | **24** | 23 | **31** 19 |
| Tuesday ... .... | **4** | 232 | **11** | 177 | **18** | 20 | **25** | 210 | ..... |
| Wednesday .... | **5** | 326 | **12** | 283 | **19** | 261 | **26** | 120 | ..... |
| Thursday ..... | **6** | 258 | **13** | 192 | **20** | 267 | **27** | 186 | ..... |
| Friday ... .. | **7** | 178 | **14** | 89 | **21** | 181 | **28** | 18 | ..... |
| Saturday | **1** | 277 | **8** | 48 | **15** | 216 | **22** | 325 | **29** 244 ..... |

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord", then joins in prayer At the breakfast table the Manna text is considered

## STUDIES IN THE SCRIPTURES

These STUDIES are recommended to students as veritable Bible keys, discussing topically every vital doctrine of the Bible More than eleven million copies are in circulation, in nineteen languages Two sizes are issued (in English only): the regular maroon cloth gold stamped edition on dull finish paper (size 5"x7½"), and the maroon cloth pocket edition on thin paper (size 4"x6⅛"); both sizes are printed from the same plates, the difference being in the margins; both sizes are provided with an appendix of catechistic questions for convenient class use. Both editions uniform in price

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The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLII AUGUST 1, 1921 No. 15

# VIEWS FROM THE WATCH TOWER

WHOEVER has not discovered in himself streaks of dishonesty is either not candid enough to face the facts or not discerning enough to see the facts. And in order to speak the truth one must have not only candor, but discernment. The most discerning people are those who discern not merely facts and incidents but also the principles underlying and influencing those incidents. One may be honest at heart, one may have a sincere desire to recognize and deal only with the truth, and still misrepresent a situation through faulty or prejudiced information. All of these points must be taken into consideration in judging of the statements of anyone. Others have a right, or even a duty, to bear these things in mind in judging of any statements which may be made in this journal. Especially is this true in respect to observational statements touching on world conditions, where the quantity and quality of information is so variable. The wish inclines to be father to the thought, and this sometimes leads one to expect more of a given occurrence or situation than that thing, in a state of fuller development, warrants.

This wish is not for the difficulty itself, but for the blessed times following the difficulty. Bible students are often accused of rejoicing in the discomfiture which is upon Christendom. Those who make such accusations are unable to distinguish between rejoicing in what seem to us marked signs of the times and rejoicing in the tribulation of other people. No one who has any measure of the spirit of the Lord rejoices to see suffering; but those who understand the purposes of the Lord know that suffering is necessary before the hearts of men are prepared for the blessings which are just beyond. The Lord's people are therefore able to rejoice in spite of the suffering, rather than because of it

### DR. INGE ON ENGLAND

Among ecclesiastics whose words find more or less lodgment in the public press, there are some whose utterances give evidence of considerable discernment and candor. Few stand out in this respect more than Dean Inge of St. Paul's Cathedral in London and Bishop Williams of the Episcopal Diocese of Michigan. Bishop Williams has been frequently quoted in these columns, as also in "The Finished Mystery", page 212. We shall turn our attention again to him presently. Dr. Inge, who carries the heavy distinguishment of The Very Reverend William Ralph Inge, is regarded in London as one of the clearest-sighted and least sensational of public men. He is associated in vision as well as in work with the venerable Prebendary Webb Peploe, whose observances of world and ecclesiastical conditions have been quoted at various times in these columns. Writing in the London *Evening Standard*, Dr. Inge says:

"In 1914 I prophesied that whatever might be the outcome of the war it would lose us our naval supremacy. If we won the war, I pointed out, America would take the lead, and if we lost, Germany.

"I believe our dominions probably will remain under the union jack, but they will also try to insure themselves with America and, as time goes on, they will lean more and more on what will then be the dominant English-speaking power.

"Our nation is not played out by any means, but now, in the time of peace, it is unwilling to pay the price which made our little island a great world power; and that chapter of our history, accordingly, is nearing its end.

"As soon as a civilized government is set up in Russia it will need the help of Germany, and we may expect such an alliance. Germany's war indemnity will be repudiated in a very few years, and neither England nor France will be able to exact it.

"I do not think the Germans will wish to attack us—in plain terms, we shall not be worth it. But the Russians will order us out of Mesopotamia, which, strategically, is quite indefensible, and we probably will be quite glad enough to quit Palestine."

One of the probabilities intimated in the above quotation has developed into a fact, as shown by a Berlin dispatch in the Chicago *Daily News*:

"Germany has concluded a preliminary trade agreement with Soviet Russia, and the convention became effective on May 6, according to the official text, which has been made public here [Berlin]. The text shows the pact will continue to be operative until a commercial treaty is completed, and provision has been made that either party may terminate the agreement by giving three months' notice."

### BRITAIN, AMERICA, RUSSIA

Great Britain has also recently recognized the Russian Soviet Government. Formal recognition of that government by Great Britain opens the seven seas to Russian commerce and virtually validates every treaty which the Soviet Government has made with the surrounding countries of Europe and Asia. The Russian gold reserve is also released for world commerce. Great Britain has also gained access to the Baku oil fields, hoping, with these fields and those in Mesopotamia, to continue to control the world commerce by controlling its fuel The

fallacy of depending on coal is being heavily impressed upon the British at this time through the very rigid coal-strike situation in the British Isles.

America has not recognized the Soviet Government of Russia. But no one of even moderate experience thinks for one moment that the causes given for non-recognition are the real ones. At no time in the past have the United States refused to trade with a people whose morals or religion or government did not suit them. They have traded for a long time with the Turk and the Chinaman. The American State Department has not bothered to inquire whether articles going to these oriental countries were designed for use by practicers of polygamy or by worshipers of idols. Whatever the real reason for the hypocritical attitude is, no sensible person believes the reasons given out.

An editorial résumé of one day's news, contained in the Los Angeles *Examiner* states:

"The 'market' was heavy Speculators paid seven and a half for money with which to gamble Foreign exchange heavy, almost 'collapsed' London is pessimistic, more worry about the coal strike. England's workmen present a problem more difficult than was the German problem.

"Judge Gary supplies a hopeful note. He believes things are getting better. They need to get better. If they don't get better soon, if Government doesn't stop constant shipments of money from the United States, and persistent robbery of the people by profiteers, there will be troubles here not soon forgotten.

"It is all very well to be optimistic, but not about combination burglary and incendiarism."

Judge E. H. Gary, Chairman of the Board of Directors of the United States Steel Corporation, the steel trust, recently addressed the students at Syracuse University, in such language as to show why he feels optimistic. We may reasonably assume that the *Wall Street Journal* expressed his view when it said concerning economic conditions in this country:

### WALL STREET ON WAGES

"When the real adjustment comes the unskilled worker finishes where he belongs—at the bottom of the list. He will be able to live on $2.00 a day when he is lucky enough to get that amount regularly. Wages which in the spring before the panic of 1873 were $8.00 a day fell to $2.00 in the autumn of that year, with employment hard to find. The cost of living will adjust itself. The Labor Bureau will give up publishing nousense about $2600 a year minimum for a fo ed 'family of five'. The unskilled workman will thank goodness that he has no family of five or indeed anybody but himself to support; nor will any employer pay him on the basis of any such fatherhood, as the bankrupt and discredited Interchurch World Movement absurdly proposed in its gratuitous inquiry into the steel strike."

"So far as immigration is concerned, we want more labor, as we shall rapidly discover when the people are reallotted to their proper jobs. This is particularly true of domestic service. Not all the munition workers have gone back to washing dishes. Not for long will the housekeeper pay the green hand $60.00 a month with board and lodging for learning her elementary business. This country can run best on the basis of the plentiful domestic service at $20.00 a month, with respectful and competent maids receiving $25.00 a month and glad to get it."

If there can be said to exist such a thing as an arrogant capital (as distinct from an arrogant labor and common people) this surely is an example of it. The Richmond *Times-Dispatch,* in referring to statements of organized labor on the one hand and organized capital on the other, said.

"There we have the two extremes in the American industrial system, and somewhere between them a common meeting ground must be found if capital and labor are to join hands in friendly coöperation and mutual helpfulness in bringing about an era of unprecedented prosperity and industrial peace to this country. If that mean is not found, if either capital or labor is too stiffnecked, too wedded to its own selfishness, to yield an inch here and an inch there, in the American spirit of give and take, then the conflict, of which the undercurrent now is running strong, will come to open warfare just as surely as it came to Russia. And the man does not live who can foretell the result."

The same paper in a news dispatch showed how the failure to pay dividends on the part of large industrial concerns is causing much inconvenience and dissatisfaction among the stockholders, many of whom are people of only moderate means. One of the paragraphs in that item reads:

"The passing of dividends by industrial companies is getting under the skin of genuine investors who purchased preferred stocks solely for their income. In recent years brokers have not hesitated to recommend seasoned preferred stocks which paid dividends for years as safe investments for women who were dependent upon the dividends for income. Brokers state that the number of women who hold industrial preferred stock is the greatest in history. Their ranks were swollen by the huge expansion in the cost of living which resulted from the war. Heretofore many women were satisfied with 4½ and 5 percent on bonds, but the increased cost of the necessities of life prompted them to search for a higher return upon their invested funds. Because of the better yield obtainable on preferred shares the investors were directed to sell their bonds and reinvest the proceeds in industrial preferred stocks. Institutions are also large holders of preferred stocks."

This stringency naturally extends to the smaller and moderate-sized banks. One such example is given in the Petersburg (Va.) *Progress,* which we print not because it is distinguished, but because it is typical of many others:

"The Virginia State Bank of Hopewell, one of the two banks here that continued business after the unparalleled run of 1918, closed its doors last night after Bank Examiner F. B. Richardson had examined the books and been in consultation with the bank's board of directors for several hours."

"An official statement of the bank, posted on the front door, stated that owing to the fact that the bank had invested heavily in Liberty Bonds, which are now almost unnegotiable, the bank had been closed and would be put in the hands of a receiver."

"An official of the bank, who was interviewed early this morning, stated the following reasons for its closing: The bank had invested heavily in Liberty Bonds, at present holding over $100,000 worth upon the belief that this form of security would be readily negotiable, but when the time came to borrow money on these bonds from the Federal Reserve Bank, full value is not allowed and 6 percent interest was charged on the loan. The bank could not

continue business on this basis, as it could not make any profit by borrowing money at this rate."

### BRITISH UNEMPLOYMENT AND "NEXT WAR"

The situation in England is most complex and strenuous. The government has been issuing allowances to the unemployed, thus playing the role of a large trades union. This was operative in the shape of a tax on the employed and upon employers. An item published in the Providence *Journal* shows that these allowances are to be reduced:

"In the House of Commons tonight the Government introduced a bill reducing employment doles from 20 to 15 shillings weekly for men and from 16 to 12 shillings for women, and at the same time increasing the contributions from both employers and employes.

"T. J. MacNamara, Minister of Labor, in introducing the bill, explained that owing to the enormous increase in unemployment through the coal strike this insurance scheme had become insolvent, the Government paying £2,000,000 weekly and receiving only £350,000."

While such strenuous conditions prevail inside the British Isles, experts of the British war machine continue to prepare for the next war. Field-Marshal Sir Henry Wilson, C. B., D. S., chief of the British general staff, recently encouraged a soldier audience at the Union Jack Club in London to keep themselves in fitness "for the time that is coming". He said that the belief that the last war was a war to end war was based on delusion. In harmony with this view of the British Field-Marshal are some statements in the quarterly journal of the Royal United Service Institution—an aristocratic body of five thousand military, naval, and air experts. The meetings of this institution are not open to the public and its journal is issued only to its members and to a few non-members who are interested in the science of war. In a contributed article in the Detroit *Free Press* the current number of this publication is represented as remarking concerning Britain's next great war:

"Four facts stand out plainly from these pages:

"(1) We are no nearer disarmament than ever we were.

"(2) The next war will completely eclipse the horrors of the last.

"(3) War will no longer be a matter of muscular force, but of mechanical energy, in which gas warfare, ray warfare (which utilizes forces similar to those utilized in the X-ray), and finally germ warfare, will be employed on a vast and scientific scale.

"(4) Non-combatants will no longer be exempt from death and suffer

That the military type of mind can and must think of human butchery from the standpoint of scientific efficiency is shown by another quotation from the same article:

"Major-General Ernest Dunlop Swinton, C. D., D. S. O., controller of the inspection department of civil aviation in the British air ministry, finds great promise in the use of gas in the next war and believes that it will make possible the killing of men on a wholesale rather than on a mere retail scale.

"'It has been our tendency up to the present,' he says, 'to look upon warfare from the retail point of view—of killing men by fifties or hundreds or thousands. But when you talk of gas you must remember that you are discussing a weapon which must be considered from the wholesale point of view; and if you use it—and I do not know of any reason why you should not—you may kill hundreds of thousands of men, or, at any rate, disable them. When you consider the use of such weapons in the future which is certain to take place, the enclosure of men in steel vessels or tanks (they may be made of steel or any material which will give the men some protection which their own lungs cannot give them) will be of vital importance."

### WHAT WAR IS LIKE

A British writer who had more experience in the trenches than any of these military experts writes about the effects of shell shock, and associated matters:

"These badly shell-shocked boys clawed their mouths ceaselessly. It was a common dreadful action. Other sat in the field hospitals in a state of coma, dazed as though deaf, and actually dumb. I hated to see them, turned my eyes away from them, and yet wished that they might be seen by bloody-minded men and women, who, far behind the lines, still spoke of war lightly as a kind of sport or heroic game, which brave boys liked or ought to like, and said 'We'll fight on to the last man rather than accept anything less than absolute victory,' and, when victory came, said: 'We stopped too soon. We ought to have gone on for another three months.' It was for fighting men to say these things, because they knew the things they suffered and risked. That word 'we' was not to be used by gentlemen in Government offices scared of air raids, nor by women dancing in scanty frocks at war-bazaars for the 'poor dear wounded', nor even by generals at G. H. Q., enjoying the thrill of war without its dirt or danger.

"Seeing these shell-shock cases month after month during years of fighting, I, as an onlooker, hated the people who had not seen, and were callous of this misery, the laughing girls on the Strand greeting the boys on seven days' leave; the newspaper editors and leading writers whose articles on war were always 'cheery'; the bishops and clergy who praised God as the Commander-in-Chief of the Allied armies, and had never said a word before the war to make it less inevitable; the schoolmaster who gloried in the lengthening 'Roll of Honor' and said, 'We're doing very well,' when more boys died; the pretty women-faces ogling in the picture-papers as 'well-known war workers'; the munition workers who were getting good wages out of the war; the working women who were buying gramaphones and furs while their men were in the stinking trenches. the dreadful, callous, cheerful spirit of England at war

### ANGLICANS AND PRESBYTERIANS

Turning to the more nearly religious fields of interest in Christendom, we find that there is some effort to respond to the proposition of the Lambeth Conference of Anglican Bishops held in London last summer. A definite basis for church union between Anglican and Protestant churches in Canada seems to have been laid by action of the Montreal Presbytery recently. The Presbytery deferred discussion of its formal report until about the date of this publication; consequently, we are unable to report the latest action. But authorized bodies from both religious movements have already agreed upon the following forms of commission:

"(1) Presbyterian form of Commission to Anglicans.

"A declaration will be made to the effect that there is no repudiation of or reflection on the ministry to which we have been set apart by the Holy Spirit, but that the authorization is given to enable us to exercise the ministry in a wider sphere within the reunited church. The exact phraseology of this has not been determined

"Then the clergy of the Church of England will be admitted according to the form in the 'Draft of the Book of Common Order of the Presbyterian Church in Canada', pp. 35 36, as follows:

"Now may be sung, 'Come, Holy Ghost, our Souls Inspire,' or other hymn of supplication for the presence of the Holy Spirit. Then shall the candidate kneel, and, other presbyters standing about him, the moderator shall say: Since no man is of himself sufficient for these things let us call upon God in prayer.

"After prayer the moderator and other presbyters lay their hands on the head of the candidate and say, We admit you to a wider exercise of the ministry of the Word and Sacraments.

"Following another prayer the minister shall rise, and the moderator, addressing him, shall say:

"In the name of the Lord Jesus Christ, the only King and Head of the Church, and by authority of this presbytery, I invite you to take part with us in this ministry, and admit you to all the rights and privileges thereto pertaining.

"Then the members of the Presbytery shall give him the right hand of fellowship, the moderator saying:

"We give you the right hand of fellowship to take part with us in the ministry.

"(2) Statement, Anglican form of Commission to Presbyterians.

"The candidates having been presented to the bishop, then shall the bishop say

'Forasmuch as terms have been arranged between the Church of England in Canada and the Presbyterian Church in Canada, with the purpose of realizing, through visible and corporate union their common fellowship in the universal Church of Christ, and of their having that fellowship to the world, and forasmuch as it is necessary that there should be in this united church a ministry that shall be acknowledged in every part thereof it is our purpose now to give these our brethren, by the laying on of our hands, a commission to the office of priesthood, it being clearly understood that herein there is no repudiation of or reflection on their past ministry to which they were set apart by the Holy Spirit, whose call led them to that ministry and whose power enabled them to perform the same.

"Invocation Then shall be said or sung 'Come, Holy Ghost,' etc.

"Commission Then the candidates shall kneel, and the bishop with the priests present, shall lay hands severally on the head of every one, the bishop saying

"Take thou authority to execute this office now committed to thee by the imposition of our hands. And be thou a faithful dispenser of the Word of God and of his holy sacraments In the name of the Father, and of the Son and of the Holy Ghost Amen"

### CHURCHES OF ENGLAND AND SCOTLAND

These are interesting because opening the way for similar action on the part of other English-speaking religious bodies, at least The Presbyterians in Scotland are also philandering with the Anglican Church to an extent which would have been remarkable a few years ago. The Edinburgh (Scot.) *Scotsman* says concerning the recent General Assembly of the Church of Scotland:

"When the Church of Scotland General Assembly resumed yesterday morning there was a large attendance Among those in the Throne Gallery, beside the Lord High Commissioner and the Duchess of Sutherland, were the Archbishop of Canterbury, the Bishop of Peterborough, and Bishop Robberds, the Primus of the Episcopal Church in Scotland, who were present as representatives of the Lambeth Conference.

"Dr. Wallace Williamson moved that the visitors should be invited to enter the precincts of the House, and this having been cordially agreed to, the Moderator welcomed them in the name of the Assembly, making special reference to the connection of the Archbishop of Canterbury with Scotland"

For the official head and representative of the Church of England to appear on the floor of the General Assembly of the Church of Scotland would have been impossible a hundred or even fifty years ago. The Committee on Union at this Assembly moved the adoption of the Committee's report as to the ways and means of accomplishing union. Inasmuch as union in Scotland is a more complex problem than in Canada, involving financial support as well as the ordination question, the Report made seven recommendations calculated to make union an organic possibility. These are to be taken up by the British Parliament on behalf of the Church of England and by the next General Assembly after conference with representatives of the United Free Church of Scotland.

### BAPTIST DIFFICULTIES

One of the Boston papers reports concerning Dr. Myers of Tremont Temple:

"The Rev. Dr. Cortland Myers, in his sermon yesterday morning at Tremont Temple, several minutes before his resignation had been read, characterized the leaders of the Baptist denomination as 'little, picayune, pin-headed men'.

"He declared the denomination was 'the most disintegrated religious body in America today', and predicted that the next Baptist convention in the middle West 'will go to pieces because its members will give in to the higher Bible critics'.

"Dr Myers's address yesterday grouped the Roman Catholic Church, the Jews, Christian Science, the colleges of the country, and, finally, his own denomination as arch-enemies of the Bible. The colleges are crowded, he said, with teachers who are 'ambassadors of evil'."

This is the same Dr. Myers who was so notably opposed to Baptist participation in the Interchurch World Movement. Indeed, Dr. Myers' present action may be but a straw showing which way the wind is blowing inside of Baptist circles. Two factions are present: the one strongly influenced by temporal prosperity and the other more inclined to spiritual faithfulness. Only recently it has leaked out that an immense endowment fund was contributed to the Baptist Foreign Mission Board some two years ago with the stipulation that the proceeds of the fund be used to support only workers who taught those doctrines mentioned in the donation. Most Baptists would not object to the doctrinal stipulations as such; but many of them (now that the hidden donation has come to light) do object strong-

ly to any kind of strings being tied to mission contributions. Also, the more spiritually inclined Baptists are coming to realize the detrimental influence of the University of Chicago on the minds and lives of Baptist young people. There seems to be a rift impending within the Baptist camp

### AN EPISCOPALIAN FREE SPEAKER

Bishop Williams is quoted in the Nashville *Tennessean* as making some remarks concerning his resignation, tendered as a sequel to his speech made in the Cathedral of St. John the Divine in New York, a part of which was quoted in our last "Views". On the Sunday following Bishop Williams' remarks the newly chosen Bishop Manning of New York delivered as strong a rebuke as ecclesiastical dignity would permit against what Bishop Williams had said the Sunday preceding. Evidently no inconsiderable disturbance was raised and Bishop Williams thought well to resign, according to the report above cited:

"'It doesn't seem right that the convictions of one man should shut off from the churches, hospitals, and educational institutions of the diocese a large measure of their support. So I have tendered my resignation, to take effect whenever or if ever the diocese sees fit.'

"Thus the Right Reverend Charles D. Williams, Episcopal Bishop in the diocese of Michigan, interviewed today for the first time in more than a year, explained the reason for his momentous step.

"'Recent happenings had convinced me that my recent message on the relation of the church to industry would meet with denunciation, suppression, and withdrawal of support,' said the Bishop.

"'In the first place there was the action of the Pittsburg Employers' Association in withdrawing support from the Y. W. C. A. on account of its investigation of industrial conditions.

"'Then there was the threat, made by the same employers' association, that support would be withdrawn from the Federal Council of Churches unless it abandoned its "social creed of the Churches".

"'Everywhere there is evidence of a fatal and futile attempt at repression and suppression of ideas, of blind denial of freedom of thought and liberty of conscience.

"'It is a day of hysteria and panic fear. Nerves are on edge everywhere. Men normally cool, sane, and balanced in judgment, are seeing red and are afraid of their own shadows. Men turn in wrath on all seers and prophets, and sometimes stone and crucify them.

"'In England, now, it's different. There'll be no revolution over there, in spite of the alarmists' shouting.

"'I took my wife down to Hyde Park in London. On one soapbox was a chap shrieking atheism. A few yards from him was the Bishop of London, delivering a sermon. Further on was a Bolshevist orator, and beyond him a half dozen radical speakers of varying convictions, each of them with his little audience.

"'And up and down the line marched the London "bobbies", as unconcerned as if at a picnic.

"'There's no danger there That is the safety valve. It is in the suppression of ideas that we find in America that danger lies.'"

"The cure Bishop Williams has for the ills of the world is a gentle thing when heard from his own lips."

"'We all know that the minute an artist devotes himself entirely to the pursuit of money, his art is commercialized. He produces only pot-boilers, not masterpieces.

"'And if a physician deserts his quest of scientific truth, and his mission of alleviating suffering, to follow the lure of gold, he is a failure. With the teacher and preacher it is the same

"'The principle underlying all this is applicable to the industrial world. In fact, the time has come for us to attack this last stronghold of the commercialized spirit—the spirit which breeds dishonesty and corruption, breaks men's lives and produces the greater part of the misfortunes and troubles of our day.

"'The work of the church is merely to enunciate this principle, and to prepare men's minds for the change by preaching Christian ideals.

"'Then we'll leave it to the technicians to work out the details of the new order.

"'Money is necessary for carrying on business, but in the new order, . . . service, not money, will be the paramount object.

"'And because I hold these views I am shouted at as a Bolshevist, a "red", an insidious person who seeks to wreck society!'

"The Bishop believes the church is at the crossroads.

"'The challenge is plain,' he said. 'Either the church must abandon the well-considered, sane, and fair message it has formulated, suppress her proclamation of it, a thing unthinkable for any who have a conscience and convictions, or—

"'She must enlarge and democratize the basis of her support, so as not to be dependent upon or subservient to any class, high or low, or—

"'She must be content with more meager support and restricted operation.

"'Her Master was poor and persecuted, but free, and it may be that he is now calling his church to follow in his footsteps.'

"The Bishop is confident that the church can be set free from dollar domination.

"'The host of communications I have received from men in all states of life,' he says, 'lead me to believe that it would be easy to obtain many smaller subscriptions to our churches, to make up for the larger ones we seem destined to sacrifice by adherence to our convictions.'"

### WHO CAN OBJECT?

It is gratifying to note the action of one Christian church in St. Louis, Michigan, as reported by the St. Louis *Leader*, of that state:

"The Christian church of this place at a recent Sunday morning service decided to accept certain propositions suggested by the minister at the annual meeting in February. For a number of weeks the membership have been considering a move which is considered more in keeping with the spirit of its mission in the world.

"Following are the propositions as accepted without a dissenting vote:

"'We stand before the world claiming to be Bible Christians. This is a great thing. Are we willing to make good? In the Bible we find no organization but just the church. No such methods as we have in these days. The church work was not done by societies in the church. It was just the church at work. Let us have a church of Christ indeed and in fact.

"'No societies such as the Missionary Society, Ladies Aid Society, etc., but simply the church. No financial drives. No every-member canvass. No collections as usual.

No financial pledges. No church fairs. No more suppers for revenue. No SALARIED MINISTER. No meetings that are not strictly Christian. No lectures on subjects foreign to the Word of God. No services taken up to unite in any meeting that has a political object.

"'In the matter of the support of the work let us place everything on the HONOR BASIS, each one giving as God has prospered him, ever remembering that they who preach the gospel are to live of the gospel. Instead of passing the collection baskets, let us place two boxes in convenient places where each may deposit his or her offerings each week.'"

# FROM PHILIPPI TO ATHENS

——SEPTEMBER 4—ACTS 16:19-17:15——

RODS AND STOCKS—HYMNS AND EARTHQUAKE—JOY AND TRIUMPH—PAUL IN THESSALONICA—HIS ESCAPE TO BEREA.

*"The angel of Jehovah encampeth round about them that fear him, and delivereth them."—Psalm* 34:7.

WHY did not the syndicate which owned the poor demon-possessed girl rejoice when they saw that she was free from the domination of the evil spirit? Why did not their hearts respond in noble gratitude for the deed of genuine benefaction performed? Why did not they come to express their appreciation to the Apostle and Silas and say: We are astounded at the power which you display and we would like to know more about the message which you bring? The answer is that what Paul did affected *business*. It was going to affect the pocketbooks, the income, the dividends of Philippians. It was rank radicalism, Bolshevism; that's what it was! These 'red' Jewish agitators ought never to have been allowed to land; what were the immigration officials thinking about anyway! This thing ought to be taken up by the Chamber of Commerce; we know their attitude toward anything not well and reputably established. Reasoning thus, The Amalgamated Python Soothsayers, Inc., closed their directors' meeting, converted themselves into a vigilance committee, and arrested Paul and Silas without warrants, although the Constitution provided that the persons of citizens should be secure from violence, except by due process of law. And how about this law? Oh, it was disregarded, just as similar commercial interests have ever since been in the habit of doing when they saw someone whom they thought they could blame for an interference with dividends.

The self-appointed vigilance committee dragged Paul and Silas into the market-place. Thus Saul had dragged off Christians in his persecuting days. (Acts 8:3) We do not know how Luke and Timothy escaped from this assault, except that they may have been engaged in another part of the city. The market-place to which the missionaries were taken was commonly called the forum; and it was the focus of city life. It was the equivalent of our modern newspapers. If this act were repeated now, reporters from the "best" papers would have been admitted to the directors' meeting of Soothsayers, Inc.; they would have been presented with a block of stock, and advised for the sake of 'humanity, for the protection of their homes, their wives, their mothers, their noble Roman customs, and all they held dear' to color up the account and give the public to understand that every one-hundred-percent Roman should be dead set against these alien fomenters and ready to defend the sacred Roman institutions if need be at the cost of life and limb—meaning the offenders' lives and limbs, of course. All the 'best people should get behind this movement, lest S-P-Q-R-ism perish from the earth.

## OLD, OLD CHARGES

But being handicapped somewhat by having no flaring "extras", the prominent men of affairs of that day did the best they could with the publicity facilities at their disposal. First they went to prominent members of what corresponded to the Chamber of Commerce and laid the matter before them. Then, having made sure of their moral backing and knowing that business interests are in the habit of dictating judgeship, directly or indirectly, and, having decided on the time-worn, if not time-honored, charge of sedition, the aggrieved business men of Philippi proceeded to the magistracy. The magistrates did just what they were expected to do, just what they were paid to do—protected business interests and property, rarely life.

Having the object in view of winning their point, rather than of telling the unbiased truth, these syndicate men did not fail to inculcate in their complaint a statement of the fact that these men were Jews. The Jews were widely and heartily hated. The Emperor Claudius had only recently expelled them from Rome, and Paul's enemies here took advantage of this prejudice, although the point had really nothing to do with either the charge or the issue.

The missionaries' accusers claimed that they were exceedingly troublesome in the city. From those words one would be led to think that Paul and Silas had been leading a riot, instead of merely preaching the gospel in a quiet and unobtrusive way. They were further accused of setting forth customs which were contrary to those commonly held. There was perhaps more truth in this point than in any of the others made. The customs referred to were religious. The driving out of the evil spirit was interpreted as a blow at the Roman religion. So it was; but this phase of the matter was brought in merely to appeal to the masses. In the minds of the freed girl's masters, it was a question of talents and denarii, of dollars and cents, of pounds and pence.

When the multitude heard that these men were engaged in introducing new religious customs they waxed very indignant. The populace had a two-fold occasion for anger, (1) hatred for the Jews and (2) wrath at the loss of their favorite fortune-teller. Now they might have to assume some responsibility and do a little thinking for themselves. That was an offense worthy of the most stringent punishment.

## BEATINGS AND PRISONS

Seeing the tumult and being more interested in their popularity than in abstract justice, the magistrates commanded that the two men be stripped. The lictors, corresponding to our court bailiffs, were the ones who tore off their victims' garments and who did the beating. For beating it was customary to strip the body naked to the waist; and it is no wonder that the Apostle spoke of himself as "shamefully treated".—1 Thessalonians 2:2.

First the hands of the brethren were tied to the whipping post and then their bare backs were beaten cruelly. Paul suffered this humiliation and agony three times (2 Corinthians 11:25), though, doubtless, he protested each time that he was a Roman citizen. On this occasion he received "many stripes". The Jews were accustomed to give thirty-

* S P Q R was the Roman motto meaning *Senatus Populusque Romanus*—the Roman Senate and people.

nine stripes (2 Corinthians 11:24); but we do not know how many were laid upon the missionaries by these Roman colonial magistrates.

Those who think such illegal beatings belong to the dim past are simply deluding themselves. The same things exactly occurred in many places during the Great War, with no more provocation than in this incident. Brethren were beaten by uniformed police inside the jail at Los Angeles, California, and only a few weeks ago twenty-eight brethren were arrested and beaten twice in the same night for meeting together and observing the Passover Memorial in Roumania. Exactly the same things occur in every part of Christendom—the feet to those sturdy Roman legs of Nebuchadnezzar's vision.

St. Paul says that he was "in prisons more abundantly" than any other leader of the church; and often reminded himself and others of the times when he cast the early believers into prison. This time in Philippi was one of the occasions of his imprisonment. The magistrates' representatives who delivered the prisoners to the jailor made no recommendation for merciful handling of the missionaries. In modern parlance, the judiciary sent word to the jailor to keep them 'dead or alive', to 'give them the limit'. Yes, these men had interfered with *business* and they were dangerous criminals. But what about these men being "servants of the Most High God", as the spirit had said? Oh, well, they never put much faith in what that spirit said anyway; but the people liked it and it was a "good proposition". If this "Most High God" were more powerful than they let him show it. Meantime they would proceed on the theory that he was merely a hallucination, a kind of ideal, as were their gods. Thus they thought; and, as though in defiance of God's power, they urged the jailor to be unusually careful.

The jailor desired to fulfill the commission given him; so he put Paul and Silas into the inner prison. Practically all prisons in the Roman Empire were constructed on the same lines, and we have rather minute descriptions given us by Christian writers of the second century. The main prison was a kind of court or vestibule around the edge of which were arranged cells which had the advantage of light and air. But from the back or side of this main vestibule there led off a passage into a dungeon, which had no facilities (once the door was shut) for either light or ventilation. The darkness, the heat, and the stench of this miserable place are dwelt upon at length by these writers. Doubtless this jail at Philippi was of this kind. Many present-day prisons are not one whit better; and those which do have humane facilities are sometimes lowered in the scale by having ignorant and inefficient guards. Few prisons there are in this country which do not have just such a black hole for punishment inside the prison walls.

### STOCKS AND STROPHES

Not only were the Lord's ambassadors thrust into the foul dungeon, but they were made fast to the stocks, or, literally, the "timber". The probabilities are that there were several sets of chains attached to a heavy beam and that the individual prisoners in this inner compartment were all separately chained, partly for safety to the prisoners themselves. Desperate characters would be put in there, and in the dark they might commit violence on the others, or turn into maniacs from lack of air and light.

But the dismal surroundings could not quench the spirit of devotion in the hearts of the Lord's messengers. 'They had learned in whatsoever state they were, therewith to be content.' (Philippians 4:11) About midnight they were praying and singing hymns to the Lord their Maker (Job 35:10), while the other prisoners in the dungeon were listening. With the heavy barred door the sound would hardly penetrate into the prison proper and would not disturb those who were there. As for the men in the dungeon, day and night were alike to them and they had nothing to do between meals but to sleep. There are some advantages to modern prisons; but there appear to have been some liberties in ancient times not now enjoyed. We submit that there is not a jail or penitentiary in the United States where prisoners in any part or division could sing hymns at midnight without getting into serious trouble.

Paul was a Jew, and as a keen student of the law he knew at least the Psalms by heart. Possibly the brethren were singing such passages as Psalms 120, 124, 129, 130, which were very familiar to all Jews. This is the only record we have of the Apostle Paul's singing; and we are led to wonder whether Silas did not start the tune. But the important thing about the situation is that neither of the Lord's prisoners said: Well, we are in jail now; there is no use being devotional here; these men won't know what we are talking about, they would rather have a big flagon of wine; anyway, God has forgotten us and abandoned us and we might as well be like the rest of the prisoners; if we ever get out, that will be time enough to take up our work again. But no such fallacies as these were entertained by Paul and Silas.

The other men in the dungeon were doubtless well used to cursings and oaths and outcries; but this was something unique, songs of praise! No wonder the "prisoners were listening to them". Prisoners are inclined to give serious things respectful attention and to note the difference between earnest Christians and religionists generally. In recent years one prisoner remarked concerning some of the Lord's brethren who were fellow prisoners with him "Dissa place-a no like-a jail since you men here". So in this case in Philippi: the zeal and faith of Paul and Silas were noted, and they, in turn, experienced the truth of the hymn lines:

"And prisons would palaces prove,
If Jesus but dwelt with me there."

### EARTHQUAKES AND JAILOR-QUAKES

Earthquakes were not uncommon in and around Philippi at that time, according to ancient writers, but the earthquake which occurred about the time of the hymn singing was no small one. The seismic disturbance was so severe as to shake the foundations of the prison and dislodge the doors from their hinges or the bars from their locks. The walls being shifted or partly shattered, there was nothing to keep the doors in place. The same disturbance also loosened the bands of the prisoners. Either the beams to which their fetters were attached split, or the staples to which the chains may have been fastened in the walls were loosened by the crumbling.

The jailor was sleeping at the main door in a position of advantage. Being awakened by the rumbling earthquake, the crunching of the masonry, and the clatter of doors, his first impression was that a general jail delivery had been effected. This would have been a very humiliating situation for him, to say nothing of the certain sentence of death which would come with the morning. Similar to this was the occasion for fear on the part of those soldiers who guarded the tomb of our Lord; and hence the Jews agreed to hush the matter up should it ever come to the ears of the military governor. (Matthew 28:14) This danger of death on account of failure to guard prisoners was an occasion for fear in the case of the soldiers of Julius. (Acts 27:42, 43) The guards of the prison from which Peter was delivered by the angel were executed by order of Herod. (Acts 12:19) So, knowing the stringency of Roman laws,

the jailor drew his sword and was about to kill himself, supposing that the prisoners had all escaped.

But just at this juncture a "loud voice" from the inner prison shouted to the jailor to do himself no harm. The loud voice was necessary on account of the distance, but its loudness shows the eagerness which the Apostle had to warn the jailor before it was too late. A less noble mind would have thought: I do not owe this jailor man anything. If he wants to find out whether we are here or not, let him come back and look. Why should I exert myself? It is good enough for him anyway; he has no business being connected with an institution of this kind. If he wants to get the truth, let him go out and get an honest job, and then I will be willing to talk to him. Besides, what would those refined ladies outside think of such a low personage as this should he become a believer? This is a long way from a riverside on a calm Sabbath morning. But Paul, the honored Apostle and bond servant of Jesus Christ, did not give place to such reasonings; he cried out, saying, "We are all here". If any of the prisoners had had the inclination to escape, it had probably been frightened out of them for the time being by the severity of the earthquake.

### "SPRANG IN" "BROUGHT OUT"

The jailor called for lights and went in to see who this remarkable person was who had thus reassured him. In his trembling, incoherent way the jailor was groping for the true light; and the loosing of the prisoners' chains was as nothing compared to the chains of ignorance and superstition with which the jailor must have been bound.—Psalm 107:10-16.

The account says that the jailor "sprang in". This is the same eager word used when the historian describes Paul's prompt action at Lystra, at the time the people were about to worship him and Barnabas. The jailor trembled because of the supernatural power which seemed to be favoring Paul and Silas. He fell down before the two men in a worshipful attitude. Our occidental backs and knees are entirely too stiff to fall down before anyone, and our occidental heads are too hard to feel like bowing before any man, even if half the earth blew up. But it is a very common and most natural thing in southeastern Europe, the Levant, and particularly the Far East.

The jailor had a question uppermost in his mind, but the first thing he did was to bring the two prisoners out. He felt that there was an inappropriateness in having those from whom he desired instruction to be lying in the squalid dungeon. On the other hand, the action of the missionaries is worthy of note. They had been unjustly arrested, but they had been committed to prison by order of the magistrates and they did not try to escape. They knew the Lord could do much more than they. They trusted him, and waited for the jailor to bring them into the more decent part of the prison. Possibly, also, they did not come out of their own accord, fearing to start a general movement on the part of the other prisoners, some of whom may have been dangerous. Once Paul and Silas were brought out, the jailor said: "Sirs, what must I do to be saved?" The term "Sirs" is one of respect, not customarily used by a jailor toward his wards, either then or now. The jailor was not inquiring how he could be saved from the Roman punishment, for there was no danger of that. His inquiry was a genuine one concerning his eternal salvation.

The response of the Apostle was to the effect that he should believe on the Lord Jesus Christ and thus be saved, he and his house. These words of Paul to the Philippian jailor are often quoted to those who are not in the same condition as that jailor. God has joined faith with repentance; and if God has joined them, no man can put them asunder without doing violence to the truth. So we can be sure that there was in the jailor's heart what our Methodist friends rightly call "conviction of sin" before he was told to believe. The eye which could see him in the dark and which could discern what he was about to do and could speak to him through his servant was the eye to which he at once looked for guidance and to which he was willing to commit his interests. The light of these facts had showed him up in his own sight as being a sinner and in need of a savior. The expression, "thou and thy house," does not signify that the jailor's faith could save his household, but that the same way was open to them as to him.

Having told the jailor to believe, the Apostle proceeded to explain to him what to believe. The jailor could not believe on him of whom he had not heard (Romans 10:14). It was not possible for the jailor to respond to the Apostle's first words until he was told the simple narrative of who and what Jesus was and of his relationship to salvation. All the members of the warden's household were gathered together to hear what the Apostle had to say having been awakened by the earthquake.

### "FULL OF MERCY AND GOOD FRUITS"

The spirit of mercy which is exemplified in the gift of God's dear Son quickly bore fruitage in the heart of the jailor. Knowing that the missionaries had been beaten, he turned to an act of kindness toward them. He washed their stripes, the same hour of the night, giving them such relief as was possible from the wounds inflicted by the lictors' unmerciful rods. Thereupon an immersion service was arranged for all those who believed.

The sermon of the Apostle could not have been long, and the same impetuousness which had led the jailor to think of suicide before the occasion for it was fully established had led him now to decide quickly his attitude toward Jesus the Christ. But part of the ground must have been covered in his mind before this time. The negative side of the situation was evidently well impressed upon him. He saw that the world had nothing to offer as compared to this. Perhaps he had been keenly disappointed in not getting a political post or office which he had hoped for and which would have given himself and his family a better social standing than they had. Whatever it was, the jailor knew when he saw what the gospel had to offer that it was better than anything else in the world, yea, better than all else in the world. Conviction of sin, contrition for sin, conversion from sin, and confession of Christ all followed in quick succession in the heart of the Philippian jailor.

After the immersion the jailor brought the two honored prisoners into his house. The next verse shows that it was still night; they had not waited till the day; and truly it was a wonderful night! The earthquake, the leading question, the comprehensive answer, the preaching, the washing, the immersion, the taking into the house, the eating, the rejoicing, all occurred between midnight and the full break of day.

The jailor considered his benefactors as his guests and he set food before them; literally, "set a table" before them. (Compare Psalm 23:5) The rejoicing begun in the gray of that morning was not temporary, but it, beginning there, kept right on. The rejoicing is stated as arising out of the fact that the jailor's household had believed in *God*. But this is the same as 'believing on the Lord Jesus Christ' (verse 31); for it is believing in Christ Jesus as God's anointed messenger for the carrying out of his plan of redemption.

### RUEFUL MAGISTRATES

With morning came new developments. The prætors, or magistrates, sent the lictors, or sergeants, to the jailor

with instructions for him to liberate those two foreigners in his care—"Let those men go". It would be strange indeed if Luke and Lydia and Timothy, besides praying, had not made urgent calls on prominent citizens, and possibly on the magistrates themselves, to explain how the prejudiced charges arose. Such information may have given the magistrates some germs of thought. But Luke does not mention it. He leaves the glory to the Lord. Possibly the earthquake had helped the prætors to see the injustice they had done. It had surely wakened them in the night and had given them time to think of their misdeeds of the day before. They knew that their course had been one not of rectitude but of opportunism, yielding to the circumstances with an eye to their own popularity. Now being convinced that they had made a wrong move, but wishing to preserve as much of their official dignity as possible, they sent early messengers, hoping that the prisoners would be glad to slink out of the city. But the Apostle sent back word by the lictors saying that the prætors had had him and Silas beaten publicly, uncondemned, being Roman citizens; furthermore, they had been cast into prison; and did the prætors think to cast them out privately? Nay, verily; but let them come themselves and acknowledge by their own conduct that wrong had been done.

The Apostle had committed his way to the Lord, and he knew that his social standing in this world was gone. It was no frantic grasping at self-exoneration, therefore, which prompted him to take this stand. It was doubtless done for the sake of the other believers at Philippi, who were new in the faith and who would be given some measure of protection by his calling of the magistrates to task. As there had been no craven fear before the judges, neither was there now any sniveling, hypocritical attitude assumed when they made the first move in the direction of righting their serious wrong. The magistrates would not be so prone to beat and imprison the less conspicuous believers in Philippi if they had to make a public acknowledgment of their mistake; and maybe get frightened by an earthquake besides.

When the magistrates received the message from Paul and Silas they were not a little disturbed, realizing that these foreigners were Roman citizens. They came to the jail, thinking they might as well have a bad situation through with, asking Paul and Silas to leave the city. This the Lord's ambassadors did, but they were in no special hurry about it. They went to the home of Lydia, probably to get their baggage, and then met with the other believers and comforted them. Thereupon they departed. Although the request had applied only to Paul and Silas, they took Timothy along (Acts 17:15) and left only Luke in Philippi. About seven years he labored there as 'the brother whose praise was in the gospel throughout all the churches'. (2 Corinthians 8:18) On Paul's third missionary journey Luke was picked up at Philippi and continued with the Apostle for the rest of his life, being with Paul not only in "his own hired house" in Rome, but also in the more rigid imprisonment just before his death Luke was not driven from the side of his beloved companion even by serious danger. For Paul there wrote: "Only Luke is with me" —2 Timothy 4:11.

### STILL WESTWARD

Passing along the splendid Egnatian highway which led from Rome eastward, and which is generally acceded to be the most magnificent road ever constructed, the trio came, after traversing thirty-three miles, to Amphipolis. This journey was surely not without discomfort from their lacerated backs. Finally, after walking some sixty-seven miles more, they arrived at Thessalonica, an even hundred miles from Philippi, and the capital of the whole province of Macedonia.

This city was named after a stepsister of Alexander the Great, whose father Philip won a victory over Thessaly on the day that he heard of her birth. Hence he named this daughter *Thessalo-nikee*, Thessalian victory. Its present name is Saloniki, having merely dropped the "Thes". It figured largely in military operations during the Great War.

The three travelers entered for three successive Sabbath days into the synagogue and reasoned with the Jews from the Scriptures, the Apostle opening and alleging to them the things of the prophets concerning Messiah. There were some sincere listeners among the Jews and many among the proselytes, "devout Greeks" and "chief women", who were probably also Greek adherents of Judaism. Thus was established the Thessalonian church, to which Paul wrote from Corinth the earliest letters which the Lord has seen fit to preserve from his pen. In both of these letters he makes mention of having earned his own way (1 Thessalonians 2:9; 2 Thessalonians 3:8), thus leaving no opportunity for the charge of preaching for gain.

### MORE HOUSEHOLD ENEMIES

But here also, as was frequently the case, most of the Jews did not believe. Instead of believing, they were moved with jealousy and took certain vile fellows of the rabble, much as they had done at Lystra, getting up a mob, and setting the city in an uproar. The *cause* was religious, the *charge* was political, as usual. The mob repaired to the house of Jason, where they had cause to suspect the presence of the missionaries. Not finding them there, they took Jason and some other believers before the politarchs, the city rulers—a kind of board of aldermen, but really covering two or three of our modern offices. News had apparently come on from Philippi about the disturbance there, so capital was made from it in the charges now preferred The jealous Jews claimed that the men that had turned the whole empire upsidedown had come to Thessalonica also. It was a bitter disappointment not to have Paul there, but the Jews did the best they could to make out a strong case against the movement in general. They claimed that Jason was "in" with these fomenters. Doubtless they intimated that he had never seemed quite like other people anyway, and now they knew what it was. 'The first thing you know, Honorable Politarchs, we shall be having an earthquake here like they had at Philippi; besides, these men talk about another king than Cæsar; of course, they vail it under a lot of Scripture, but plotters have always done that, it looks like a serious rebellion brewing; now, gentlemen of the Grand Jury, we do not wish to dictate your duty but it looks to us as though any out-and-out Roman would be anxious to serve his country, to say nothing of securing his political future, by some prompt and decisive action in this matter, delay might mean ruin,' etc, etc.

How excessively flattering are the charges of enemies against those of the Lord's people whom they wish to injure! In modern days a few insignificant and politically friendless people were said to be more dangerous to the country than a division of the German army and to be responsible for the Italian retreat on the Trentino front, and other like exaggerations of importance.

The Thessalonian rulers were at least more wary than those of Philippi; for they allowed those indicted to be released on bail, perhaps fearing the destruction of their jail if they put anyone of this faith into it; and jails cost money. Jason must have had some considerable means to have a house large enough to be suspected as a rendezvous, and able also to produce bail for himself and maybe for others. Possibly the 'jealousy' of the Jews was sharpened by the loss of one of their best paying members—just as the synagogue was in need of a new roof, too! Perhaps they

argued to themselves that Jason just must learn a lesson, even if they would have to treat him a little rough: it would be for his own good in the end If these features did not enter into the situation at all, then human nature has changed remarkably in nineteen hundred years.

### PILGRIM VISIT TO BEREA

When the brethren were released on bail they immediately communicated with Paul and Silas and sent them away in the direction of Berea But apparently Timothy was left to encourage and help build up the church at Thessalonica, although he followed to Berea shortly Berea * lay about forty-seven miles to the southwest of Thessalonica. It was also a city of Macedonia, and is still a flourishing place.

There were enough Jews in Berea to form synagogue, and beginning with them, as usual, the Apostle preached the message of Jesus as the Christ. These Jews were not so beset with bigotry and jealousy as were those in Thessalonica, being willing to examine the prophetic writings to see whether the things which Paul told them about the sufferings of Christ and the identification of Jesus as the long-promised Messiah were just as he represented them to be. They were not afflicted with the closed ecclesiastical mind: neither did they boast of their 'openmindedness' and mistake a vacancy for an opening They went humbly to God's Word to be filled with *his* assurance, rather than being inflated with self-assurance The Bereans were the Thomas Campbells of that day, saying in effect: "Where the Bible speaks, we speak, where the Bible is silent, we are silent" They were more noble, literally, "better born" than the jealous ones in the last city

There is a truth here worthy of notice. There is no word of scorn or railing against those in Thessalonica. Their lack of depth and judicious candor was in some measure due to poor endowment by birth Possibly the leading ones there had much acquisitiveness and less reverence, causality, and comparison; consequently, less ability to think of things in terms of true value, rather than in terms of immediate advantage only. And today there is no object in allowing ourselves to get worked up against those who perform injustices against us. They may not be guiltless, but they may be less advantageously born than we think we are; and even our own virtue may not show up so favorably when we get more of the light of truth in our hearts.

* Note that the accent falls on the middle syllable. It is Beréa and hence Beréan, not Beerean

The Berean Jews examined the Scriptures. The word for examined (or "searched" in the Authorized Version) is *anakrino,* and means to divide up; hence, to estimate carefully, to judge of or to sift. It exemplifies what the Apostle himself recommended to the Galatians years afterward, how that, though it were an Apostle of Jesus Christ speaking or even an angel from heaven, they were to go to the Word of God, compare the new message with what God *had* said, and judge it accordingly. The result will always be the same if the same method is followed. The result in Berea was "Therefore many of them believed". The word for 'examine' or 'search' is not the same as that used in John 5 · 39, where the Master commanded his learners to "search the Scriptures". That word is *ereunáo* and means to trace out, to track, to follow or scent out, as does a dog or a lion. It suggests the propriety of noticing a word, following it out, seeing how it is used elsewhere, tracing it and tracking it out in all its usages, and thus learning the will and purpose of the Lord concerning it.

Besides the native-born Jews who believed in Berea, there were Greek women of high social standing and men not a few. These Greek men and women were doubtless Jewish proselytes or Jewish sympathizers. But peace did not last for long in Berea. The Thessalonican Jews heard of the activities of Paul and Silas in Berea and they came down thither to see what trouble they could make They were not so antagonistic against Silas and Timothy, because of their less prominence but more particularly because they were not full Jews by birth. Jews would be slow to charge a Greek about having a peculiar religion. But here was Paul, who had been prominent in the affairs of Judaism and who had, as they viewed it, turned apostate. Accordingly, they hounded him just as they had done in Asia Minor, falsely charging him with being seditious, stirring up the loafers in the market-place against him At this juncture Timothy is mentioned as being at Berea. Possibly he had come on to warn the Apostle of the Jewish plot.

The Berean brethren, on the occasion of the disturbance in that place, deemed it wise to get St. Paul out of the city. They went eastward to the sea, taking ship with him to Athens. When the brethren left him there he sent word back by them for Silas and Timothy to meet him in Athens, thus allowing them time to establish and encourage the believers at Berea, and still not depriving himself for long of their fellowship and coöperation.

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# PAUL IN ATHENS

— — SEPTEMBER 11 — ACTS 17:16-34 — —

REASONING WITH JEWS AND GREEKS — AN UNKNOWN GOD — GREED FOR NOVELTIES — THE UNKNOWN GOD REVEALED.

*"In him we live, and move, and are."—Acts 17:28.*

ATHENS was the university of ancient times, as Jerusalem was the theological seminary. At the time of the Apostle's visit Athens was no longer what she once had been, the center from which scientific and poetic light radiated to the shores of Asia and the coasts of Europe. The time of the Apostle's visit was a period in the history of the world when military conquest and exploration, improved facilities for traveling, and the mixture of races had produced a general fusion of ideas which did not make for well-established standards in any field of interest. The Roman Empire had pushed out the staves of the Grecian barrel and extended its frontiers beyond what Alexander or his four generals had thought possible. A certain degree of culture was very generally diffused and the opening of new countries excited curiosity, but had not brought a ***philosophy of life.*** That was what was wanted in the prevailing misery of the Roman world. There were philosophers of morals and philosophers who spurned morals; some who weakly yielded, and some who offered courageous resistance to the evil found in themselves. But there was no one to tell them what it was all about.

But now, in the fullness of time, God sent his ambassador to explain the purpose of life, and to explain how more abundant life could be had through him whom God had sent to be the world's Redeemer. Did the Athenians eagerly grasp for the thing they needed most of all? Or did they look upon it all as foolishness? Let us see

### PROVOKED AT IDOLS

While Paul was waiting for Silas and Timothy to come to him from Berea he was not idle; he had ample opportunity to observe the state of the city. Athens, that crown

of worldly culture, was literally "full of idols". And the fact stirred the devout heart of St. Paul to its depths. He was "paroxized" or intensely provoked at what he saw. That the city was actually full of idols at that time has been abundantly testified by profane writers of the day. Lucian says of Athens, "On every side there were altars, victims, temples, and festivals". Livy says of the same city that it "was full of images of gods and men, adorned with every variety of material, and with all the skill of art".

St. Paul's strong mental reaction from all this was due in part to his Jewish training For centuries before the captivity the Jews had constantly displayed a tendency to worship other gods than Jehovah, but after the awful humiliation of seventy years' desolation of their city and temple that disposition seemed to be thoroughly gone. Indeed, steps were taken by the Lord's prophets to make a recurrence of idol worship impossible Synagogues were established, at which the law of Moses was continually and publicly read. Before that time it was scarcely known by the majority of the people. These synagogues and the careful study of the law on the part of a large class in Israel had the effect of instilling a perfect horror of idolatry into the minds of Jewish youth, which almost never left them. And the orthodox Jewish religion today—barring a few semi-social rites—consists almost entirely of the ineradicable conviction that there is one God and only one.

Imagine, then, this devout Jewish life, made even more sensitive and more deeply holy by absorption into the Messiah group, being there in the very citadel of idolatry! Although Athens at that time was not so glorious as she had been, nevertheless she had more that was splendid in architecture, more that was brilliant in science, and more that was beautiful in the arts, than any other city of the world; perhaps more than all the rest of the world put together. Yet there is nothing to indicate that the mind of Paul was filled with wonder and admiration; there is no reason for believing that he spent his time in examining the works of art; there is no evidence that he forgot his high purpose in an idle and useless contemplation of temples and statuary. But which has endured the better, the skillful marblings of Phidias and Praxiteles or the works of God's Apostle in the minds and hearts of believing men? They wrought in *marmora Pentelica* with tools of iron and steel in honor of imaginary or devilish deities; he, in human hearts with the Word of God that liveth and abideth for ever.

### NO ARCHEOLOGIST, BUT AN APOSTLE

So, remembering that he was not expected to become proficient in Grecian mythology or art, but rather that he was expected to be faithful as the Apostle to the Gentiles, Paul reasoned and entered into argument with first the Jews in the synagogue, then with those Greeks who worshiped God after the manner of the Jews, but who had not been admitted as full proselytes, then with chance comers in the Agora, or public square. This was the place where the city's pulse beat most lively. Not only was it the market-place where provisions were sold, but it was the place of great public concourse, the Plaza. In this place the philosophers were not infrequently found engaged in discussion with strangers who had come to Athens to develop their wits, and an urbane air.

Talking thus with any willing listeners about Jesus and the resurrection (Greek, *anástasis*) Paul's words were doubtless overheard by those who bore a smattering of them to the philosophers, who would hardly deign to listen in on a group of uncertain "standing". But some of the strangers, unfamiliar of the amenities of scholastic life, would pretty surely ask them: And what do you think of these new oriental gods which this Jew about town is talking up? He calls them odd names, Jesus and Anastasis, or something like that.

Epicureans were probably asked this question first, and, having no answer, they may have sidestepped the issue by saying, We just now have this matter under advisement and we really do not care to give out anything for general circulation at this time Then those Ph D's possibly declared a truce between themselves and their rivals, the Stoics, each asking the other whether they were "up" on the new gods. No, never heard of them before. We know all about Zeus and Athena, Apollo and Diana, Baal and Ashtoreth, Isis and Osiris, but this Jesus and Anastasis is a new pair for us. How would it be to get up a kind of mock trial on the Areopagos, where religious questions are tried, and let the stranger answer for himself. We will get our information and our questioners will get their answer at the same time Sh Here he comes now.

### EPICUREANS AND STOICS

Athens was distinguished among all the cities of Greece and the world for its cultivation of refined and subtle philosophies. In these was the Athenians' boast; these were the object of their constant search and study. (1 Corinthians 1:22) There were many smaller schools of thought, but the two which were most prominent and which embraced the principles of practically all others were the Epicureans and the Stoics, corresponding, respectively, to the Sadducees and the Pharisees among the Jews. Indeed, it may be said that these two schools comprised the mainsprings of all that the world has ever had to offer, "all that beauty all that wealth e'er gave," namely, Pride and Pleasure.

The Epicurean school of philosophers was named from Epicurus, who lived about three hundred years before the Christian era. His philosophy was a system of materialism in the strictest sense of the word. The Epicureans denied that the world was created by God, or that the gods exercised any care or supervision over human affairs. Their deity, if he existed at all, dwelt apart in the serenest indifference to the affairs of the universe. There was no life after death or hope of it. Pleasure was the *summum bonum*, or chief good, and only those virtues were to be practised which contributed to pleasure. Epicurus himself did not inculcate the satisfying of sensual and grovelling appetites nor degrading vices; but, whatever his own views, the moral tendency and result of such worship of creature comfort was necessarily that which the Apostle Paul described: "If the dead rise not, let us eat and drink; for tomorrow we die". (1 Corinthians 15:32) The Epicureans loved to move as quietly as possible along the sequestered vales of life, owing no thanks to a Creator, and seeking no moral guidance from a moral Governor, nothing to alarm them, nothing to disturb them. Their highest aim was to gratify themselves Their school was conducted in a quiet and luxuriant garden not far from the market-place.

The Stoics were as different as a Puritan prayer meeting was from the voluptuous court of Louis XIV of France Zeno was the founder of the Stoic school and he taught in the Stoa Poecilé, or Painted Porch, hence the name. The proud ideal set before the students of the Porch was a magnanimous self-denial, a rigid apathy to their own and other people's suffering, an austere disinterestedness in all change of feeling or circumstances. All outward things were alike; pleasure was no good; pain no evil. They were to live according to Reason; and living thus, they thought themselves perfect and self-sufficing. The universe was created by God; all things were fixed by fate, and even God himself was held by it. The fates were to be submitted to; the passions and affections were to be suppressed and restrained; man was to gain absolute mastery over all the

inclinations of his nature. Matter was eternal; God was either the animating principle or soul of the world, or else all things were a part of God.

### BOTH SCHOOLS AGAINST THE CROSS

The two schools were opposed to each other, but not so markedly as to the message of the Christ. The Stoics were pantheists, the Epicureans were virtually atheists. The Stoic sought to resist the evil which surrounded him; the Epicurean endeavored to console himself by a tranquil and indifferent life. Duty was the motive and self-denial was the practice of the Stoic; pleasure the one and expediency the other with the Epicurean. Both were hostile to "the truth as it is in Jesus". (Ephesians 4:21) Nothing could be more repugnant to the Stoic than the message of a "savior" who would atone for sin and who was ready to aid in weakness. The Cross is the school of Humility; the Porch was the college of Pride; the Garden the university of Self. The Garden was more insidious, but not less determined, than the antagonism of the Porch. The gospel has ever encountered these two ruling principles, Pleasure and Pride.

Among Stoics there were many suicides. Zeno, their first, and Cleanthes, their second leader died by their own hands. But the gospel of Christ touching the heart turns the desperate resolution that seeks to escape disgrace by death into the anxious question: "What must I do to be saved?" It softens the pride of stern indifference and transforms it into the consolation of mutual sympathy. And how different is acquiescence to an iron destiny from trust in a merciful and watchful Providence! How inferior is that sublime egoism which looks down with contempt and scorn on human weakness, to the comforting message which tells us that 'they that mourn are blest', and which encourages us to "rejoice with them that rejoice and weep with them that weep"!

So the philosophers met the messenger of the Lord. And in the proud contemptuousness which worldly wisdom begets, some said: 'What is this barnyard sparrow trying to tell us?' The word for "babbler" means, literally, "seedpicker". It first applied to the poor persons who collected the scattered grain in the fields after the harvest and to the poor who picked up small portions of grain from the pavement in the market-place. Then it came to be applied to the birds which picked up seeds in the market, crying and scolding at each other. Hence the word was occasionally used for talkative, garrulous, and opinionated persons, who collected and retailed the views of others without any order or method—gossips. This epithet was probably not intended to be a sign of hostility but, man fashion, just gaff.

### MORE RELIGIOUS

Some others in the group remarked that there seemed to be some evidence that Paul was representing foreign gods among them—gods not "well-recognized", not registered in the Greek calendar. This was a more serious matter; for Socrates had lost his life on the same charge. The word for "gods" is *demons*, though in the mouths of Athenians it did not have an exclusively bad sense, any more than to the mind of a spiritist a "spirit control" is necessarily bad. But the word throws much side light on the Greeks' idea of the majority of their gods. To them the demons were such as had been exalted to divinity from being heroes and distinguished men. Half playfully, half seriously, therefore, the philosophers, keenly followed by the market strollers, took hold on Paul and led him from the Agorá up the sixteen stone steps to the Areopagos, hard by. Areopagos is merely the Latin way of spelling *o Areios págos*, the hill of Ares, which is the Greek word for Mars. This hill was and still is a rocky eminence rising directly from the Agorá, or market-place, to the height of some sixty feet. It lies to the west of the much higher Acropolis, on which were packed temples and statues of gods, the most prominent being the colossal bronze figure of Athena or Minerva.

But the Areopagos was not simply a hill; it was the supreme court of Athens, and its august sessions had sat there from time immemorial, passing sentence on the greatest criminals, and deciding the most solemn questions connected with religion. The judges sat in the open air upon seats hewn out in the rock. Upon this spot a long series of awesome cases connected with crime and religion had been decided, beginning with the legendary trial of Mars for the murder of Neptune's son. This court was peculiarly attentive to blasphemies against the established, "well-recognized" gods. It was therefore with the greatest propriety that Paul was questioned before this tribunal, even though it was not in formal session.

While in the words of St. Paul there is a kind of defense of himself against an implied charge of 'advocating unacknowledged gods', still it would be a mistake to regard his address as a formal defense. There is something of mock solemnity in this adjournment from the Agorá to the Hill of Mars, and a vague recollection of the dread thoughts associated with it by poetry and tradition may have solemnized the minds of those that crowded up the stone steps with the Apostle, and clustered around the summit of the hill to hear his announcement of new divinities.

### THE UNKNOWN GOD

St. Paul's whole speech was calm, dignified, and argumentative. While he was no doubt a capable man, still he would surely feel most complimented by having us believe that he was *divinely* guided and helped in the matter, as an apostle. Paul understood the character of his auditors and did not commence his discourse by denouncing them, nor did he suppose that they would be convinced by dogmatic assertions. He seems to have borne in mind that one of the functions of the court of Areopagos was to pass on the qualifications of public teachers—a sort of Lusk committee, if you please. Accordingly, he ran parallel with their views long enough to show that they themselves had called for his teachings by some of their own inscriptions. He observed that they were more devoted to the demons than other Greeks; that it was a characteristic of the people there to honor their gods, to rear altars to them; and that on one of those altars he had noticed the words

"TO [AN] UNKNOWN GOD"

The way was, therefore, fairly open for Paul to address even these philosophers, and to discourse to them on a point on which they had already acknowledged their ignorance. These three sentences, and the ground was cleared of all show of illegitimacy. Whether his auditors liked what he said after that or not, they could not stop him for lack of cause to speak.

Those who object to having a discourse begin with Genesis would have objected to this address; for the first words of the presentations were almost the first words of the Bible. The statement that God made the world found some sympathetic response in the minds of the Stoics, but none at all in the minds of the Epicureans. Paul had been brought up in a city where the Stoic teachings flourished, and he evidently thought there was more likelihood of interest on their part than from the other party; so he worked with a view to touching them, though there was not the slightest deviation from the truth in the things said.

Having proclaimed the great Maker of the universe to be the hitherto 'unknown god', he said it was absurd to suppose

that he who is Proprietor and Ruler of heaven and earth could be confined to a temple of earthly structure, or dependent upon man for anything. Paul had heard Stephen say this same thing and had never forgotten it. (Acts 7:48) Within a good stone's throw from where Paul was standing must have been fifty temples and statues of gods Before some of these the votaries placed food and garments for the supposed delectation of the deities. This is done now in Japan and other oriental countries, to say nothing of many distinctly Romanist sections of Christendom But God is in need of nothing more than he has; for he has all things

> Every beast of the forest is mine;
> And the cattle upon a thousand hills
> I know all the fowls of the mountains
> The wild beasts of the field are mine
> If I were hungry, I would not tell thee
> For the world is mine, and the fullness thereof."
> —Psalm 50:10-12

### THE DISPENSER OF BLESSINGS

Not only does this unknown God not stand in need of anything man has to offer, but, quite to the contrary, he is the Dispenser of bounties, from the most basic to the most minute. God not only breathed into man's nostrils the breath of life to start with (Genesis 2:7), but he gives also the power of breathing by which life is sustained. He gives the power of drawing each breath by which life is supported. 'In his hand is the life of every living thing; and the breath of all mankind.' (Job 12:10) How easy it would be for God to suspend our breathing! How incessant the care, how unceasing the providence by which, whether we sleep or wake, whether we remember or forget him, he heaves our chest!—Romans 11:26.

These words could hardly have found a friendly lodging in the minds of most of the Apostle's hearers, and what was next said was still less welcome. St. Paul set forth that God had made of one blood all peoples. The Greeks looked upon themselves as a superior race; and all the rest were "barbarians". The object of this making of man by God was that he might people the earth Such was the original command before the fall (Genesis 1 28), and God, by his providence, has overruled so that his purposes have been fulfilled despite the fall. He has also determined when each nation should live and flourish and how extensive its national influence and dominion should be. He had determined before there was any Grecian empire just when it should come onto the scene and what it should be allowed to do. Geographic and language bounds were also set, to hamper coöperation in godlessness, as at Babel—Deuteronomy 32:9, Acts 17:26.

This national and tribal isolation was an influence calculated to help men realize their need of the Almighty, and if they would seek him it would be possible to find the proofs of his existence, though it might be attended with some difficulty. He is not far from anyone of even the heathen, because the proofs of his existence are round about them everywhere (Psalm 19:1-6), and because his power and wisdom extend to everything in heaven and earth. (Psalm 139:7-10; Jeremiah 23:23, 24; Amos 9:2-4; 1 Kings 8:27) Indeed, we live *by* him and in the very midst of his provisions; we are constantly dependent upon him for every single move we make. That we live at all is a gift; that we have power to move is a gift; and our continued and prolonged existence is the greatest gift of all—Romans 6:23

### "OF YOUR OWN POETS"

Some of the Grecian poets had hinted at these truths. One of them was Cleanthes, the second leader of the Stoics, and one of them was Aratus, a Cilician like Paul. It was a well known thought; and if men were in some way descendants from God instead of gods being merely deified men, then it followed that God was greater than all his creation, and should be acknowledged and worshiped as such, and that which was divine should not be thought of as or represented by gold, or silver, or marble, though it be molded and chiseled by the most gifted artists.

Now the time during which you worship this God as an unknown God you could not be held strictly accountable for, but now that you have been told who he is, your responsibility begins; and his first command is to repent, cease from this maze of idolatry; because idols cannot save you, and a great judgment day is coming in which there will be a judgment so august and so righteous that even this famed Court of Areopagos will be subject to it. The Judge is already appointed and we know he is going to serve, because this great God has shown his approval of him for that purpose by raising him from the dead—

Ah, there it was! This talk about moral responsibility was getting irksome to the Epicureans, and here was their chance. The statement about anastasis of the dead not only sounded foolish in itself but the use of that word let them see how they had been fooled into thinking that Anastasis was a goddess-consort of this Jesus. A volley of guffaws interrupted the Apostle, and it was a signal for the breaking up of the mock trial. The thing was getting altogether too serious anyway. A few of the Stoics thought their rival philosopher brethren had acted rudely and, seizing the opportunity to administer a rebuke before the people, they seem to have said to the speaker: Mr. Paul, we thank you for your trouble in explaining this matter, and we would not like to have you think that all Athenians are ungentlemanly and ill-mannered. We cannot stay longer just now; some of us have lessons and some have important business engagements—but there will be another time, surely Meantime, we bid you good afternoon

### SOME LINGERED

But all did not leave. Some lingered after the others had shambled down the steps and were sauntering under the plane trees or strolling among the booths in the marketplace. One of those who stayed behind was Judge Dionysius, either one of the nine acting archons of the Areopagite Court or else a retired member, for the judges served only one year, then retained their title for life, if not ousted by dismemberment proceedings. This dignitary and a woman named Damaris, and others, came to believe and gave themselves to the Lord, or, more accurately, acknowledged his supremacy over their lives and his right to direct them whatever way he would. They confessed: "Of thine own have we given thee".—1 Chronicles 29:14.

The privileges of women in Athens were more restricted than they were in the other European cities where Paul had preached; so the fact that this sister is recorded by name and the fact that she had access to a hearing position in that open-air courtroom rather implies that she was of unusual standing in the place There were other brethren and other sisters, but the most prominent one of each sex is mentioned

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### PORTLAND CONVENTION

A convention of the International Bible Students Association will be held at Portland, Oregon, August 26-28 Several of the Pilgrim brethren will be present. A public meeting will be addressed by the President of the Society on Sunday afternoon All communications for accommodations or otherwise should be addressed to Mr. G. H. Simpson, Secretary, 1065 East Main St., Portland, Ore.

# International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

### BROTHER R. H. BARBER

| | | | |
|---|---|---|---|
| Johnstown, Pa | Aug. 21 | Adrian, Mich. | Aug. 26 |
| E Liverpool, Ohio | " 22 | Detroit, Mich. | " 28 |
| Canton Ohio | " 23 | Plymouth, Mich. | " 29 |
| Bellevue, Ohio | " 24 | Ypsilanti, Mich. | " 30 |
| Toledo Ohio | " 25 | Jackson, Mich. | " 31 |

### BROTHER T. E. BARKER

| | | | |
|---|---|---|---|
| Charlottetown, P E.I. | Aug. 12 14 | Nashwaak, N. B. | Aug 26 |
| Amherst, N. S. | Aug. 19, 21 | Frederick, N. B. | Aug. 28, 29 |
| Canaan, N. B. | Aug 22 | Moncton, N. B | " 30, 31 |
| Newcastle, N. S. | " 23 | River Philip Sta., N. S. | Sep. 1 |
| Burnt Church, N. S. | " 24 | Truro, N S | Sep. 3-5 |

### BROTHER J. A. BOHNET

| | | | |
|---|---|---|---|
| Cumberland, Md. | Aug. 19 | Waynesboro, Va. | Aug. 28 |
| Hagerstown, Md. | " 21 | Charlottesville, Va. | " 29 |
| Berryville, Va. | " 22 | Orchid, Va. | Aug 30, 31 |
| Rock Enon, Va. | " 24 | Richmond, Va. | Sept 1 |
| Boyce Va | " 26 | Petersburg, Va. | " 2 |

### BROTHER B. H. BOYD

| | | | |
|---|---|---|---|
| Oneonta, N. Y. | Aug. 21 | Meadville, Pa. | Aug 26 |
| Binghamton, N. Y. | " 22 | Youngstown, Ohio | " 28 |
| Elmira, N. Y. | " 23 | Niles, Ohio | " 29 |
| Olean, N. Y. | " 24 | Warren, Ohio | " 30 |
| Jamestown, N. Y. | " 25 | Ashtabula, Ohio | " 31 |

### BROTHER E. F. CRIST

| | | | |
|---|---|---|---|
| Galion, Ohio | Aug 21 | Hammond, Ind. | Aug. 26 |
| Lima, Ohio | " 22 | Aurora, Ill. | " 28 |
| Van Wert, Ohio | " 23 | Rochelle, Ill. | " 29 |
| Ft Wayne, Ind | " 24 | Rockford, Ill. | " 30 |
| Plymouth Ind. | " 25 | Freeport, Ill. | " 31 |

### BROTHER A. J. ESHLEMAN

| | | | |
|---|---|---|---|
| Clinton, Ia. | Aug. 14 | Kewanee, Ill. | Aug. 21, 22 |
| Moline, Ill. | " 15 | Knoxville, Ill. | " 23, 24 |
| Davenport, Ia | " 16 | Peoria, Ill. | " 25, 26 |
| Rock Island, Ill. | Aug. 17, 18 | Jacksonville, Ill. | " 28, 29 |
| Princeton Ill. | Aug. 19 | Springfield, Ill. | " 30, 31 |

### BROTHER A. M. GRAHAM

| | | | |
|---|---|---|---|
| Greenfield, Mass | Aug. 17 | Burlington, Vt. | Aug. 23 |
| North Adams, Mass. | " 18 | Morrisville, Vt. | Aug. 24, 25 |
| Powual, Vt. | " 19 | St. Johnsbury, Vt. | " 26, 29 |
| Bennington, Vt. | " 21 | Newport, Vt. | Aug. 28 |
| Rutland, Vt. | " 22 | Hanover, N. H. | Aug 30, 31 |

### BROTHER M. L. HERR

| | | | |
|---|---|---|---|
| Utica, N. Y. | Aug. 21, 22 | Glens Falls, N. Y. | Aug. 28, 29 |
| Johnstown, N. Y | Aug 23 | Ft. Edward, N. Y. | " 30 |
| Gloversville. N. Y. | " 24 | Ticonderoga, N. Y. | Aug. 31, Sep. 1 |
| Schenectady, N. Y. | " 25 | Rutland, Vt | Sep. 2 |
| Albany, N Y. | " 26 | Granville, N. Y. | " 4 |

### BROTHER S. MORTON

| | | | |
|---|---|---|---|
| Holly, Colo. | Aug 14, 15 | Rolla, Kans. | Aug. 23 |
| Syracuse, Kans. | Aug 16 | Cullison, Kans. | Aug. 25, 26 |
| Garden City, Kans. | Aug. 17, 18 | Hutchinson; Kans | " 28, 29 |
| Friend, Kans. | Aug. 19 | Newton, Kans | 30, 31 |
| Dodge City, Kans. | Aug 21, 22 | Wichita, Kans | Sep 1 |

### BROTHER W. H. PICKERING

| | | | |
|---|---|---|---|
| Detroit, Mich. | Aug 18 | Oil City, Pa. | Aug. 25 |
| Toledo, Ohio | " 19 | Warren, Pa. | " 26 |
| Tiffin, Ohio | " 21 | Salamanca, N. Y. | " 28 |
| Akron, Ohio | Aug 22, 23 | Elmira, N Y. | " 29 |
| New Castle, Pa | Aug 24 | Scranton, Pa | " 30 |

### BROTHER V. C. RICE

| | | | |
|---|---|---|---|
| York, Pa | Aug. 16, 18 | Coles Summit, Pa. | Aug. 24 |
| Hanover, Pa | Aug. 17 | Alexandria, Pa. | Aug. 25, 26 |
| Plainfield, Pa | " 19 | Altoona, Pa. | Aug. 28 |
| Lewistown, Pa. | Aug 21, 23 | Mahaffey, Pa. | Aug. 29, 31 |
| McClure, Pa | Aug. 22 | Curry Run, Pa. | Aug. 30 |

### BROTHER C. ROBERTS

| | | | |
|---|---|---|---|
| New Liskeard, Ont. | Aug 14, 15 | Darlingford, Man. | Aug. 23 |
| Matheson, Ont. | Aug. 16 | Winkler, Man. | Aug. 24, 25 |
| Timmins, Ont. | " 17 | Treherne, Man. | " 27, 28 |
| Winnipeg, Man. | Aug. 19, 21 | Souris, Man | " 29, 30 |
| Morris, Man. | Aug. 22 | Oxbow, Sask. | Aug 31 |

### BROTHER R. L. ROBIE

| | | | |
|---|---|---|---|
| Michigan City, Ind. | Aug. 16, 17 | Garrett, Ind. | Aug. 25 |
| La Porte, Ind. | " 18, 19 | Auburn, Ind. | " 26 |
| South Bend, Ind. | Aug 21 | Ft Wayne, Ind. | " 28 |
| Mishawaka, Ind. | " 22 | Warsaw, Ind. | Aug. 29, 30 |
| Elkhart, Ind. | Aug. 23, 24 | Plymouth, Ind. | Aug. 31, Sep. 1 |

### BROTHER O. L. SULLIVAN

| | | | |
|---|---|---|---|
| Black Creek, Wis. | Aug. 18 | Wausau, Wis | Aug. 25, 26 |
| Seymour, Wis | " 19 | Marshfield, Wis. | " 28 |
| Clintonville, Wis. | " 21 | Milladore, Wis. | " 29 |
| Marion, Wis. | " 22 | Junction City, Wis. | " 30 |
| Antigo, Wis. | Aug. 23, 24 | Stevens Point, Wis. | " 31 |

### BROTHER W. J. THORN

| | | | |
|---|---|---|---|
| Ipswich, S. Dak. | Aug. 16, 17 | White, S. Dak. | Aug. 25, 26 |
| Conde, S. Dak. | Aug. 19 | Jasper, Minn. | Aug. 28 |
| Mellette, S. Dak. | " 21 | Hartford, S. Dak. | Aug. 29, 30 |
| Miller, S. Dak. | " 22 | Mitchell, S. Dak. | Aug. 31, Sep. 1 |
| Huron, S. Dak. | Aug. 23, 24 | Plankington, S. Dak | Sep. 2 |

### BROTHER T. H. THORNTON

| | | | |
|---|---|---|---|
| Hannibal, Mo. | Aug. 17, 18 | Mounds, Ill. | Aug. 26 |
| E. St. Louis, Ill. | Aug. 19 | Memphis, Tenn. | Aug. 28, 29 |
| Farmington, Mo. | Aug. 21, 22 | Okolona, Miss. | " 30, 31 |
| Belleville, Ill. | Aug. 23 | West Point, Miss. | Sep. 1, 2 |
| Anna, Ill. | Aug. 24, 25 | Columbus, Miss. | " 4, 5 |

### BROTHER W. A. THRUTCHLEY

| | | | |
|---|---|---|---|
| Saskatoon, Sask. | Aug. 14 | Leduc, Alta. | Aug. 19 |
| Altario, Alta. | " 15 | Edmonton, Alta. | " 21 |
| Lacombe, Alta. | " 16 | Prince George, B. C. | " 24 |
| Calmar, Alta. | " 17 | Prince Rupert, B. C | Aug 26-30 |
| Buford, Alta. | " 18 | Vancouver, B. C | S 2-4 |

### BROTHER S. H. TOUTJIAN

| | | | |
|---|---|---|---|
| Boise, Ida. | Aug. 16, 17 | Midvale, Utah | Aug. 28 |
| Twin Falls, Ida. | " 18, 19 | Laramie, Wyo. | Aug. 29, 30 |
| Pocatello, Ida. | " 21, 22 | Cheyenne, Wyo. | Aug. 31, Sep 1 |
| Ogden, Utah. | " 23, 24 | Sidney, Neb | Sep. 2 |
| Salt Lake City, Utah | " 25, 26 | Alliance, Neb | Sep. 4 |

### BROTHER J. B. WILLIAMS

| | | | |
|---|---|---|---|
| Calgary, Alta. | Aug. 14 | Medicine Hat, Alta. | Aug. 25 |
| High River, Alta. | Aug. 15, 16 | Swift Current, Sask. | " 27 |
| Macleod, Alta. | " 17, 18 | Herbert, Sask. | " 28 |
| Lethbridge, Alta. | " 19, 21 | Chaplin, Sask. | " 29 |
| Bow Island, Alta | " 22, 23 | Moose Jaw, Sask | Aug 30 31 |

### BROTHER W. M. WISDOM

| | | | |
|---|---|---|---|
| Evansville, Ind. | Aug 18, 19 | Muscatine, Ia. | Aug. 25 |
| St Louis, Mo. | Aug. 21 | Iowa City, Ia. | " 26 |
| Hannibal, Mo. | " 22 | Des Moines, Ia. | " 28 |
| Quincy, Ill | " 23 | Omaha, Neb | " 29 |
| Burlington, Ia | " 24 | Stanton, Neb. | Aug 30. 31 |

### BROTHER G. YOUNG

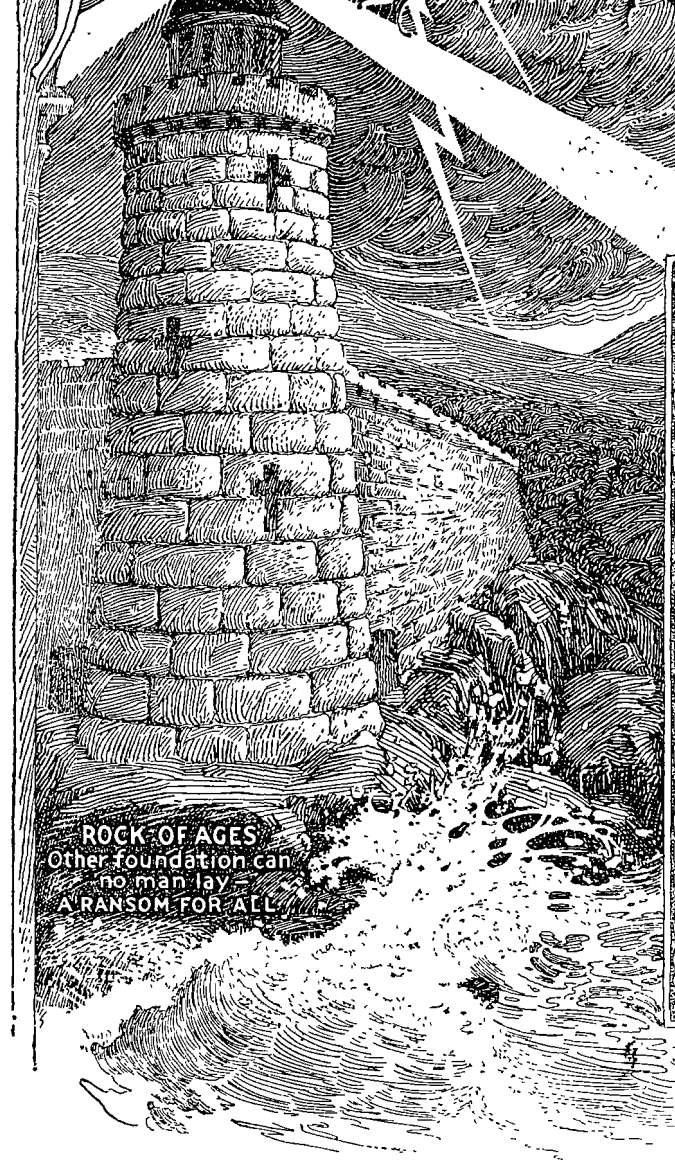
| | | | |
|---|---|---|---|
| South Rawdon, N. S. | Aug. 17 | Middleton, N. S. | Aug 24 |
| Tangier, N S | " 19 | Margaretsville, N. S. | " 25 |
| Halifax, N. S. | " 21 | Berwick, N S. | " 26 |
| Bridgewater, N S | " 22 | Kentville, N. S. | Aug. 28, 29 |
| Nictaux, N. S | " 23 | Port Williams, N. S. | Aug. 30 |

### BROTHER L. F. ZINK

| | | | |
|---|---|---|---|
| Markham, Ont. | Aug. 16 | Cameron, Ont | Aug. 24, 25 |
| Baldwin, Ont. | Aug. 17, 18 | Apsley, Ont | Aug. 26 |
| Stouffville, Ont. | Aug. 19 | Peterboro, Ont | " 28 |
| Lindsay, Ont. | " 21 | Bailleboro, Ont. | " 29 |
| Haliburton, Ont. | Aug 22, 23 | Havelock, Ont. | " 31 |

# The WATCH TOWER

and Herald of Christ's Presence




"Watchman, What of the Night?
The Morning Cometh, and a Night also!"—Isaiah

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Anno Mundi 6049 —August 15, 1921

## CONTENTS

THE OLIVE, THE FIG, AND THE VINE.... 243
"The Interpretation Thereof".... 243
Divine Victories through Gideon.... 244
The Fire Test.... 245
Figurative Olives.... 246
Light, Peace, Blessing.... 248
The Vine and Repentance.... 249
CAREFULNESS FOR OTHERS' SAKE.... 250
Super-carefulness and no Carefulness.... 250
Right to Use or not to Use.... 251
"Except there be a Preacher".... 252
SAUL'S YOUTH AND EARLY MANHOOD.... 253
Saul and Persecution.... 253
Work in Antioch.... 254
Second Missionary Tour.... 254
Berea and Athens.... 255

*"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Habakkuk 2: 1.*

WTB&TS

Upon the earth distress of nations with perplexity, the sea and the waves (the restless discontented roaring, men's hearts failing them for fear and for looking to the things coming upon the earth (society), for the powers of the heavens (ecclesiastics) shall be shaken. When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh —Matt. 24: 33, Mark 13: 29, Luke 21: 25-31.

# THIS JOURNAL AND ITS SACRED MISSION

THIS journal is one of the prime factors or instruments in the system of Bible instruction, or "Seminary Extension", now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1884, "For the Promotion of Christian Knowledge". It not only serves as a class room where Bible students may meet in the study of the divine Word but also as a channel of communication through which they may be reached with announcements of the Society's conventions and of the coming of its traveling representatives, styled "Pilgrims", and refreshed with reports of its conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V. D. M.), which translated into English is *Minister of God's Word.* Our treatment of the International Sunday School Lessons is specially for the older Bible students and teachers. By some this feature is considered indispensable.

This journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated —redemption through the precious blood of "the man Christ Jesus, who gave himself a *ransom* [a corresponding price, a substitute] for all". (1 Peter 1:19; 1 Timothy 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Corinthians 3:11-15; 2 Peter 1:5-11) of the Word of God, its further mission is to "make all see what is the fellowship of the mystery which . . has been hid in God, . . . to the intent that now might be made known by the church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed".—Ephesians 3.5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the divine wisdom granted unto us to understand his utterances. Its attitude is not dogmatic, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made to facilitate such testing.

## TO US THE SCRIPTURES CLEARLY TEACH

That the church is "the temple of the living God", peculiarly "his workmanship"; that its construction has been in progress throughout the gospel age—ever since Christ became the world's Redeemer and the Chief Corner Stone of his temple, through which, when finished, God's blessing shall come "to all people", and they find access to him.—1 Corinthians 3:16, 17; Ephesians 2:20-22; Genesis 28.14; Galatians 3.29.

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones", "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Revelation 15.5-8.

That the basis of hope, for the church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "a ransom for all," and will be "the true light which lighteth *every man that cometh into the world*", "in due time".—Hebrews 2:9, John 1:9; 1 Timothy 2:5, 6.

That the hope of the church is that she may be like her Lord, "see him as he is," be "partakers of the divine nature',' and share his glory as his joint-heir.—1 John 3.2; John 17.24; Romans 8:17, 2 Peter 1:4.

That the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace, to be God's witness to the world; and to prepare to be kings and priests in the next age.—Ephesians 4:12; Matthew 24:14; Revelation 1:6; 20.6.

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial kingdom, the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church, when all the wilfully wicked will be *destroyed.*—Acts 3:19-23; Isaiah 35.


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## I. B. S. A. CONVENTIONS

LOS ANGELES, CALIF., September 3-5. This convention will furnish opportunity for fellowship of the dear friends of southern California. A number of Pilgrim brethren will be present and the public meeting on Sunday afternoon will addressed by the President of the Society. Address communications to Mr. F. P. Sherman, 211½ North Sichel St., Los Angeles, Calif.

CLEVELAND, OHIO, September 3-5. Friends residing in northern Ohio and adjoining territory will be afforded opportunity for fellowship and spiritual refreshment at this convention, at which a number of the Pilgrim brethren will also be present. For accommodations and further information address Mr. H. W. Mathews, 7524 Harvard Avenue, Cleveland, Ohio.

KANSAS CITY, MO., September 23-25. Friends living in the Middle West will be given an opportunity for fellowship at this convention. The President of the Society will address the public on Sunday. In addition several of the Pilgrim brethren will be present. For further details address Mr. Ira Hyde, 1006 Fuller Avenue, Kansas City, Mo.

SPRINGFIELD, MASS: October 14-16. This gathering will furnish an opportunity for many of the New England friends to have fellowship together. On Sunday, the sixteenth, a public lecture will be delivered by the President of the Society. A number of other speakers will be present. For further information please address Mr. A. E. Poor, 457 Riverdale Street, West Springfield, Mass.

## CANADIAN CONVENTIONS

A convention of the International Bible Students Association will be held at Truro, Nova Scotia, September 3 to 5, inclusive. A number of the Pilgrim brethren will be present. For all information address Miss Winnifred E. Doane, Box 305, Truro, N. S.

On September 3 to 5 a convention of Bible Students residing in the Ontario vicinity will be held at Woodstock, Ont., at which several of the Pilgrim brethren will be present. For further information apply to Mr. J. F. Whurr, Gen. Delivery, Woodstock, Ont.

## PRAYER MEETING TEXTS FOR SEPTEMBER

September 7: JEHOVAH COMMANDS: "Observe thou that which I command thee."—Exodus 34:11.

September 14: JEHOVAH COMMENDS: "A man shall be commended according to his wisdom."—Proverbs 12:8.

September 21: JEHOVAH REBUKES: "He shall judge among the nations and shall rebuke many people."—Isaiah 2:4.

September 28: JEHOVAH PROMOTES: "Promotion cometh neither from the east, nor from the west, nor from the south: but God is the judge."—Psalm 65:6. 7.

## I.B.S.A. BEREAN BIBLE STUDIES

### By Means of TABERNACLE SHADOWS OF THE BETTER SACRIFICES

**Chapter VIII: Other Significant Types**

Week of October 2 . . Q. 42-48 Week of October 16 . . Q. 56-63
Week of October 9 . . Q. 49-55 Week of October 23 . . Q. 64-69
Week of October 30 . . Q. 70-75

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The WATCH TOWER
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# THE OLIVE, THE FIG, AND THE VINE

*"The kingdom of God is not eating and drinking, but righteousness and peace and joy in the holy spirit."—Romans 14:17*

VARIOUS figures and illustrations are used in the Sacred Scriptures to convey certain lessons or to make lessons already known stand out more prominently than they would otherwise do. Again, utterances are made in parables and obscure sayings that the meaning might be hidden during those times when God wished to hide it and from those persons whom he did not care to instruct.—Matthew 13:13, 14; Acts 28:26.

Oldest of all the parables given us in the Bible is that delivered at the mouth of Jotham, refugee, sole surviver, and youngest of Gideon's seventy sons. (Judges 9:5) A seventy-first son, Abimelech, had slain the other sixty-nine upon one stone, because he feared that some of those sons might prove to be rivals of himself in his scheme to be judge over Israel.

After the death of Gideon Abimelech had gone to his mother's people and played on their family pride. They led themselves to believe that since some one of the sons of Gideon ought to be judge it might as well be one of their own kith. If glory was to be had, why not have it themselves? In thus reasoning they became the prototypes of many political opportunists since that day. Principle did not govern with them: they knew Abimelech was hatching out a wicked plan to be rid of his brethren; but they gave him money wherewith he hired still less principled ruffians to help him in the bloody work of exterminating his own brothers.

### ABIMELECH MADE "KING"

Thereupon Abimelech's mother's people, the Shechemites, gathered around him and made him king. On hearing of this proceeding Jotham emerged from hiding and went and stood on the top of Mount Gerizim. There, lifting up his voice, he uttered his famous parable or fable. (Judges 9:8-15) Gerizim and Ebal were mounts very near to each other. The former lay to the north, the latter to the south; while at the foot of them was Shechem, beginning somewhere about the place of Jacob's well.—John 4:6.

The parable proceeds, in paraphrase: Once upon a time the trees went forth to anoint a king over them. They came first to the olive tree and besought it to accept the office. But the olive declined, saying, 'Do you think it would be right for me to leave my fatness, which both God and man honor in me? No, gentlemen, I am afraid I cannot accept.' Then the committee repaired to the fig tree, repeating their request. The fig tree was also previously occupied, and said: "Should I leave my sweetness and my good fruit, and go to wave to and fro over the trees?" 'No, no: without some indication of divine direction I must remain at my appointed task of bearing sweet fruit.' Next the king-hunters came to the vine and used their influence to get it to be king. But it replied: 'How can I leave my new wine, which cheers both God and man, and go merely to make a show over the other trees? No, it would not be right; you must count me out.' But a king they must have, whether or no. So they came last of all to the bramble or thorn bush to present the matter to it. The bramble received them ingratiatingly and bowed them into its study. When the object of their mission was made known, the bramble, with ill-concealed pride, scarcely demurred in the customary hypocritical manner, but embraced the opportunity at once, remarking that he did not mind being fourth choice for the place and that he was glad that the committee had at last shown good judgment. Yes, indeed: he would be glad to be their king. 'Just leave it all to me. Put your trust in my shadow. [How little political speeches have changed in three thousand years!] But,' his professional smile changing to dreadful mien, 'there is one thing that I want distinctly understood: seeing that you must have a king and that no one else will have the place, I will begin right now by telling you that I mean to have my own way. If anyone crosses my path, fire will come out of this bramble and burn up the cedars of Lebanon.' Thus, with some twentieth-century coloring, did the trees get their king.

### "THE INTERPRETATION THEREOF"

It would not be proper to take this parable arbitrarily out of its setting and make something out of it apart from known facts. Let us therefore first look at its apparent *interpretation*, and see, later, whether the facts warrant another *application*.

The olive tree evidently pictured Gideon, who had been besought by the men of Israel to rule over them

after he had incurred their gratitude by his ridding them of the menace of Midian. (Judges 8:22, 23) But Gideon knew that what he had done was by divine help and that therefore he should not be rewarded for it. He knew, too, that Jehovah was king over Israel and that any assumption on his part of kingly position without divine sanction or direction would be the worst kind of rebellion against God, the invisible King. Loyally and stoutly Gideon declined, and distinctly included his son and his son's son in the refusal. On a double account Abimelech was out of place in taking a paltry kingship: because the kingship belonged to Jehovah and because his father had excluded him from it particularly.

Since Abimelech was the bramble (Judges 9:20) and Gideon or Jerubbaal seems quite evidently the olive tree, or the first one requested to be king; so we may not unreasonably look at Gideon's son or legitimate heir as being the fig tree, and his son's son as being the vine. The olive tree was the most useful of all the trees in the field or forest, as the bramble was the meanest and most worthless. The olive is the only evergreen tree of the three. Its wood, its leaves, its sap, its fruit, and the oil from its berries are all good. The other two trees are also remarkable in botany: the fig is unique in that it is inflorescent, or has its blossoms on the inside of the fruit shell; the vine is unique in that its wood is useless. —Ezekiel 15.

The olive is the most *profitable* tree to its owner; being extensively used both for food and for medicine. The fig tree is one of the most fruitful of trees and yields one of the most delicious of fruits, and is superior to all others for *sweetness*. The fig is the sweetest or most luscious of fruits. A fully ripe fig, in its own climate, has an indescribable sweetness; so notably is that so that many people cannot eat figs until a considerable time after they have been taken from the trees. The vine, of all the trees, yields a liquor which, when properly prepared and used in strict moderation, is beneficial to both body and mind of man, tending to invigorate both. But the bramble or thorn is dangerous to come near. Its only use is to keep people away, and is here an emblem of a bloody, cruel, and oppressive monarch. The bramble was *too low* to give shelter to any tree whatever. It is humorous to hear its pompous boast: "Come and put your trust in my shadow". And so far from being able to consume others the smallest fire will reduce it to ashes, and that in the shortest time. Hence the household dictum: "The mirth of fools is like the crackling of thorns under a pot".

Abimelech was the bramble. The nobles and people of Israel were "the cedars of Lebanon". Could they suppose that such a low-born and murderous man could be a proper protector or a humane judge or governor? He who could imbrue his hands in the blood of his own brethren in order to get into power would not likely stop at any means to secure that power when once it was possessed. If, therefore, they took him for king (and thereby spurned Jehovah) they might rest assured that desolation and blood would mark the whole of his reign—and it was so. In the three years of his unlawful reign Abimelech as the bramble was the cause of kindling a fire of civil discord among Israel, which consumed the rulers and great men of the nation, and all this "that the violence done to the threescore and ten sons of Jerubbaal might come, and that their blood might be laid upon Abimelech, their brother, who slew them, and upon the men of Shechem who strengthened his hand to slay his brethren".—Judges 9:24.

That this parable was given by special divine inspiration resting upon Jotham seems evident from the words, "Hearken unto me, ye men of Shechem, that God may hearken unto you"—(Judges 9:7) i. e., 'if you hearken it will be well, but if not, it will be ill, because I do not speak of myself'.

### DIVINE VICTORIES THROUGH GIDEON

Now, having looked honestly at the circumstances under which the fable was given, and having seen its application to those circumstances, may we not expect that these things are illustrative, to say the least, of greater things which are more fully expressed elsewhere? We think so.

To have the matter clearly in mind it is almost necessary to review the history at and preceding the time of the above mentioned parable. Gideon, whose name means "tree feller", had judged Israel forty years. He was the fifth judge in Israel and was the greatest of them all, being the first whose history was recorded in detail. For seven years prior to his judgeship Jehovah had sold Israel into the hands of the Midianites, a nomadic or wandering tribe of robbers and plunderers, not unlike the Bedouin Arab plainsmen of today, only vaster in numbers. These seven years of oppression constituted a very literal fulfillment of the punishment warned of in Leviticus 26:14-20, and may be compared in some respects to the seven symbolic years of gentile times.

The Midianites were compared to locusts for their numbers and devastating powers (Judges 6:5); for they annually destroyed all the produce of Canaan except such things as could be hidden in mountain fastnesses; or perhaps in *caches*, as American prairie and mountain frontiersmen were wont to call places where hidden food was stored. It was probably during this disastrous period of time that Elimelech, the husband of Naomi and father-in-law of Ruth, left the country.

Gideon, threshing wheat in a winepress for fear of observance by the common enemy, was called by the Lord to thresh Midian. The angel of Jehovah appeared to him while he was at this employment and said: "Jehovah is with thee, thou mighty man of valor!" These words sounded more like irony in the ears of Gideon than the words of soberness and truth; for he made the answer: "Oh, my Lord, if Jehovah be with

us, why then is all this befallen us? . . . Jehovah hath forsaken us and delivered us into the hands of the Midianites." There is a tone of despondency but not utter hopelessness in these words of Gideon; and what followed was designed of the Lord to reassure his mind and to brace his heart with fortitude for the great occasion coming. "Jehovah [for it was Jehovah's special messenger and speaking with special authority as for the Covenant God of Israel] looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites; have not I sent thee?" Gideon still expressed his fear of the outcome, making mention of his own comparative insignificance and of the obscurity of his father's family, but was again encouraged: "Surely I will be with thee, and thou shalt smite the Midianites as one man".

### THE FIRE TEST

Gideon now began to gather courage, but he asked for permission to subject his messenger to the fire test, to make sure that it was a heavenly visitor. He was allowed to make offering of a kid and some unleavened cakes; these the angel touched with the tip of his staff and a fire blazed forth from the rock and consumed them. The angel disappeared, but with the assurance that Gideon's vision of the heavenly messenger would not be fatal. (Judges 6:23; Exodus 22:20; Judges 13:22) To commemorate this experience and the spot where it occurred Gideon built an altar and called it Jehovah-shalom, Jehovah our Peace. There may have been war without and prospect of more war, yet Gideon had peace within and he needed not longer to fear; for "when He giveth quietness who then can make trouble?" —Job 34:29.

Now Gideon's father, Joash, was an idolater and priest of the pagan Baal. Gideon's first appointed task was at home. By a dream he was ordered to throw down the altar of Baal and to cut down the Asherah, or wooden images of the female deity Ashtoreth or Astarte, which were on his father's place. These Asherah were not unlike the totem poles of the Alaskan Indians, and the word "grove" in the Common Version is misleading. These wooden images were at one time later erected in the Temple of Jehovah at Jerusalem. (2 Kings 21:7; 23:6) Gideon complied with the divine instructions regarding the tearing down of the altar, the cutting down of the images, and the offering of a particular bullock reserved throughout the seven years for purposes of Baal worship. He deemed it prudent, however, to do all this under cover of darkness and, choosing ten faithful servants, he did all that had been commanded. On the very spot where the Baal altar had stood, with the very bullock intended for Baal, and fired by the ruined images of Baal's licentious consort, this most unique sacrifice was offered to "Jehovah our Peace". It was an offering of faith and was accepted. Thus God finally thwarts the deepest laid plans of the devil.

Joash, on learning of the desecration of his place of worship, appeased the popular clamor by remarking logically but irresponsibly that Baal could take care of himself. He resolved to play neutral and to leave the controversy to the rival providences, all of which showed that he was not very sincere in his serving of Baal nor in his belief as to his power.

The experience of the destruction of Baal's altar and Gideon's defiance of his service gave rise to a new name for Gideon, Jerubbaal—"Let Baal plead" his own cause. This name was a sort of ironical memorial of Baal's impotence, powerlessness to hurt.

Very soon Gideon found occasion to act upon his high commission. The allied invaders (Midianites in conjunction with Amalekites and other nomadic tribes) were encamped in the wide plain of Jezreel, when the obscure Manassite, "clothed" by the spirit of God (Judges 6:34; 1 Chronicles 12:18; Luke 24.49), blew a trumpet and thus daily drew around him a host from the various tribes of Israel. The first rendezvous was Mount Gilead.

### FURTHER ASSURANCES

As the time for the great enterprise drew on something of inquietude began to creep over Gideon. Accordingly, on the two nights preceding the march two signs were required and given as tokens of the coming victory. The first night a fleece was laid out in the open threshing floor, and in the morning it was quite wet while the surrounding soil was dry. The next night this wonder was reversed, being a picture of how Israel was first wet with the dews of divine favor and truth while the nations around were dry, and how Israel for centuries has been dry, while the world around was wet.

Gideon was at the head of thirty-two thousand men; but it was not God's purpose to allow a large number to put the Midianites to flight, for then would their boasting be in military strength. The right of glory belonged to God alone; so by two operations, remarkable in both motive and procedure, this large host was reduced to a mere handful of men. By three hundred men that 'drank of the brook by the way, lifting up their head' (Psalm 110:7), and 'carrying lights in earthen vessels', Gideon conquered Midian, as Jericho had been conquered, by noise only and the accompanying amazement. The men carried candles in jugs or pots in such a way that no light could be seen until they had set themselves on three sides of the enemy's camp; and then, in the night time, they suddenly shouted, broke their pitchers, and thus let their lights so shine that with the sudden noise and lights the heart of Midian trembled as the curtains of their tents had done in the man's dream of the barley cake.—Judges 7:13, 14; Habakkuk 3:7.

Gideon's name was added to that of Jehovah in the war cry, possibly because of what he had overheard in the hostile camp. The strategem was eminently successful, and the Midianites, breaking into wild cries, fled headlong "down the descent to the Jordan" and to the "house of the acacia" (Beth-shitta) and the "meadow of the dance" (Abelmeholah), but were intercepted by the Ephraimites at the fords of Beth-barah, where after a *second* fight the nomad princes of Oreb and Zeeb ("the raven" and "the wolf") were discovered and slain, in addition to the one hundred and twenty thousand men who had already been killed or who had killed themselves in the terror-stricken flight.

By a soft answer and modest self depreciation Gideon first abated the anger of the Ephraimites, then, with his small band of three hundred, "faint, yet pursuing," he pushed on after Zeeba and Zalmunna, higher sheiks, who had escaped and proceeded southward to the east of Jordan. After no small difficulties these "kings" were overtaken and their guard of fifteen thousand men completely routed. The sheiks were taken and slain, and thus Gideon avenged on these Midianitish emirs the massacre of his own king-like brethren who had been butchered at Tabor. This was the third victory in Gideon's campaign.

Then there was peace in Israel for forty years, and we see Gideon surrounded by the dignity of a numerous household and in possession of well-deserved honors. It was after his death that Abimelech usurped his kingdom or, more properly, princely judgeship, for the time of a divinely appointed king had not yet come. After the slaughter of his sixty-nine brethren Jotham gave the prophecy above dwelt on, which prophecy was most exactly fulfilled; for Abimelech destroyed Shechem and was himself slain with a stone and a sword, as he had slain his sixty-nine brethren upon a stone with a sword. Thus Shechem was again drenched with blood as it had been once before, because of the ravishing of that which was the Lord's.—Genesis 34.

### THE OLIVE TREE

We have reviewed this history to see why Gideon is compared to an olive tree. It was evidently because he stood out as a believer in and defender of the *covenant privileges* which belonged to Israel. He was just what every Israelite should have been. He trusted in the promises of Jehovah. He was one of the 'Israelites indeed', one of the ancient heroes of faith concerning whom the Apostle tells us that he shall have "a better resurrection". He is in the same class, therefore, with Abraham, the father of the faithful; and this olive tree picture harks back to Abraham, as is clearly implied by the Apostle in the eleventh chapter of Romans. Romans is the olive book. It shows what happened at the change of dispensation at the beginning of this age. The olive tree is not, strictly speaking, a picture of the body of Christ. It is a picture of those who, in fulfillment of the promise to Abraham, are brought into such relationship with that promise or covenant that they receive the spirit of God, whether of his fleshly or his spiritual people. The olive is especially associated with "the house of God" (Psalm 52:8), and, according to the parable, it is distinguished for its "fatness", "wherewith by me they honor God and man".

While, therefore, the leaves, wood, and fruit of the olive are all highly useful, it is the fatness or oil for which it is marked. To gentiles, not natural branches in this olive tree, the Apostle says: "If some of the branches were broken off, and thou, being a wild olive, wast graffed in among them, and didst become partaker with them of the root and fatness of the olive tree; glory not over the branches" that were broken off.—Romans 11:17, 18.

The dearth of appreciation in Israel for the promises given to Abraham and their lack of faithfulness did not "honor God", hence their *privileges* were taken away. But the olive is an *evergreen* tree. This tree is not represented as drying up and withering as is the fig tree: the stalk remains unchanged, but the nonproductive branches were simply broken off and others, more appreciative, were grafted into their places. The olive tree stands; and bye and bye the natural branches will be grafted in again; not that they will become members of the glorified church, but rather that they will again become partakers of the fatness of the Abrahamic covenant, some of which privileges were once had and lost (Romans 3:1, 2; 9:4, 5); the chief privilege being that "unto them were committed the oracles of God". But now gentiles have these, among other of natural Israel's privileges, and today the natural gentiles dispense to Jews the oracles, utterances, or messages of God.

Natural "Israel hath not obtained that which he seeketh"; but presently the broken-off branches will be "graffed into their own olive tree", and their covenant privileges will be restored "for the fathers' sakes". Privilege and blessing were bestowed upon the root of this olive tree, so to speak, when God said to Abraham: "I will bless thee and thou shalt be a blessing". (Genesis 12:2) This covenant was made with Abraham before there was an Israel; and all its privileges are included in the olive.

### FIGURATIVE OLIVES

A brief view of some of the Bible usages of the figurative olive will establish what is meant. Jeremiah in reviewing the shortcomings of Israel said: "Jehovah called thy name A Green [i. e., live and promising] Olive Tree, fair with goodly fruit: [but now] with the noise of a great tumult he hath kindled fire upon it, and [although the bole is not destroyed] the branches of it are broken". (Jeremiah 11:16) The enemies of

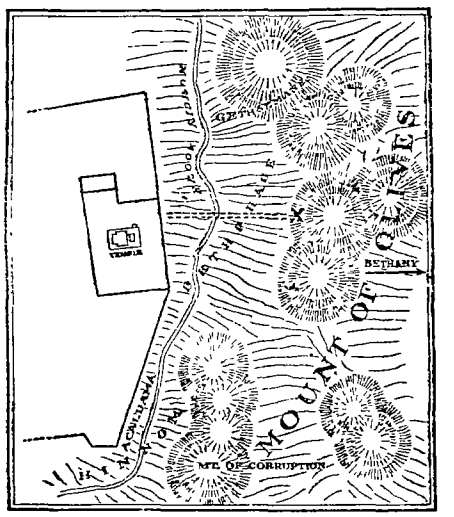
the Prophet and of God devised devices against him saying, "Let us destroy the tree [the nation as an oil-producing tree which is intended to be an honor to God and let us make it into, say, a green bay tree; what care we for the covenant privileges] and the fruit thereof"—the oracles or prophecies which the Prophet had been accustomed to give them under divine direction.

And in the tender, almost motherly, words of Hosea to Israel it is written: "O Israel, return unto Jehovah thy God; for thou hast fallen by thine iniquity. Take with you words, and return unto Jehovah. . . . His [Israel's] branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon." (Hosea 14:1, 2, 6) From this we learn that Israel, when they shall have come to the Lord with words of contrition and sorrow for their sins, shall be reëstablished in all the beauty and ruggedness of the Abrahamic olive tree which they have loved long since, and lost awhile. As the earthly beneficiaries of that promise they will produce fatness and be an everlasting honor to God and an evergreen memorial of his grace. But "as yet . . . the olive tree hath not brought forth". (Haggai 2:19) No, neither the heavenly nor the earthly phase of the covenant privileges expressed to Abraham has yet yielded its oil in full; neither has yet brought honor to God. The faithful believers in Jehovah during this gospel age have been letting their light shine, the light itself being due to the oil within them from the Abrahamic root and the prophetic trunk, but the honor has not yet accrued to God, for the reason that men's glorification of God will come in the day of their visitation, which lies principally in the future.—1 Peter 2:12.

All know of our Lord Jesus' intimacy with the Mount of Olives and of the many things which transpired there. This could hardly have been accidental, seeing now that everything pertaining to our Master's life was so carefully prearranged and guarded. Below is given a chart of the Mount, or, as we would say, Ridge of Olives, redrawn from an engraved plate by Dr. Lightfoot, A. D. 1645. The twelve hillocks or knobs were evidently not artificially designed, because nothing is said about there being twelve in the description accompanying the map. We confess we do not find these twelve knobs so plainly indicated on any other map, but those which are available do not attempt to be so minute.

The point is in harmony with what might be expected, especially in view of the fact that Gethsemane, the "Place of Olive Presses", lay about the foot and waist of the northernmost knob of the ridge and is likewise the place which Jesus chose for his most poignant suffering. There the most perfect embodiment of the covenant privileges, he of whom Gideon was but an inadequate picture, was pressed under a most crushing weight, only to yield such fatness and richness of soul as still honors both God and man supremely.

The point marked with an X is the end of a special causeway or viaduct which was built from the court of the Temple across the Brook Kidron to the opposite slope. Near the end of this viaduct, and on the Mount of Olives, was burned the red heifer, as also "the bodies of those beasts whose blood was brought into the sanctuary by the high priest for sin". (Hebrews 13:11) From this point, after having been brought across the causeway from the Temple court, the scapegoat was led away into the wilderness on Israel's great Day of Atonement. From this point also the new moon, marking the beginning of the year, was announced by a beacon fire, which was answered from other hills in sight until in a very short time even Galilee was informed of the first day of the first month, that they might prepare to go up to Jerusalem.




The position of the Ridge of Olives as a whole in relation to the Temple opposite corresponds to that of the tents of Moses and Aaron in respect to the Tabernacle in the wilderness They in turn represented the twelve mystic tribes of spiritual Israel. So it is not unreasonable to look for some correspondency between these knobs and the chosen tribes. The northern hill and the most distinguished is identified by our Lord's experiences there, and "it is evident that our Lord sprang out of *Judah*". (Hebrews 7:14) The southern rise is called the "Mount of Corruption". It stands opposite Acaldama, or the Field of Blood, which lies in the beginning of Gehenna, or the Valley of Hinnom, which runs along the banks of the brook Kidron from the southeast corner of the city south and westward. Judas' unsavory connection with this field need not be recounted (Acts 1:19), but it serves to show his possible identification with the Mount of Corruption. The Apostle Paul, who took Judas' place, was of the tribe of *Benjamin*. He pronounced himself to be the chief of sinners, because he had begun to kick back against the very goading thought that this Jesus *was* the Messiah in spite of all the dead men's theories which had been crammed into his mind. These dead men's bones made his inner life like one of the Parsee Towers of Silence. But he was delivered from "the bondage of corruption into the glorious liberty of the sons of God", and will doubtless sit upon the Benjamite throne judging that tribe.—Luke 22:30.

It was from the upper portion of this Ridge of Olives that Jesus ascended to his God and our God. It was concerning this mount that he said: "If ye have faith

. . . ye shall say unto this mountain, Be thou taken up and cast into the sea, and it shall be done". (Matthew 21:21; Mark 11:23) It is concerning this figurative Mount of Olives, or covenant kingdom, that the Prophet still promises: "His [Jehovah's] feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east; and the mount of Olives shall be divided in its center, from east to west, and there shall be a very great valley; and half of the mountain shall remove northward and half southward". (Zechariah 14:4) This suggests to us that the kingdom tribes will be divided, dividing lengthwise, so to speak, thus. making the twelve spiritual tribes (Revelation 7:5-8) and the twelve earthly tribes, rather than six in the earthly and six in the heavenly phase.—Ezekiel 48; Luke 22:30.

### LIGHT, PEACE, BLESSING

"The *olive* is a symbol full of meaning: in olden times it was the source of artificial light, its oil being generally used for this purpose. (Exodus 27:20) Indeed, in the Hebrew the olive tree was called *shemen* or oil tree. Olive oil was also used as the basis of many of the precious ointments of olden times—such as that used in anointing the priests and kings, typifying the holy spirit upon the antitypical 'royal priesthood'. (Exodus 30:24) And from time immemorial the olive branch has been used as a symbol of peace.—Genesis 8:11; Nehemiah 8:15.

"If then the olive be a symbol of *light, peace,* and *divine blessing* through the holy spirit, and if mountain be considered as elsewhere the symbol for a kingdom, the significance here of the term Mount of Olives is easily seen to be—the Kingdom of Light, Peace, and Divine Blessing. And the standing or establishment or fixing of Jehovah's 'feet' upon it, signifies that the divine favor and law will be reestablished in the earth by and though the holy kingdom.

"This application of the term Mount of Olives, is in full accord with the Apostle's statement (Romans 11:17, 24) in which he compares fleshly Israel with the original cultivated olive tree, and gentile converts to wild olive branches grafted in where the natural branches had been broken off. (Compare Jeremiah 11:16, 17) And he explains that the root of the tree is in the promise of God,—the Abrahamic promise, that the seed of Abraham should eventually bless all the families of the earth, etc. Eventually the same root or promise will bear two kinds of branches—the ingrafted wild olive branches, and the refingrafted natural branches: when fleshly Israel shall have his blindness turned away, and shall look with the eye of faith upon the Savior crucified and pierced eighteen centuries ago;—a sacrifice for sin. We remember also that fleshly Israel was God's typical kingdom or mountain for a long time, and that spiritual Israel of the gospel age is called to be the real kingdom of God, as our Lord declared, 'Fear not, little flock, for it is your Father's good pleasure to give you the kingdom'.

"Moreover, from these *two* kingdoms (even before Jehovah's *glory* rests upon them, to make them his channels of blessings to the whole world of mankind) has proceeded all 'the *light* of the world' during all the darkness of the past: for are not these the representatives of the Old and New Testaments, the Old and New Covenants? Do not these correspond to the Lord's two witnesses and to the two olive trees of Zechariah (4:3, 11, 12) distinctly mentioned also in Revelation (11:4)?—in that these two parts of the mountain symbolize the outcome of those covenants, the results of the witnessing—the kingdom in its heavenly and its earthly phases?"—D650-652.

If it be inquired how we get oil from the New Covenant, seeing it is not yet made, we answer that we draw oil from the Old Covenant also, although it is past. This gospel age is a parenthesis, a hiatus, an interlude, so to speak, between the acts of a great play; and during this period the kingdom is in abeyance. Its blessings are not outwardly manifest any more than are the covenant privileges of the olive tree. But its privileges are none the less real and present, although "the world knoweth us not, because it knew him not". (1 John 3:1) We, standing between these two olive tree periods in God's plan, draw sustenance by faith from both of them.

From the Apostle's words in Romans 11 we learn that there are wild olives and that branches from them can be grafted into a domestic olive tree with such success that the oil of the tree will flow into the strange branches and produce oil-bearing berries. This is remarkable, but true. The wild olive trees would fitly represent the heathen teachings about a golden age—like the dogs that came and licked the sores of the gentile Lazarus. The nations or gentiles can never be the olive tree. The berries of the oleaster, or wild olive, yield no light-giving oil. No prophets or apostles are raised up from among the nations. The root and trunk of the olive tree remain the same. And few of the original branches remain, but most of them are wild grafts. For the most part God is using other nations than the Jews to spread abroad a knowledge of himself. But the philosophies of India and Egypt and Greece give forth no single ray of light. It is only as the gentiles leave their own fancies and imaginings and are joined to the enlightening truths of that Word which was once the exclusive boast of Israel that they can draw the true unction from the root of the olive tree, or receive that portion of the spirit which Jehovah gives to all his messiahs in measure and poured upon *the* Messiah, Jesus, without measure.

The oil of the olive was the source of divine illumination. It was the basis for the only light which was *stipulated* for the Tabernacle or for the Temple of old.

### THE FIG IN SCRIPTURE

So much for the olive tree; let us look now at the fig. If Gideon was pictured by the olive tree and his son by the fig, then that son was cut down very much as the fig tree was in the Lord's parable. (Luke 13:6-9) The fig tree, we may say, represents the *national privileges* of fleshly Israel or Ishmael, as the olive represented the *covenant privileges* connected with Abraham. As Romans is the olive book, so the synoptic Gospels (Matthew, Mark, and Luke) are the fig books.

Israel as to national privileges was like a fig tree planted in a vineyard (Luke 13:6)—a place of blessing and advantage. The things which befell this fig tree illustrate the things which befell fleshly Israel as a nation because of their failure under the Old Covenant.

When our Lord uttered this parable that nation was fast approaching the end of its 1845-year period of national favor, which had begun with the *nation* at the death of Jacob in Egypt. The Lord came seeking fruit, but there was none to be found, although John had warned them of the lack of it when he told the rulers: "Ye offspring of vipers, who warned you to flee from the wrath to come? Bring forth therefore *fruit* worthy of repentance: and think not to say within yourselves, We have Abraham to our father." (Matthew 3:7-9) Three years were given to this national tree in which to bring forth this fruit, but, since none was forthcoming, at length orders were given to "cut it down", and the national privileges of Israel soon "withered away". (Matthew 21:19, 20; Mark 11:13, 14) The "rich man" of the other parable died.

In the ancient parable in the Book of Judges "sweetness" and "good fruit" are mentioned as being the characteristics of the fig tree. But these were the very things so conspicuous by their absence when our Lord came and looked around among its showy leaves.

### THE VINE AND REPENTANCE

This parable in Luke 13:6-9 stands in the closest connection with the call to repentance in verses 3 and 5 just preceding it. There were the literal three years of our Lord's ministry, at the end of which time Jehovah was willing to cut off Israel from any further national favor, when the chief priests and Pharisees so rudely rejected the glowing testimony of Jesus during that Feast of Tabernacles, just three years after the beginning of his ministry. The stage was all set for Jesus' demise. The Temple police had been sent to arrest him, but they were overawed by the majesty of his presence and the wonder of his speech. (John 7:1, 32, 45, 46) "No man took him; because his hour was not yet come." (John 8:20) "Yet a little while am I with you." (John 7:33) The remaining six months he digged about the fig tree and dunged it to see if there were not some fruit possible; but it still continued barren.

It is probable that at this Feast of Tabernacles, finding themselves thwarted in their efforts to kill Jesus, they worked out their vengeance on Zachariah, the son of Berachiah, whom the scribes and Pharisees slew between the Temple and the altar. (Matthew 23:29, 35; Luke 11:51) Tradition says, and with much show of probability, that this Zachariah was the priest who was the father of John the Baptist. (Luke 1:5) It is reasonably certain that that Zachariah, after his nine months' dumbness and his observance of divine providences in connection with his son and with Jesus, became a believer in the Messiahship of his wife's nephew. The wrought-up and bitterly disappointed chief priests and Pharisees flung at the empty-handed officers who had been sent to take Jesus the defiant question: "Have any of the rulers or of the Pharisees believed on him?" (John 7:48) Nicodemus spoke up for both rulers and Pharisees (for he was both), so that there would be at least one among them to condemn and to nullify their choicest argument. They taunted him in rejoinder and hurled the hated epithet, Galilean, in his face; but more they did not dare to do, he being a ruler of the people. (John 3:1) Baffled here, it may be that someone whispered: I know one of the priests who is a believer, and he is up there right now. If he is a believer in this Man he is as a heathen man and a publican to us, and a heathen is unclean; for uncleanness in the Temple we may, yes, we are obliged to administer the "rebel's beating". Let us go and get him now. He deserves to die.

Whoever this Zachariah was, he was evidently killed by the rebel's beating, which was a falling upon the offender pell-mell, mob-like, and beating him with fists or clubs or anything at hand until he died. When anyone was *seen* to be defiling the Temple this punishment could be resorted to without the formality of a hearing.

Our Lord accused them of this murder just before he pronounced their house desolate, their fig tree fruitless. (Matthew 23:38) There was no fruit there that could plead even the least extenuation or cause for a new trial.

### SIGNIFICANT DAYS AND DEEDS

Those last days of Jesus were very full and very significant. On his way up to Jerusalem he stopped in Jericho. The wild fig tree, Rome, ruled over the people of Israel, as God had shown through the Prophet Daniel would be the case. (Daniel 7:7; Acts 7:7) Zacchæus, a fiscal agent for the wild fig government, had a desire to see Jesus; and in order to satisfy his desire he climbed into a sycamine or wild fig tree, because he did not have the stature of a perfect man. Quite unconsciously he made a little tableau or pantomine of his own condition. He was not under the true fig tree, as was Nathaniel, trusting in such protection as it afforded (John 1:48), but he was rather looking for his support and preëminence to the imperial government of Rome. His station among his fellows was due to the office he held with the oppressors of his people. To Jesus his position said as plain as day: 'I am engaged in the wild fig business just now; but I am open to conviction about these real national privileges connected with Israel; I am rather ashamed of being a gatherer of wild figs'.—Amos 7:14, *margin*.

The Master's first words to Zacchæus were: "Make haste and come down". For him to be reposing in the branches of a hostile kingdom but ill fitted the situation when the true king was there. It was only after he had obeyed and when the Master abode with him that he was assured: "Today is salvation come to this house". —Luke 19:1-10.

Zacchæus proved to be "a son of Abraham", that is,

he had faith after the Lord explained things to him. He had been a "lost", a strayed or wandering son, not having the keen devotion of Nathaniel, but vastly better than the bad Pharisaic figs, "which could not be eaten, they were so bad". (Jeremiah 24:1-10; John 8:33-47) On those vile figs came "the sword, the famine, and the pestilence". (Jeremiah 29:17) Jehovah had long before seen the fathers "as the first ripe in the fig tree at its first season", but they soon gave themselves over to shameful things at Baal-peor, and ever afterwards. (Hosea 9:10) "Their root is dried up, and they shall bear no fruit."—Hosea 9:16.

[CONCLUDED IN SEPTEMBER FIRST ISSUE]

# CAREFULNESS FOR OTHERS' SAKE

——SEPTEMBER 18—1 CORINTHIANS 10:23-33; 3:16, 17——

THE LIMITS OF PERSONAL LIBERTY—THINGS LAWFUL AND THINGS EXPEDIENT—THE GLORY OF GOD, THE WELFARE OF MEN—GOD'S TEMPLE.

*"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."—1 Corinthians 10:31.*

THE flesh is very vocal, very quick to voice its desires and preferences. And if it sees any little relative "right" or privilege about to be elbowed out of standing room it becomes, not only vocal but vociferous. Almost every inclination of the natural mind is strongly opposed to anything like self-denial out of considerateness for others' divergent views—unless it be for the purpose of ingratiating oneself into favor with a possible benefactor. And if these strong aversions are in the same organism which we are using for practice work as new creatures, it is not surprising if those aversions manifest themselves at times. But the important point for the new creature is not what the natural tendencies are but, What are the divine instructions on the subject?

Things which are specifically prohibited are not lawful; therefore the statement that "all things are lawful" must be understood as applying to things which are indifferent, like meats and drinks. The allusion is to the Jewish laws regarding food, which were very minute and very stringent. Some of the believers in Corinth were of Jewish birth and rearing: these would find it hard to forget at once all they had learned from early childhood. They were the best versed in the Scriptures and their influence would not be small. In some cases they persuaded the gentile believers that they were doing wrong by eating things not killed and prepared for market in the Levitically clean way. They doubtless had some good arguments, among others the one that God's laws of hygiene could not well be improved upon. This is really the most powerful point to be made in connection with the Mosaic food restrictions; but it is not strictly a religious question. We doubt not that something very like the Jewish food laws will be in force under the New Covenant. Perhaps there will be even greater limitations placed upon man, not for his harm but for his good.

### SUPER-CAREFULNESS AND NO CAREFULNESS

The Jews, who through their captivity had learned such a hard and bitter lesson about idols, regarded it as a participation in idolatrous worship even to eat meat that had been offered to heathen deities. This super-carefulness was much better than no carefulness at all; for the things offered to idols were really sacrificed to demons, as the Apostle has just explained in the words preceding our present lesson. (1 Corinthians 10:20, 21) But while the Jews were very punctilious in these matters, the gentile Christians saw no harm in buying and eating meat in the open market much as they had always done. It seems, also, that they sometimes even ate in restaurants connected with the heathen temples. (1 Corinthians 8:10) In these places only the bodies of those beasts whose blood was poured out as a libation on the heathen altars were sold. Such of the meats thus provided as were above the demand at these priestly eating places were sold in the public meat stalls.

The council at Jerusalem (Acts 15:28, 29) had condemned the practice of eating things offered to idols, and Paul had himself delivered those decrees to the brethren for whom they had been formed, namely, those in Antioch, in Syria, and in Cilicia. But now the Apostle was in Europe, and few would be the places where there were enough Jews to call for a Jewish butchery. Therefore Paul quietly taught that 'an idol was nothing' and that believers might without sin eat meat that had been offered to that 'nothing'; it was 'lawful' for them. But he urged them not to misuse or parade this liberty to the offence of any of the Lord's children who could not see as they did, no matter how poorly-informed and backward they might happen to consider those persons to be. Some of the gentiles might have been inclined to say: We can't be bothered with these silly Jewish quibbles; we must have something to eat, and we purpose to get it whenever and wherever we can. That would have been within the lines of 'lawfulness', but the Apostle showed them a more excellent way, the way that considered not only the interests of the individual member of the body of Christ but that considered also the interests of the body as a whole. It was a way which tended to strengthen rather than to weaken the adhesiveness existing between the members of that body.

### TOO MUCH INDIVIDUALISM

In some cities and in certain dry weeks of the year property holders are not allowed to burn their own trash in their own back yards, because experience has shown that the fire *may* cease to be an individualistic one and become a general conflagration. This is but a recognition and application of the principle that things which may be all right in the abstract do not always work for the welfare of all when taken concretely.

"Not all things edify." Edify means to build up; and the body of Christ is built up and held together by what every joint supplies, not by that which every joint takes away. (Ephesians 4:16) It follows then that if every member of the body is more interested in his individualistic rights than he is in the edification and cohesion of the body there will not long continue to be any body, in that one place at least. Therefore no one in the church should seek merely his own, but rather that which works to the building up of all.

The Apostle proceeds to advise the Corinthian brethren that they could feel free to purchase meat in the butcher stalls, "not [cross-]examining for the sake of conscience". The word here translated 'asking questions' is the same word as that used in our last lesson but one, where the Berean brethren looked carefully into the Scriptures in a conscien-

tious manner. Such examining there was commendable, but here it was unnecessary and even out of place. The Jews were vexed with innumerable scruples at their feasts, as to what they could eat, how they could eat, and with whom they could eat. In respect to fruits and vegetables which were set on the table, they were to inquire whether those things had been tithed according to the law *and* according to custom. The law itself prescribed a narrow course, but the Pharisaic interpretations of the law made that course a still more difficult one. The Jews had to ask whether the things set on were consecrated by the Trumah or some other way; whether they were profaned; whether they were clean, or touched with some pollution or uncleanness. And concerning flesh which was put on the table they were obliged to ask whether it had been offered to idols; whether it had been torn or strangled, or not killed according to the canonical rule.

All these doubts the liberty of the gospel abolished for those Jews who had faith to believe it. There was but one proviso for them or for the gentiles who had never been accustomed to the particularities of the law in this respect: no cause for scandal or offence should be cast before any man's weak and staggering conscience.

It was not incumbent upon the Lord's spiritual Israel to ask questions for conscience sake. They might properly ask questions for hygiene's sake if the meat in the butchers' stalls looked to be unfit for food, but no need to worry on conscientious grounds; for the earth is the Lord's and all the bounties of it. God made the meat, and there is good in it; as proof of which it can be digested and used to build up a strong body. It may not be an ideal food; but under the present imperfect climatic and social and economic conditions it is allowed man for purposes of sustenance.

## CONDUCT AT A FEAST

Further advice is then given: If an unbeliever invite you to a feast, a wedding supper or some similar social meal, and you feel that you just *must* go, then do not think that you are obligated to cast gloom over the party by picayunish messings and quizzings over the food. Eat it in the manner that becomes a guest. If you cannot conscientiously do this then you had better stay away. A guest has no right to accept an invitation and then turn himself into a conscientious "killjoy" after he arrives. Courtesy to your host requires you to ask no questions as to the origin of the food.

But if a Jew or an infantile Christian is at the same feast and says to you, I know this meat has been offered to idols and I hasten to inform you before you have defiled yourself, it would be better to pass that course by for conscience' sake, not your own conscience, but out of respect for conscience as a general guiding principle in life, very much as one might respect and conform to many a statute on the books of state even though they were recognized to be superfluous and bothersome. The wise judge or lawyer will not flout these in public, for fear of setting an example of disregard for law before those who may not understand the distinctions between basic law and statute law as well as he does. On proper occasion he may instruct on the point and help to procure a repeal of the needless law. So we may think the conscience of another brother is over-sensitive and ill-advised, but such as it is he should follow it. We may lead him all the more surely to a more sensible conscience if we respect the one he already has and not dissipate our influence entirely by a contemptuous show of our liberty.

The golden rule of love bids us to be careful not to stumble the consciences of others; but otherwise it does not restrain us; whereas the Apostle says: "Why is my liberty judged of another man's conscience?" If it is not my own conscience that reproves me why should I put myself under bondage in the matter if it in no wise affects the interests or conscience of another? This is the operation of a principle, a governing principle in the body of Christ and in all those who will ever get everlasting life; for those who stalk blatantly and boastfully and swaggerishly and inconsiderately through the Millennial reign, who are not willing to forego some little time or comforts or conveniences for the sake of helping all kinds of crooked people to get a start up the highway of holiness, will finally find themselves in the goat class, for which there is only everlasting destruction. They do not have the spirit of him who has gone to unspeakable inconvenience and bother to provide an undeserved Savior. The liberty that we appreciate and concerning which we are sometimes a little boastful was not ours by birth; it has been purchased for us at great cost.

## RIGHT TO USE OR NOT TO USE

All must agree that the Apostle's argument is sound. On the one hand everything that we receive is a gift from the Lord, and anything for which we can render him thanks would be proper for us to use in a becoming manner, and none would have a right to condemn us for so doing. None should speak evil of us for doing a thing that we can do with good conscience and with prayer and thanksgiving. On the other hand, however, while they have no *right* to criticize us, we have the right to judge our own conduct and restrain ourselves, and to determine, as the Apostle elsewhere explains it, that if eating a certain kind of food would cause a serious stumbling of others, we would gladly agree never to use that kind of food—provided, of course, that the occasion continued in the same force. We are to see our liberties and use them according to our judgment of the Lord's will, because all things are given us richly to enjoy. (1 Timothy 6:17) These self-imposed restrictions about food and matters of moral indifference are spoken of in connection with public intercourse. It might be very appropriate to forego eating some offensive thing at public places or at a banquet, but the restrictions about meat offered to idols need not be extended to one's own home. What should be eaten there would be a matter for determination along very different lines.

The purpose of all this is twofold: (1) The glory of God and (2) The Salvation of men. The giving of no occasion for stumbling to either Jew, Greek, or church of God bears a direct relationship to both these points. This principle of inoffensiveness is the second quality described as inhering in heavenly wisdom. (James 3:17) Considerateness for others should not lead us to abandon the Lord's work, however; for that would not be to the glory of God, nor to the salvation of man, either. The application of this principle does not displace any other principle, the first of which is faithfulness, unswerving loyalty to God.

In the early days of the harvest work, before the explanation of the Sabbath question was so well presented as it is in the Sixth Volume of SCRIPTURE STUDIES, Brother Russell invited a newly-interested brother to his home on a Sunday. The guest was about to be ushered into a street car for the ride home when he demurred, saying he had not been accustomed to using public conveyances on that day. Brother Russell was young and he knew a half-mile walk would not hurt him; so he gave up the right, *but* used the time of the walk home to explain why it was all right to make use of any convenience in the Lord's service on any day. It was never necessary to say anything more, for the brother was convinced that the things which his mother had taught him about Sunday were inadequate. It would not

have been right for Brother Russell to agree never to ride on a street car again, or a train, on Sunday, for that would have interfered with the Lord's work, but it was perfectly all right to forego the little comfort and explain *why* the comfort was legitimate. It was vastly better than jumping on a car in a huff and leaving the brother to look out for himself. Such conduct would have been not only unbecoming in a host (who, when he becomes such, thereby agrees to give special consideration to his guest's comfort), but it would have merely stunned the new brother, and it is doubtful which direction his thoughts would have taken when his thinking powers revived. Had the host been *unable* to walk or had the time not permitted, he could have said to his guest: I am sorry we cannot see this alike and I would be glad to defer to your preferences in the matter were it not that an engagement to speak makes it imperative for me to take this means of transportation. At the first opportunity I will be glad to explain to you why I think this means of conveyance is all right, but in the meantime I must ask you to excuse me from the obligations of host, since I believe the Lord would have me fill my other engagement.

### "EXCEPT THERE BE A PREACHER"

No one can learn anything about meats or Sabbath or any other Bible subject without being informed. What we speak of in ourselves as "common sense" is merely the result of advantageous teaching or experience. We had to start some time, and the amount that we have yet to learn would stagger us if we were able to get a glimpse of it all at once. Therefore we have no occasion to feel "uppish" toward those who have not attained to our supposed heights of vision.

In the end this matter is merely a question of love. If we really love the (as we think) less-favored brother we will be willing to go even to the point of sacrifice, and do it just as cheerfully as though that person were an aged or decrepit mother or father of ours.

Happy is that minister of God's Word indeed who can say of himself, as the Apostle said of himself, that he practised the things which he preached and that the Corinthian brethren could follow his *example* in seeking to please others in non-essential matters just as well as they could follow his *precept*.

The second citation of our lesson brings in a striking metaphor, that of a temple. In another place the same Apostle speaks of the individual believer's body as being a temple (1 Corinthians 6:19), but here reference is evidently to the ecclesia; for it says: "Ye are *a* temple," not 'ye are temples'. For temple the word is 'inner sanctuary' or 'shrine', such as the Holy of Holies was, where in happier Jewish times the glory light of Jehovah's presence had shone. The Jews believed that the temple was "destroyed" *as a temple* by any defilement, and the defilement called for ceremonial cleansings. So the temple quality of the church is destroyed by impurity, either of morals or of doctrines. The Shekinah light dims, and may be quenched. (1 Thessalonians 5:19) God is bound to protect his temple, and whoever tears down the ecclesia, him shall God tear down or destroy; for God's temple must be holy.—Psalm 5:7.

The thought in this last passage of our lesson is not so closely connected with the main theme as its setting in the lesson would imply, but it is highly salutary. A dearth of the spirit of sacrifice would eventually lead to a quenching of the spirit in us. A haughty insistence on exercise of our own liberties regardless of others would betoken an ungrateful and proud disposition; and "God resisteth the proud".—1 Peter 5:5.

### SOME PRESENT-DAY POINTS

We may not have exactly analogous things to watch today, but surely there are some very closely alike. The literal offering of meat to idols is a custom lying in the past as far as Christendom is concerned, but if a Romanist should be our guest it would be quite fitting for us to refrain from roasts and other heavy meats on Friday, so that all could share in the table privileges with free conscience. Friday means more to us than to anyone else. We merely observe it in other ways. Likewise, if we should be visiting with a Sabbatarian it would do us no harm to conform to the rules of the family, even if they be those of a Seventh-Day Sabbath keeper. Then there is coarse, flippant or doubtfully reverential language: all things which might stumble some. There is the use of tobacco, and attendance at theaters and denominational meetings. There is cheering and handclapping at class meetings and conventions. There is the North American excess in dress and frivolity, equalled in other countries by other shortcomings. There is the so-called "American joke", which is nothing more than saying what is not meant in such a way as to leave one perplexed as to what is meant. All of these can be safely and profitably watched by those addicted to them or inclined to them, to see whether or not the practice of those things is minimizing their influence in realms of serious endeavor.

There is another side to this question: these foregoings must be entirely voluntary. No one has a right to go to another and say: When I see you ride on a street car or hoe in your garden on Sunday I am offended; therefore you ought to stop. This is not the thing at all. If that were the application of the principle, we would all of us be hopelessly tied up in two weeks until we could hardly eat or dress, let alone do anything more important. Each is not to try to regulate the other, any more than to call attention on suitable occasions to the general principle, as the Apostle has done in this Corinthian letter, but each is to watch himself and guage his action in non-essential matters so that the ministry, the whole work of witnessing, be not blamed.—2 Corinthians 6:3.

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"Quiet, Lord, my froward heart,
Make me teachable and mild,
Upright, simple, free from art;
Make me like a little child,
From distrust and envy free,
Pleased with all that pleaseth thee.

"What thou shalt today provide
Let me as a child receive;
What tomorrow may betide
Calmly to thy wisdom leave;
'Tis enough that thou wilt care;
Why should I the burden bear?

"As a little child relies
On a care beyond his own,
Knows he's neither strong nor wise,
Fears to take a step alone;
Let me thus with thee abide,
As my Father, Friend and Guide."

# SAUL'S YOUTH AND EARLY MANHOOD

——— SEPTEMBER 25 — REVIEW OF PAST THREE MONTHS ———

SAUL'S BOYHOOD IN TARSUS — HIS EDUCATION IN JERUSALEM — HIS PERSECUTION OF "THE WAY" — HIS CONVERSION AND ACTIVITIES IN SYRIA — HIS FIRST AND SECOND MISSIONARY TOURS.

*"So then, while we have opportunity, let us work that which is good toward all men, especially toward them that are of the household of the faith."—Galatians 6:10.*

THE lesson for this Sunday is intended to be a review of the preceding twelve lessons. It will, therefore, be considerably in the nature of a synopsis or brief rehearsal of points hitherto brought out. This method of presenting Bible truths has some advantages. It refreshes the memory as regards items which were plain at the time of study, but which incline to grow dim as the months pass unless an occasional review is made. Indeed, this is the whole secret of successfully remembering anything: (1) to get a clear and sharp impression of the facts on first meeting with them, and (2) to refreshen the mind occasionally respecting those things. Perhaps the most fruitful cause of failure to retain memory of the lessons of life is a lack of thoroughness or depth, or a lack of honesty in facing the facts exactly as they exist when first met with. Those who are seeking comfort and pleasure rather than truth recoil from the facing of facts; and as a consequence their understanding of the important things of life is hazy and blurred. The Lord's spirit in the minds and hearts of his people gives tone to all they do and emphasizes such powers and faculties and capacities as they may possess, enabling them to see things which the natural man cannot see, because those things do not appeal to him as being worthy of the effort connected with them.

All who have been following the lessons of the past quarter are familiar with the fact that the (roughly speaking) first half of the life of the Apostle Paul is dealt with. The only exception is the last subject preceding this one, which was a lesson along the lines of abstinence with a view to helping others; but that from the writings of the Apostle Paul also.

## OF THE TRIBE OF BENJAMIN

Prior to the more notable apostolic activities of Paul he was known by his Hebrew name of Saul. King Saul had been a distinguished figure in the national life of Israel, having been their first visible king. The fact that his reign did not terminate as happily as could be desired did not alter the fact that he was the most distinguished member of the tribe of Benjamin. This tribe was small and could not boast of many prominent men. Since the Jews were accustomed to name their sons after members of their own tribe, we may safely assume that young Saul's parents gave him this name out of deference to tribal customs, rather than from any desire to see the qualities of King Saul emulated in their son.

Of the parentage of Saul of Tarsus nothing is known beyond what the Scriptures tell us. His father was a Pharisee (Acts 23:6) and by some means he had acquired the Roman franchise. This right of citizenship passed to his son Saul, who speaks of himself as being free born. (Acts 22:28) With his babyhood and early boyhood spent in Tarsus, a gentile city, Saul almost certainly learned Greek there and was also affected by the tone of learning on the one hand and commercial activity on the other, which was quite prevalent in Tarsus. There is no reasonable ground, however, for supposing that Saul was highly educated according to the scholastic standards of that time. Everything we know about him tends to the other side of the question. The Pharisees were very careful in instructing their sons in the way of Moses and the law and in the traditions of the elders, but they were not given to worldly education, any more than was necessary to get along with in gentile cities. Scholastic barons of the present day who speak of Paul as having been learned in all the lore of the Grecian schools, draw almost entirely on their imaginations for evidence.

Aside from gathering a rudimentary knowledge of the law in his own home and at the primary rabbinical school, Saul was also taught the trade of *skcenopoiós*, or tentmaker. (Acts 18:3) Sometime between the age of six and thirteen young Saul was taken to Jerusalem, removed thither for the sake of his education in matters Pharisaic. This was the holy city of his fathers; and there he was instructed under Gamaliel, one of the most eminent of all the doctors of the law.

## SAUL AND PERSECUTION

After some years of probable absence from Jerusalem we find Saul, still a "young man", associated with the persecution and stoning of Stephen, who was one of the seven deacons of the church at Jerusalem, but also endowed with the gift of prophecy. This was probably in the fall of 33 A. D., the same year as our Lord's crucifixion.

The fact that Saul is mentioned as consenting unto the death of Stephen and as watching over the outer clothing of those suborned witnesses, who were the ones required by law to cast the first stones at an offender (Deuteronomy 17:7), is significant as bearing on the intense determination of him who afterwards became the Lord's Apostle. He was one not to be turned from his stern purpose by the native refinement which he must have been stifling within himself. Nor is it unusual to find a so relentless persecutor the pupil of a so tolerant master. Although Gamaliel's personal inclinations were toward tolerance, the strict teachings of Pharisaism, by whosever hand they were implanted in the breast of Saul, could bear only one fruitage there.

The unswerving fidelity of Stephen, his remarkable defense before the rulers of Israel, his utter lack of vindictiveness at the enmity of his persecutors, the angelic witness of his face flushed with the beauties of the gospel message he had just proclaimed, could hardly have left no impression at all on the mind of the influential bystander, Saul. The very fierceness of his persecuting spirit is an evidence, though not a proof, of the fact that he himself had misgivings and doubtings about the effectiveness of the Pharisaic life to bring about the establishment and maintenance of close fellowship with God. It may be that he launched out into the persecuting of the Christian way for the very purpose of escaping the uncertainties which were in his own mind.

However that was, Saul proceeded unrelentingly to persecute those who acknowledged their belief in Jesus as the prophetic Messiah. While en route to Damascus, bent on arresting believers in Jesus, he himself was arrested by a great light. Though smitten blind, he sees the light concerning the Messiah. The account of his conversion is related three times: first by the historian Luke in his own words, then twice by the Apostle, in his addresses at Jerusalem and before King Agrippa.

As soon as Saul's sight was restored he began to announce in the synagogue his belief in Jesus as the long-promised Messiah. He explained to other Jews the fact of and the necessity for a crucified Deliverer. But, being met by perplexing questions, he retired into Arabia for something like

three years, doubtless spending his spare time in quiet and contemplative study of the ancient prophets. Just a tiny hint is given in his letter to the Galatians as to where he was in Arabia. In Galatians 4:25 he makes mention of a double meaning of the word Hagar. Nowhere else is Mount Sinai called by this name. And one cannot help thinking that Saul may have heard it from the lips of Arabs as he himself stood on the Rock of Sinai. The word Hagar means rock.

After about three years, Saul returned to Damascus and preached more boldly in the synagogues concerning Jesus. So forcefully did he set forth the message at this time that aversion to him accrued among the Jews until a great plot was conceived for the ending of his life. But, being apprised of this intention, he was enabled to escape by being lowered through a window in the wall at night.

Returning to Jerusalem, he essayed to join himself unto the brethren, but they were afraid. Barnabas came to his help and became sponsor for him before certain of the apostles, namely, Peter and James. (Galatians 1:19) During this brief space of fifteen days Saul was active in disputing with the Hellenistic Jews—those Jews who spoke the Greek language. Saul himself had been associated with this synagogue in his Pharisaic days.

At the time of his vision of the third heaven Saul was also directed to get out of Jerusalem, inasmuch as the Jews would not receive his testimony. Accordingly, the brethren conveyed him to Cæsarea, on the Mediterranean Sea, from which place he doubtless took ship to Tarsus.

### WORK IN ANTIOCH

Then intervenes the conversion of Cornelius and the visit of Barnabas to Antioch, whither certain brethren had gone at the time of the persecution following the death of Stephen. Barnabas taught the brethren in Antioch, but soon realizing the need of help he went to Tarsus, sought out Saul and brought him back to Antioch with him. The two labored together for some time until Agabus, a prophet from Jerusalem, came up and foretold a great famine in Judea. The Syrian brethren determined upon the rendering of aid and contributed as they were able. Barnabas and Saul were appointed to carry the contribution to Jerusalem, which they did. Returning to Antioch, Saul taught with Barnabas and built upon the earlier and elementary work of Lucius, Symeon, and Manaen. Here the Lord gave indication to the congregation that they were to set apart Barnabas and Saul for a special work. As an outgrowth of this divine direction the first missionary tour took shape. Paul and Barnabas, with Mark as their helper, took ship at Seleucia for Salamis, an eastern port in the island of Cyprus. There they preached in the synagogues, but without response. Passing on through the island they came to Paphos, toward the western end, and preached to Sergius Paulus, the Roman imperial representative in the land. Before that official Saul encountered Elymas, the apostate Jewish sorcerer. Here Saul is described as having been especially filled with the spirit; and there can be little doubt that this meeting with Elymas and the conversion of Sergius Paulus contributed the most notable and indisputable evidence of Saul's apostleship up to this time. The Roman officer believed. Elymas was smitten blind for a season, for resisting the message of grace and truth, and particularly for interfering with its examination and reception by another.

Sailing thence, the little party came to Perga in Asia Minor. Here Mark turned back toward Jerusalem. Whether he had had a letter from his mother just before leaving Paphos, on which he had time to ruminate while en route to Perga; whether there was some other attraction in Jerusalem which he was unable to forget; or whether it was the sight of the rugged mountains ahead of him and the rough, uncouth men of the place, with their outlandish dress and speech, we can only guess. No effort was made to preach the gospel in Perga at this time, probably because the excessively humid and hot summer season had driven all but slaves to the mountains. A stop was made here on the return trip, but with no recorded fruitage.

### TO THE HIGHLANDS

Paul and Silas pressed on up through the wild mountain passes, in danger from the half barbaric mountaineers, until they came to the Pisidian highlands and to another Antioch. Here they preached in the synagogue, with the result that some believed, and with the further result that the two preachers were deported as undesirable aliens.

Next they came to Iconium and preached in the synagogue there, and a great multitude both of Jews and of Greeks believed. But the unbelieving Jews stirred up the multitude and the missionaries barely escaped stoning by fleeing to Lystra. Here they preached the gospel, though it is not stated that there was a synagogue in that place. The Apostle healed a man who had been crippled from birth. The populace acclaimed him and Barnabas as gods and the priest of Jupiter who presided at that place was about to offer sacrifice to them. The priest was sturdily remonstrated with by the two missionaries and the project was abandoned. Soon Jews from Antioch and Iconium came and stirred up a mob among the people which stoned Paul and dragged him forth out of the city. The Apostle was stunned, but soon revived, and on the next day escaped to Derbe. There they "preached the gospel and made many disciples".

On the return trip Lystra, Iconium, and Antioch were again visited. The brethren were encouraged and each ecclesia was set in order with proper elders for the conducting of edifying meetings. Coming down the mountain slope from Antioch to Perga, the message was preached there, it being in all probability autumn weather by this time. From Attalia, close by, the missionaries took ship and returned to Antioch in Syria, where they "tarried no little time". Judaizing teachers came up from Jerusalem and were on the point of disrupting the harmony between Jewish and gentile believers when Paul defended the liberties of the gentiles in no uncertain terms.

But the controversy over the relationship of gentiles to the Mosaic rites grew to such a point that the Lord directed a transfer of the discussion to Jerusalem before the apostles and elders there. Then followed the historic meeting, the first council ever held by the church. Different speakers were heard, and the outcome was a brief epistle to the gentile believers in Syria and Cilicia, admonishing them to abstain from some of the things that were most offensive to Jewish brethren.

Returning to Antioch from Jerusalem, Paul taught with Barnabas again in Antioch. About this time, apparently, Peter came up from Jerusalem and at first ate with the gentile brethren, then withdrew from them as others came from Jerusalem and objected to his course. Paul withstood him to the face and again cleared the atmosphere of the troublesome Mosaic cloud. A difference arose with Barnabas about Mark, as a result of which Barnabas and Mark departed to Cyprus and Paul took Silas to visit the churches in Asia Minor. This begins the Apostle's second tour.

### SECOND MISSIONARY TOUR

Paul and Silas visited the brethren in Syria and Cilicia, "confirming the churches" and encouraging them in the good way on which they had entered. After having passed

through Cilicia the brethren came to Derbe and Lystra and Iconium. At Lystra Paul met Timothy and noted his qualities of helpfulness. At Iconium the Apostle heard good reports about him and decided to take him along on a trip into Roman Asia—as he doubtless thought at that time. In all these places the brethren delivered the decrees, or copies of the letter, which had been agreed upon by the conference in Jerusalem.

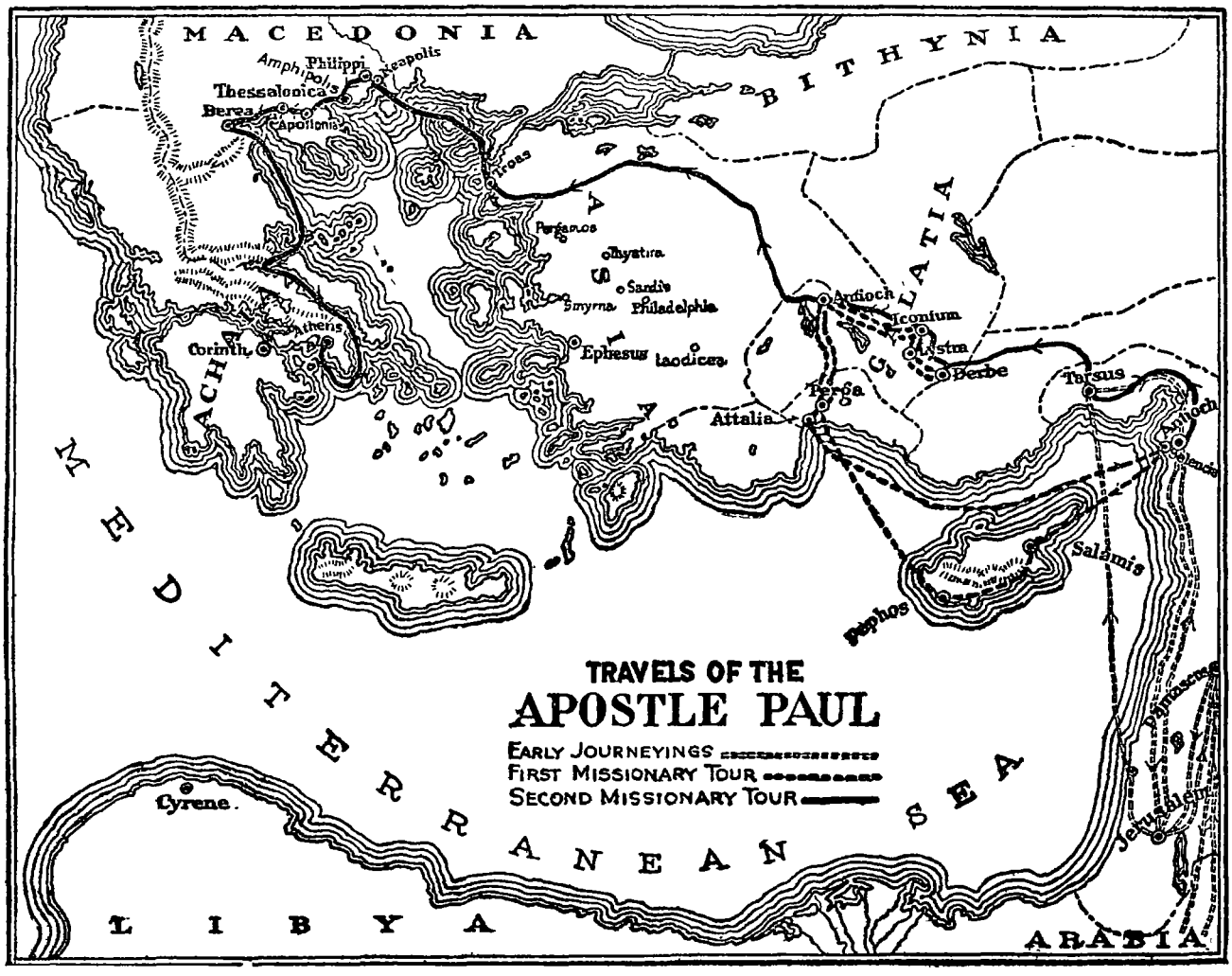
Passing on west from Iconium and Antioch, Paul fell sick in Galatia, but preached notwithstanding. He was warmly received by the Galatians, many of whom received the message gladly. The party was kept from turning west into "Asia" and subsequently kept from turning northward into Bithynia. Being directed thus to Troas, the Apostle was granted a vision of Macedonian need. There also he was joined by Luke. The little party of four proceeded by ship with favorable winds to Neapolis in Macedonia and from there on foot to Philippi. There the brethren spoke with Jewish and proselyte women at the place of prayer. Lydia and others believed and gave good evidence of a genuine spirit of service. After some days the Apostle used his extraordinary power to cast out an evil spirit of divination from a poor girl, whose owners incited a mob and had Paul and Silas beaten and cast into prison. During the night and also during their song an earthquake loosened their shackles; the jailor was spared from suicide; heard; believed; and was baptized. The next day Paul and Silas quitted the place, but only after they had encouraged the brethren and left Luke behind to do a pastoral work.

Paul, Silas, and Timothy proceeded on westward through Amphipolis and Apollonia until they came to Thessalonica. There the message of Jesus as the Messiah was preached in the synagogue. Many believed; but of those Jews who did not believe some incited a mob which visited Jason's house. Jason and others were arrested, but released on bail. Thereupon Paul and Silas departed to Berea.

### BEREA AND ATHENS

In Berea they entered into the synagogue, as was their custom. They spoke to the Jews about Jesus and the Messianic hopes. The Jews at Berea examined the testimony and many believed. But the unbelieving Jews from Thessalonica, hearing of the presence of Paul and Silas in Berea, went down to that place and stirred up the rabble against the missionaries, the animus being directed particularly against St. Paul. From Berea Paul was escorted to Athens, leaving Silas and Timothy behind for awhile.

At Athens Paul preached in the synagogue and talked with chance-comers in the market-place, encountering after awhile certain of the Epicurean and Stoic philosophers. By them he was led into the Areopagos or Hill of Mars, where Jesus and the resurrection were proclaimed by him. Some scoffed; some procrastinated; some believed.



# International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

### BROTHER R. H. BARBER

| | | | |
|---|---|---|---|
| **Lansing, Mich.** | Sept. 1 | Bay City, Mich. | Sept. 7 |
| **Durand, Mich.** | " 2 | Burt, Mich. | " 8 |
| **Flint, Mich.** | " 4 | Wheeler, Mich. | " 10 |
| **Saginaw, Mich.** | " 5 | Alma, Mich. | " 11 |
| **Midland, Mich.** | " 6 | Clare, Mich. | " 13 |

### BROTHER T. E. BARKER

| | | | |
|---|---|---|---|
| River Philip, N. S. | Sept. 1 | Evandale, N. B. | Sept. 9 |
| Truro, N. S. | Sept. 3-5 | Temple, N. B. | " 12 |
| Amherst, **N. S.** | Sept. 6 | Woodstock, **N. B.** | Sept. 13, 14 |
| Moncton, N. B. | " 7 | Sherbrook, Que. | Sept. 15 |
| St John, N. B. | Sept. 8, 11 | Montreal, Que. | Sept 16, 18 |

### BROTHER J. A. BOHNET

| | | | |
|---|---|---|---|
| Richmond, Va. | Sept. 1 | Suffolk, Va. | Sept 7 |
| Petersburg, Va. | " 2 | N Emporia, Va. | " 8 |
| Norfolk, Va. | " 4 | Keysville, Va. | " 10 |
| Newport News, **Va.** | " 5 | Danville, Va | " 11 |
| Currituck, N. C. | " 6 | Chatham, Va. | Sept 12, 13 |

### BROTHER B. H. BOYD

| | | | |
|---|---|---|---|
| Hudson, Ohio | Sept. 1 | Vermilion, Ohio | Sept. 9 |
| Akron, Ohio | " 2 | Sandusky, Ohio | " 11 |
| **Cleveland, Ohio** | Sept. 4, 5 | Port Clinton, **Ohio** | " 12 |
| Elyria, Ohio | Sept. 7 | Toledo, Ohio | " 13 |
| Lorain, Ohio | " 8 | Bryan, Ohio | Sept 14, 15 |

### BROTHER E. F. CRIST

| | | | |
|---|---|---|---|
| Dubuque, Ia | Sept. 1 | Eureka Center, Minn | Sept 9 |
| Whalan, Minn. | Sept. 3, 4 | Minneapolis, Minn. | Sept 11, 12 |
| **Mapleton, Minn.** | Sept. 6 | St. Paul, Minn | Sept 13, 15 |
| Rochester, **Minn.** | " 7 | Ellsworth, Wis | Sept. 14 |
| Faribault, **Minn.** | " 8 | Cambridge, Minn | " 16 |

### BROTHER A. J. ESHLEMAN

| | | | |
|---|---|---|---|
| Palmyra Ill | Sept. 1, 2 | East St. Louis, Ill. | Sept 11, 12 |
| Granite City, **Ill.** | " 4, 5 | St. Louis, Mo. | Sept. 11 |
| Upper Alton, **Ill.** | Sept. 6 | Belleville, Ill. | " 13 |
| Bunker Hill, **Ill.** | Sept. 7, 8 | Anna, Ill. | " 14 |
| Gillespie, Ill. | Sept. 9 | Marion, Ill. | " 16 |

### BROTHER A. M. GRAHAM

| | | | |
|---|---|---|---|
| Canaan, N. H. | Sept. 1 | Lowell, Mass | Sept 11 |
| Pittsfield, **N. H.** | " 2 | **Lawrence, Mass.** | " 12 |
| **Manchester, N. H.** | Sept. 4, 5 | Haverhill, Mass. | " 13 |
| Nashua, N. H. | " 6, 7 | Dover, N. H. | " 14 |
| W. Chelmsford, **Mass.** | " 8, 9 | Byfield, Mass. | " 15 |

### BROTHER M. L. HERR

| | | | |
|---|---|---|---|
| Ticonderoga, N. Y. | Sept. 1 | Mechanicsville, N Y | Sept 8 |
| Rutland, Vt. | " 2 | Hoosick Falls, N. Y. | " 9 |
| **Granville, N. Y.** | Sept. 4, 5 | Troy, N. Y. | " 11 |
| **Greenwich, N. Y.** | Sept. 6 | Watervliet, N Y. | " 11 |
| Saratoga **Springs, N. Y.** | " 7 | Stottville, N Y | " 12 |

### BROTHER S. MORTON

| | | | |
|---|---|---|---|
| Wichita, Kan. | Sept. 1 | Arkansas City, Kan | Sept 8, 9 |
| Eldorado, **Kan.** | " 2 | Neodesha, **Kan.** | Sept. 11 |
| Augusta, **Kan.** | " 4 | Parsons, Kan. | Sept. 12, 13 |
| Leon, Kan. | " 5 | Ft. Scott, Kan. | Sept 14 |
| Winfield, **Kan.** | Sept. 6, 7 | Ash Grove, Mo. | Sept 15 16 |

### BROTHER G. R. POLLOCK

| | | | |
|---|---|---|---|
| Los Angeles Cal. | Sept. 3-5 | Long Beach, Cal. | Sept 11 |
| Alhambra, Cal. | Sept. 6 | San Pedro, Cal. | " 12 |
| Sawtelle, Cal. | " 7 | Santa Ana, Cal. | Sept. 13, 15 |
| Lawndale, Cal. | " 8 | Anaheim, Cal. | Sept. 14 |
| Redondo Beach, **Cal.** | " 9 | Oceanside, Cal | " 16 |

### BROTHER V. C. RICE

| | | | |
|---|---|---|---|
| Punxsutawney, **Pa.** | Sept. 1 | Olean, N. Y | Sept 8 |
| Falls Creek, **Pa.** | " 2 | Shinglehouse, Pa. | " 9 |
| Brockwayville, **Pa.** | Sept. 4 | Warren, Pa. | Sept. 11, 12 |
| De Young, Pa. | " 5 | Titusville, Pa. | Sept. 13 |
| Bradford, Pa. | Sept. 6, 7 | Erie, Pa. | Sept 14, 15 |

### BROTHER C. ROBERTS

| | | | |
|---|---|---|---|
| Weyburn, **Sask.** | Sept. 1 | Moose Jaw, Sask. | Sept. 11, 12 |
| Khedive, **Sask.** | " 2 | Chaplin, Sask. | " 13, 14 |
| Luella-Hart, **Sask.** | Sept. 4, 5 | Herbert, Sask. | Sept. 15 |
| Assiniboia, Sask. | " 6, 7 | Swift Current, Sask. | " 16 |
| Mazenod, Sask. | " 8, 9 | Medicine Hat, Alta. | Sept. 18, 19 |

### BROTHER R. L. ROBIE

| | | | |
|---|---|---|---|
| Plymouth, Ind. | Sept. 1 | Montpelier, **Ind.** | Sept. 7 |
| Peru, Ind. | " 2 | **Muncie, Ind.** | Sept. 8, 9 |
| Logansport, Ind. | " 4 | Anderson, Ind. | Sept. 11 |
| Wabash, Ind. | " 5 | Alexandria, Ind. | " 12 |
| Marion Ind | " 6 | Elwood, Ind. | Sept 13, 14 |

### BROTHER O. L. SULLIVAN

| | | | |
|---|---|---|---|
| Atwood, Wis. | Sept. 1, 2 | Fairchild, Wis. | Sept. 9 |
| Withee, Wis. | Sept. 4 | Osseo, Wis | " 11 |
| Glenwood, **Wis.** | " 5 | Black River Falls, **Wis.** | Sept. 12, 13 |
| St. Paul, Minn. | " 6 | Tomah, Wis | Sept. 14 |
| Minneapolis, **Minn.** | " 8 | Madison, Wis. | Sept 15, 16 |

### BROTHER W. J. THORN

| | | | |
|---|---|---|---|
| Mitchell, S Dak | Sept. 1 | Vermilion, S. Dak | Sept 11, 12 |
| Plankington, S **Dak.** | " 2 | Sioux City, Ia. | Sept 13 |
| Chancellor, S. Dak. | Sept. 4, 5 | Omaha, Neb | " 14 |
| Menno, S Dak. | " 6, 7 | Des Moines, Ia. | " 15 |
| Irene, S Dak | " 9, 10 | Iowa City, Ia | " 16 |

### BROTHER T. H. THORNTON

| | | | |
|---|---|---|---|
| West Point Miss. | Sept 1, 2 | Bogalusa, La. | Sept 12, 13 |
| Columbus, Miss. | " 4, 5 | Zona, La. | Sept 14 |
| McCool Miss. | Sept. 7 | New **Orleans**, La. | Sept. 15, 18 |
| Jackson, Miss. | Sept 8, 9 | **Baton Rouge**, La. | " 19, 20 |
| Wanilla, Miss. | Sept. 11 | Pride, La | Sept 21 |

### BROTHER W. A. THRUTCHLEY

| | | | |
|---|---|---|---|
| Vancouver B. C | Sept. 2-4 | Malahat, B C | Sept 12 |
| Gibson's Landing, B.C. | " 5, 6 | Ladysmith, B. C. | " 13 |
| Courtenay, B C | Sept. 8 | Nanaimo, B C. | " 14 |
| Port Alberni, B. C. | " 9 | Chilliwack, B. C. | " 15 |
| Victoria, B C. | Sept. 10, 11 | Penticton, B. C | Sept 16 18 |

### BROTHER S. H. TOUTJIAN

| | | | |
|---|---|---|---|
| Cheyenne, Wyo. | Sept. 1 | Oberlin, Kan. | Sept. 11 |
| Sidney, Neb. | " 2 | Achilles, Kan. | " 13 |
| Alliance, Neb. | " 4 | Lenora, Kan. | Sept. 15, 16 |
| Sterling, Colo. | Sept. 5, 6 | Studley, Kau. | Sept 18 |
| Bloomington, Neb. | " 8, 9 | Oakley, Kan. | 19 |

### BROTHER W. E. VAN AMBURGH

| | | | |
|---|---|---|---|
| Boise, Ida. | Sept. 3, 4 | Denver, Colo | Sept. 11 |
| Salt Lake City, Utah. | " 5, 6 | Colorado Springs, Colo. | " 12 |
| Ogden, Utah | Sept. 7 | Pueblo, Colo | " 13 |
| Laramie, Wyo | " 8 | Hutchinson, Kan. | " 14 |
| Cheyenne, Wyo. | " 9 | Wichita, Kan. | 15 |

### BROTHER J. B. WILLIAMS

| | | | |
|---|---|---|---|
| Mitchelltown, Sask. | Sept. 1 | Weyburn Sask. | Sept. 11 |
| Mazenod, Sask. | Sept. 2, 4 | Lewvan, Sask. | " 12 |
| Assiniboia, Sask. | " 5, 6 | Regina, Sask | Sept. 13, 14 |
| Willows, Sask. | Sept. 7 | Earl Grey, Sask. | Sept. 15 |
| Luella Hart Sask. | Sept 8, 9 | Viscount, Sask | " 16 |

### BROTHER W. M. WISDOM

| | | | |
|---|---|---|---|
| Norfolk, Neb | Sept. 1, 2 | Burwell, Neb. | Sept 12 |
| Winside, Neb | " 4, 5 | Grand Island, Neb. | Sept. 13, 14 |
| Clearwater, Neb. | " 6, 7 | Hastings, Neb. | " 15, 16 |
| Columbus Neb. | " 8, 9 | Loup City, Neb. | Sept. 18 |
| Ericson, Neb. | Sept. 11 | Ravenna, Neb. | " 19 |

### BROTHER C. A. WISE

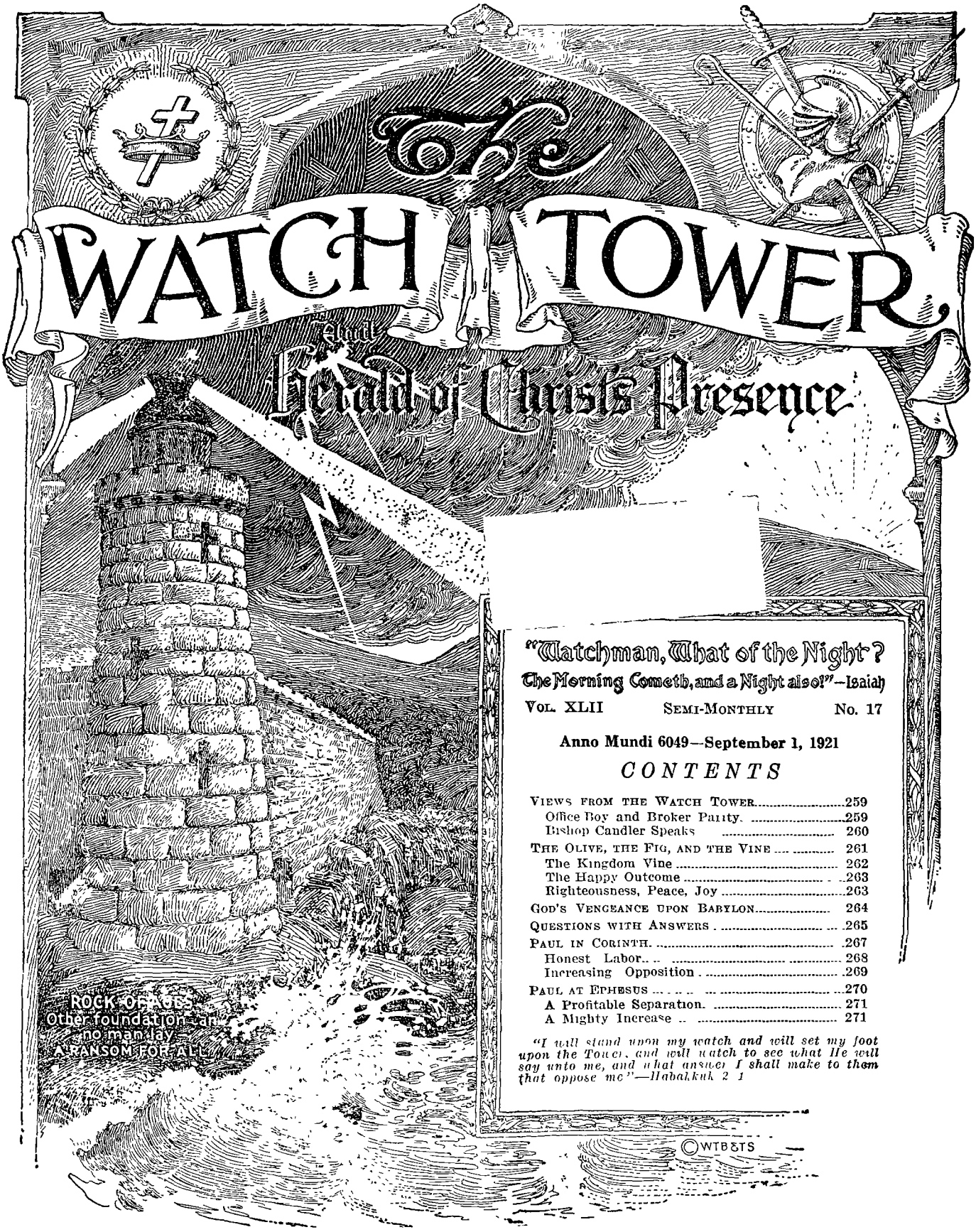
| | | | |
|---|---|---|---|
| Portland, **Me.** | Aug. 27 | Truro, N. S. | Sept. 3-5 |
| **Bangor, Me.** | " 28 | Halifax, N. S | Sept. 6 |
| St. John, N. B. | " 30 | Kentville, N S | " 7 |
| Moncton, N. B. | " 31 | Yarmouth, N. S | " 8 |
| Amherst N. S. | Sept. 1 | Boston, Mass | " 11 |

### BROTHER G. YOUNG

| | | | |
|---|---|---|---|
| E. Hall Harbor, **N. S.** | Sept 1 | Glace Bay, N. S. | Sept. 10, 11 |
| **Truro**, N. S. | Sept 3-5 | Inverness, **N. S.** | " 12, 13 |
| **Stellarton, N. S.** | Sept. 6 | Pictou, **N. S.** | Sept. 14 |
| North Sydney **N. S.** | " 7 | Amherst, **N. S.** | Sept. 15, 16 |
| Sydney S | Sept. 8, 9 | Charlottetown, P E I. | " 18, 19 |

### BROTHER L. F. ZINK

| | | | |
|---|---|---|---|
| Flower Sta. Ont. | Sept. 1 | Woodstock, N. B. | Sept. 9, 11 |
| **Clayton, Ont.** | " 2 | Temple, N. B. | Sept. 12 |
| **Smith's Falls, Ont.** | " 4 | Fredericton, N. B. | " 13 |
| **Ottawa, Ont.** | Sept. 5, 6 | Nashwaak, N B | " 14 |
| Montreal, Que. | " 7, 8 | New Castle, N. B. | " 15 |




"Watchman, What of the Night?
The Morning Cometh, and a Night also!"—Isaiah

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## CONTENTS

VIEWS FROM THE WATCH TOWER ..... 259
Office Boy and Broker Parity ..... 259
Bishop Candler Speaks ..... 260
THE OLIVE, THE FIG, AND THE VINE ..... 261
The Kingdom Vine ..... 262
The Happy Outcome ..... 263
Righteousness, Peace, Joy ..... 263
GOD'S VENGEANCE UPON BABYLON ..... 264
QUESTIONS WITH ANSWERS ..... 265
PAUL IN CORINTH ..... 267
Honest Labor ..... 268
Increasing Opposition ..... 269
PAUL AT EPHESUS ..... 270
A Profitable Separation ..... 271
A Mighty Increase ..... 271

*"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me"—Habakkuk 2 1*

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring, men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh —Matt. 24 33, Mark 13 29; Luke 21 25-31.

# THIS JOURNAL AND ITS SACRED MISSION

THIS journal is one of the prime factors or instruments in the system of Bible instruction, or "Seminary Extension", now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1884, "For the Promotion of Christian Knowledge". It not only serves as a class room where Bible students may meet in the study of the divine Word but also as a channel of communication through which they may be reached with announcements of the Society's conventions and of the coming of its traveling representatives, styled "Pilgrims", and refreshed with reports of its conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V. D. M.), which translated into English is *Minister of God's Word*. Our treatment of the International Sunday School Lessons is specially for the older Bible students and teachers. By some this feature is considered indispensable.

This journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated —redemption through the precious blood of "the man Christ Jesus, who gave himself a *ransom* [a corresponding price, a substitute] for all". (1 Peter 1:19; 1 Timothy 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Corinthians 3:11-15; 2 Peter 1:5-11) of the Word of God, its further mission is to "make all see what is the fellowship of the mystery which . . .has been hid in God, . . . to the intent that now might be made known by the church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed".—Ephesians 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the divine wisdom granted unto us to understand his utterances. Its attitude is not dogmatic, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made to facilitate such testing.

## TO US THE SCRIPTURES CLEARLY TEACH

That the church is "the temple of the living God", peculiarly "his workmanship"; that its construction has been in progress throughout the gospel age—ever since Christ became the world's Redeemer and the Chief Corner Stone of his temple, through which, when finished, God's blessing shall come "to all people", and they find access to him.—1 Corinthians 3:16, 17; Ephesians 2:20-22; Genesis 28:14; Galatians 3.29.

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones", "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Revelation 15:5-8.

That the basis of hope, for the church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "a ransom for all," and will be "the true light which lighteth *every man that cometh into the world*", "in due time".—Hebrews 2:9; John 1:9; 1 Timothy 2:5, 6.

That the hope of the church is that she may be like her Lord, "see him as he is," be "partakers of the divine nature",' and share his glory as his joint-heir.—1 John 3.2; John 17.24; Romans 8:17; 2 Peter 1:4.

That the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next age.—Ephesians 4:12; Matthew 24:14; Revelation 1:6; 20:6.

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial kingdom, the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church, when all the wilfully wicked will be *destroyed*.—Acts 3:19-23; Isaiah 35.


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***Terms to the Lord's Poor:*** All Bible students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied free if they send a postal card each May stating their case and requesting such provision. We are not only willing, but anxious, that all such be on our list continually and in touch with the Berean studies.

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## HYMNS FOR NOVEMBER

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| Sunday | ..... | ..... | **6** | 247 | **13** | 180 | **20** | 114 | **27** | 298 |
| Monday | ..... | ..... | **7** | 191 | **14** | 281 | **21** | 119 | **28** | 273 |
| Tuesday | ..... | **1** | 136 | **8** | 140 | **15** | 134 | **22** | 109 | **29** | 93 |
| Wednesday | .... | **2** | 145 | **9** | 192 | **16** | 113 | **23** | 230 | **30** | 208 |
| Thursday | ..... | **3** | 78 | **10** | 166 | **17** | 284 | **24** | 130 | ..... | ..... |
| Friday | ..... | **4** | 312 | **11** | 265 | **18** | 164 | **25** | 64 | ..... | ..... |
| Saturday | ..... | **5** | 197 | **12** | 110 | **19** | 34 | **26** | 177 | ..... | ..... |

After the close of the hymn the Bethel family listens to the reading of "My Vow unto the Lord", then joins in prayer. At the breakfast table the Manna text is considered.

## STUDIES IN THE SCRIPTURES

These STUDIES are recommended to students as veritable Bible keys, discussing topically every vital doctrine of the Bible. More than eleven million copies are in circulation, in nineteen languages. Two sizes are issued (in English only): the regular maroon cloth, gold stamped edition on dull finish paper (size 5"x7½"), and the maroon cloth pocket edition on thin paper (size 4"x6¼"), both sizes are printed from the same plates, the difference being in the margins; both sizes are provided with an appendix of catechistic questions for convenient class use. Both editions uniform in price.

SERIES I, **The Divine Plan of the Ages**, giving outline of the divine plan revealed in the Bible, relating to man's redemption and restitution. 350 pages, plus indexes and appendixes. 75c. Magazine edition 20c. Also procurable in Arabic, Armenian, Dano-Norwegian, Finnish, French, German, Greek, Hollandish, Hungarian, Italian, Polish, Roumanian, Slovak, Spanish, Swedish, and Ukrainian; regular cloth style, price uniform with English.

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SERIES III, **Thy Kingdom Come**, considers prophecies which mark events connected with "the time of the end", the glorification of the Church and the establishment of the Millennial Kingdom; it also contains a chapter on the Great Pyramid of Egypt, showing its corroboration of certain Bible teachings. 380 page. 75c. Furnished also in Dano-Norwegian, Finnish, German, Polish, and Swedish.

SERIES IV, **The Battle of Armageddon**, shows that the dissolution of the present order of things is in progress and that all of the human panaceas offered are valueless to avert the end predicted in the Bible. It contains a special and extended treatise on our Lord's great prophecy of Matthew 24 and also that of Zechariah 14:1-9. 656 pages. 85c. Also in Dano-Norwegian, Finnish, Greek, German, and Swedish.

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SERIES VI, **The New Creation**, deals with the creative week (Genesis 1, 2), and with the church, God's new creation. It examines the personnel, organization, rites, ceremonies, obligations, and hopes appertaining to those called and accepted as members of the body of Christ. 730 pages. 85c. Supplied also in Dano-Norwegian, Finnish, German, and Swedish.

SERIES VII, **The Finished Mystery**, consists of a verse-by-verse explanation of the Bible books of Revelation, Song of Solomon, and Ezekiel: 608 pages, illustrated, 85c. in cloth, 25c. in magazine edition—latter treats Revelation and Ezekiel only.

# The WATCH TOWER
## AND HERALD OF CHRIST'S PRESENCE

VOL. XLII SEPTEMBER 1, 1921 No. 17


# VIEWS FROM THE WATCH TOWER

FEAR dominates the world. And an underlying fear is as likely to manifest itself in the presence of encouraging news as it is under discouraging reports. Nowhere is fear more clearly traceable than in the stock markets of the world. Enactments of Congress which ten years ago would have caused stocks to rise have but recently caused them to drop. The sale of three million bushels of American wheat to foreign countries, which has always been expected to cause a rise in the domestic market, but recently caused a drop of from two to three cents per bushel. Babson's *Reports* lately published the following paragraphs:

In the last few weeks the average of the forty stocks which we chart has dropped nearly 10 points Certain stocks have fallen 10 to 50 points. Meanwhile, sterling exchange has slumped from above $4.00 to about $3.70. What is at the root of all this and what does it portend?

"Fundamentally the great difficulties are in Europe. The immediate result of these troubles is a slow but constant reduction in the standards of living, most marked in Austria and Central Europe, but gradually spreading throughout the world For instance underclothes are being discarded by a large group of people who formerly wore them; vests, neckties, and even socks are being used only for dress occasions, while families are doubling up and reducing expenses in innumerable ways."

"One thing more The income of the world's governments is directly proportional to the volume of trade. Taxes are fundamentally based upon tariffs, profits, rents, and other forms of income. As the volume of trade is decreased the national incomes of governments likewise decrease. But while their incomes are decreasing their expenses are practically fixed. They all have a definite amount of bonds outstanding and the e bonds pay a definite rate of interest. In the last analysis a nation is no different from an individual. With fixed expenses and constantly declining income only one result can be possible, namely, bankruptcy,—if no one comes to the rescue."

### OFFICE-BOY AND BROKER PARITY

To these words may be added those of the financial column of the Los Angeles *Times,* reading as follows:

"For once financial wisdom is a drug in the market. Down in Wall Street the wisest of the wolves and the meekest of the innocent lambs are at last on a par. Confronted by a steadily but mysteriously falling market, the best minds on 'the street' do not know what the trouble is or what the remedy is.

"A millionaire who is regarded as one of the young Napoleons of the money market stated the condition frankly . . . today.

"'No one knows what is the matter with the market The office-boy knows just as much about it as the wisest broker on the street

"'Many bankers believe that peace with Germany will result in a healthy, affirmative condition of stocks, but doubt it. The truth is no human being knows exactly what controls foreign exchange. It moves by a mysterious law that never has been fathomed.'"

In our last issue some mention was made of Bishop Williams and his remarks touching on the relationship of high finance to ecclesiastical activities. The Reverend Cameron J. Davis, rector of the Trinity Episcopal church in Buffalo, recently discussed the controversy between Bishop Williams of Michigan and Bishop-elect Manning of New York. We make extracts from the report about and of his talk as contained in the Buffalo *Express*:

"Bishop Williams in his sermon referred to the invisible government of the nation, borrowing from Theodore Roosevelt and others, and its apparent decree that there shall be no change in 'the sacrosanct order of things as they are'; to its assault upon freedom of speech and thought, instancing the removal of professors because of unorthodox economic views—a pressure that consists in withholding financial support. The sermon aroused adverse criticism in the *Wall Street Journal*, which questioned whether money should be given for a cathedral which permitted such economic heresy from its pulpit.

"The week after, the Bishop-elect of New York in the same pulpit scored most emphatically the utterances of the preceding Sunday, denied the existence of any invisible government, and said it was the business of the Church not to take sides in the economic controversy, but to preach the principles of Jesus Christ. The New York *Churchman* relates one of the reactions brought forth by Mr. Manning's utterances, as follows: 'It is evident,' remarked a discerning layman as he was leaving the cathedral, 'that Dr. Manning takes sides. And the side he has taken will not interfere with the building of the cathedral.'

"The Rev. Mr. Davis . . . in his sermon said:

"'I may say at the outset that I agree with Dr. Manning that the pulpit should not take sides in the economic controversy. But a careful reading of Bishop Williams' sermon proves to me that he at least did not take sides. What he did was lay bare certain moral heresies in a social group. And this, I take it, is the business of the church, to lay bare the moral heresies in any social group in which they are found and to hold up the ideals of liberty and fraternity as applied to present conditions in society. It is all very well to say, as Dr. Manning has said, that there should be room in the church for all shades of economic opinion that do not conflict with the Ten Commandments. But I should like to call Dr. Manning's attention to the fact that this is a Christian, not a Jewish, church and that Christian ethics set a far higher standard than the Ten Commandments And, furthermore, it is quite useless to preach the principles of Christ unless they are preached in terms of present conditions and problems.

"'I feel concerned with this matter because it reveals a conception of the church, or rather of its source of power, that is both wrong and dangerous. Whatever power for social good the church possesses depends absolutely upon

her idealism, and to strive to influence the church by money to miss her idealism is to nullify the very effect which Dr. Manning and the *Wall Street Journal* desire from the church.'"

"'If the *Wall Street Journal* expresses the attitude of many laymen today, so Dr. Manning expresses the attitude of a large body in the church itself; those so-called idealists who nevertheless depend upon organization for power and say if only we have sufficient money we can Christianize the world in one generation. The great movements for church extension which have characterized the church's life during the last few years, in my opinion, have a very significant message for us in what they have failed to do. The results have disappointed many of us who were enthusiastic. We were told that a great machine must be created and a great program outlined and that the vision itself would create the power to run the machine. Well, the vision did create a good deal of financial power—and still the machine does not function smoothly. And, in addition, we are approaching a commercialization of the church: we are creating not prophets, preachers of God's truth as it is revealed to them, but executives, business managers, men who find their prophetic and pastoral functions submerged in a mass of detail and financial anxiety We must not forget that the power of the church to do the task which Jesus outlined before His ascension, to evangelize the world finds its source in the first instance, not in organization, but in the spirit, and that that spirit requires a ministry which is prophetic, which is susceptible to its influences alone, which adores the truth above all things, and speaks it boldly, and communicates it by personal contacts. Let us take care lest we are crushed by the machine we have created.'"

### BISHOP CANDLER SPEAKS

One of the notable figures in ecclesiastical matters in the South is Bishop Warren A. Candler of Georgia. Bishop Candler as a prominent Methodist has frequently been on what seems to us the Scriptural side of important questions. Recently he contributed a written criticism to some of the statements of the Rev. Harry Emerson Fosdick, D. D., mentioning also Mr. Babson's book on "Religion and Business".

Mr. Babson it was who in the last year's Interchurch World Movement drive for financial support urged business men to support ecclesiasticism on the grounds that the churches were the chief bulwark of dividends. It now appears from Mr. Babson's work above cited that he is not particular as to what kind of religion is held or taught. He says: "We know no more about God than our ancestors did, and they knew nothing". This sounds like the statement of a thoroughgoing agnostic, and would be entirely hopeless but for the little ray of cheer (?) which is contained in the following sentence: "Some day this world will be dominated by some one group of people. It may be Protestants; it may be Catholics; it may be Mormons; it may be Christian Scientists; it may be Mohammedans or Buddhists. Only when that day comes shall we know which is the best religion."

Apparently Mr. Babson believes that any religion will do which serves business purposes. The world must wait until the test of utility has been thoroughly applied to each of the great religious systems. In thus speaking he reminds one of his prototypes in the Roman Empire about the time of its shift from avowed paganism to nominal Christianity. The historian Gibbon says of religion among them: "The various modes of worship which prevailed in the Roman world were all considered by the people as equally true; by the philosophers as equally false; and by the magistrates as equally useful".

Now to come to Bishop Candler's remarks as recorded in the Raleigh (N. C.) *News and Observer*:

"Moving somewhat in the same direction as that in which Mr Babson is drifting comes Rev. Harry Emerson Fosdick, D. D., who in a recent sermon gives us to understand that Christianity has not reached its final form, that what it was yesterday it is not today, and what it is today it will not be tomorrow. He seems to sublimate Christianity into a sort of religious mist or sacred fog which he calls 'the Spirit of Jesus'. His exact words are reported as follows:

"'All views of Christianity tend to group themselves under two heads. The first is this: that Christianity is a static system, finally formulated in creed and ritual and practice at some time in the past; a deposit to be accepted in toto, if at all; not to be added to, nor to be subtracted from, not to be changed, its i's all dotted and its t's all crossed. Take it or leave it, but there it is, a finished article. And the second head under which you can group all other conceptions of Christianity is this, that Christianity [is] not a finished article, a static system; it is a growing movement. It is like a tree whose roots are deep in the spirit of Jesus. Sometimes it puts forth misshapen branches that must be pruned. Sometimes old branches die and must be lopped away. Because it is a growing, living, vital thing, it never has been the same in any two generations. We do not see as our fathers did; our children will not see as we do; but so long as its roots are in the spirit of Jesus let it grow, for its leaves shall be for the healing of the nations.'

"If these pompous words mean anything, they signify that Dr. Fosdick does not regard the Christian religion as a final revelation, but as a transient and changeful product evolved from the religious spirit of man, and that this process of evolution has not yet reached its goal, but will continue to cast up its mutable products through all the generations to come Our Christianity, according to this agile doctor, is different from that of our fathers, and the Christianity of our children will differ from ours, and theirs, in turn, will differ from that of their children and children's children St. Paul seems to have foreseen that there would be men of this sort, but he does not seem to have approved them. He speaks of them in this wise: Ever learning and never able to come to the knowledge of the truth. Now as Jannes withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.'—2 Timothy 3. 7, 8.

"Dr. Fosdick ought to inform the public, to whom he commends this asymptote theory of religion, how men may know what is, was, or will be, the Spirit of Jesus apart from the New Testament. By the Spirit of which particular Jesus shall we be led? Does he mean the Spirit of Jesus whom the Church of all ages has adored, or the modish Jesus of modern liberalism?

"What do we know or can we know of Jesus that we have not learned from the Christian Scriptures? If that Jesus is not the real Jesus, is the Jesus of Dr. Fosdick more real? Will the Jesus of our children and children's children be anything more or better than an imagined ideal of their own conceiving?

"The rationalists cannot endure the doctrine of the Jesus who was conceived by the Holy Ghost and born of the Virgin Mary, but they never weary of conceiving various

and variegated Jesuses in their own heads without the aid of the Holy Spirit or any other spirit but their own.

"Dr. Fosdick whirls himself around in gyrations about such words as 'static' and 'dynamic', but this whirligig movement gets him nowhere."

### A CORRECTION

In our May 15, 1920, issue we reprinted a short article from the first page of the *Christian Leader*, of Cincinnati, on "Where Are Our Dead Loved Ones?" We gave the impression in our few introductory words that the *Christian Leader* approved the sentiments contained in that article. We conveyed this impression because we believed it to be true, having no reason to suppose that they would publish what they did not approve. Our attention is drawn to the fact that there were editorial comments on the contribution on another page of that same issue; but these escaped our attention entirely. The *Leader* now publishes the statement "that the *Christian Leader* has not receded one iota from the position taken in the Russell-White debate, even if it does admit some material error into its columns occasionally".

We have no desire to misrepresent the attitude of any publication; and there could be no purpose served in so doing even if we had the desire. It is to the interests of all concerned to know where the *Christian Leader* stands in respect to the points involved in that article as well as in the 1908 debates.

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# THE OLIVE, THE FIG, AND THE VINE

[CONCLUDED]

AS OUR Lord left Jericho he came to Bethany (John 12:1), where he lodged during his last week. On the tenth day of the month he was acclaimed by the multitude as "the son of David" (Matthew 21:9), and just afterwards he drove out the money changers from the Temple, as he had done once three years before that time. The children took up the shouting again in the Temple and there acknowledged him as being David's son. (Matthew 21:15) After setting at naught the complaint of the chief priests and scribes about the matter, he retired for the night at Bethany, some two miles distant, lying to the east of the Mount of Olives. Part of that ridge, in fact, belonged to the outlying lands of the village, such an associated tract as in this country is generally called township, but which New Englanders actually call a part of the "town"—just as Luke does. (Luke 21:37) This day had showed beyond all doubt that the national privileges of Israel, their "much advantage every way", had not borne fruit, and were not going to bear any; for the chief priests and scribes had complained at Jesus' being hailed as the promised One.

The next day was a fuller one still; for all the things from Matthew 21:18 to Matthew 26:16 were done and said on that day, as we reckon time. The rulers having shown themselves to be vile figs, a veritable Beth-phage or "house of green figs"* (Luke 19:29), it was the next morning (Matthew 21:18; Mark 11:12) that Jesus searched the barren fig tree for fruit and finding nothing but leaves said: "Let there be no fruit from thee henceforth till that age. And immediately the fig tree withered away." The disciples marvelled, and he made them marvel still more by his promise about the mountain being removed. The fig tree was not cursed "for ever"; for though Israel has been withered and fruitless, and even without leaves; though they have long had no *national privileges*, the day has already begun to dawn when the nation will bear an abundant harvest. Already its branches are tender and its leaves are budding forth; for its summer is near, yes, "nigh at hand".—Matthew 24:32, 33; Mark 13:28, 29; Luke 21:29-31.

### NO WILD FIG FRUIT DESIRABLE

With all the prating and babbling of the nations about their civic and national righteousness, with all the tactless boasting of the Germanic wise men about "kultur", with all the refined but hypocritical vaunting of the Anglo-Saxon leaders about "Christian citizenship", they will never replace Jehovah's fig tree. Their fruit is as valueless in comparison to the righteousness of God's law as sycamore pods are in comparison to ripe, sweet, delicious figs. Few would befool themselves into thinking that sycamore pods were figs; but many is the unhappy person who has not discovered the difference between *figurative* wild figs and real ones.

Some have wondered at the fact that our Lord came looking for figs early in the spring, five months before the fig harvest. (Mark 11:13) Others have wondered that there were even leaves at that time of the year, in view of our Lord's statement elsewhere: "Now from the fig tree learn her parable: when her branch is now become tender and putteth forth its leaves, ye know that the summer is nigh". (Matthew 24:32) That is, the most, seemingly, that could be expected of the tree at that time would be a tender showing of leaf buds. Still others have wondered why our Lord cursed the fig tree for something that could not be reasonably expected. The answer is that the most common fig is an annual bearer and sheds its leaves after every harvest. But there is another variety which bears fruit three years after its first showing of leaves and blossoms. This fig is an evergreen It does not cast its leaves, but after the third year it has ripe fruit, green fruit,

*"Beth-phage, so called from the word *phagi*, which denotes green figs, a fruit that place was famous for: it was not a town far up on Olivet (as the maps generally show), but a tract, which, beginning at the foot of Mount Olivet, ran forward for two thousand paces, where it joined to that of Bethany, and being so near Jerusalem, gave the name of Beth-phage to the outermost part or street of it, within the wall, and was accounted as Jerusalem itself in respect to all privileges."—*Lightfoot's Chorographical Index.*

blossoms, and foliage all the time—similar to the orange. Apparently this tree was of the three-year kind. It must have been something other than the yearly-bearing kind to have leaves at that season of the year. It was because figs were not to be had at that time from common fig trees that Jesus, hungering, came to this one whose leaves advertised the fact that it was not of the ordinary kind. The extent to which our Master hungered after true heart righteousness, "the weightier matters of the law," in the nation of Israel is shown by his piteously tender words over the city: "O Jerusalem, Jerusalem, that killest the prophets, and stonest them which are sent unto thee! How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"—Matthew 23:37.

The fact that our Lord connected his parable of the fig tree in the vineyard with repentance (Luke 13:3, 5, 6) suggests that there may be a reference to three successive ministries by which Jerusalem and the nation were called to repentance—this in elaboration of the three literal years already pointed out. There were three such ministries: John the Baptist preached repentance (Matthew 3:2); the Lord Jesus preached repentance (Luke 13:3, 5); the Apostle Peter preached repentance. (Acts 2:38; 3:19) That Israel did not repent is shown in the death of John, of Jesus, and of Stephen. Stephen was a Jewish martyr; for the seventy weeks of Jewish favor had not expired at the time of his death. (Acts 22:20) So far from being the first martyr, therefore, he was the last concerning whom we are informed, whose death was directly traceable to Jewish animosity and power. The Lord Jesus and Stephen interceded for their murderers; so the city was spared while Paul preached "round about" that, if possible, the city might be moved to repentance when it saw the gentiles receive the good news. But Paul's visit to Jerusalem toward the end of his life showed that the city was utterly barren; and the order went forth to "cut it down". (Acts 23:11) This is a fair application if not the designed interpretation of the parable. It is significant that St. Paul's writings regard Jerusalem as non-existent, that is, Jerusalem is no center of either faith or practice in his ministries.

### THE KINGDOM VINE

Now what does the vine mean? This subject has already been treated at considerable length in our April 1 issue. Some of those points are here reviewed and some others added. As the olive tree represents *covenant privileges*; as the fig tree pictures *national privileges*, so the vine is associated with *kingdom privileges*. "The vine of Jehovah of hosts is the house of Israel."—Isaiah 5:1-7.

The function of the vine is to "*cheer* both God and man". And a proper use of the kingdom privileges which Israel had would have resulted in much cheer, much joy, much happiness to all concerned. Jehovah brought this vine out of Egypt (Psalm 80:8-16); he drove out the nations and planted it (Psalm 44:2); he "prepared room for it"; he did everything for it; but the vine failed and its hedges were taken away when the "crown" was removed from Zedekiah, and the wild beast empires of Babylonia, Persia, Grecia, and Rome each in turn trampled on and fed on the privileged vine. There are henceforth no blessings, no kingdom privileges for Israel apart from Christ. Jesus as the Anointed is the very or real vine, well pleasing to God and in whom "he delighteth". (John 15:1) He did not say that he was the true fig or the true olive. John's Gospel is the vine book, and it does not mention the olive, and only passingly refers to the fig.—John 1:48.

The vine is not properly a gospel-age picture; neither is the fig. The fig has to do with the nation and the vine has to do with the kingdom. During this whole age the kingdom has been in abeyance, waiting for the completion of the body of Christ. But if Israel had accepted Jesus as Prophet, Priest, and King at his first advent, God would have found some way of setting up the kingdom at once, and the fig tree would not have been cut down. The olive tree is the picture that carries through, because it has to do with the *covenant*.

### CLINGING TO MESSIANIC HOPE

The vine picture was given by our Lord to show the advantages to Jews of clinging to and abiding in the kingdom hopes. The disciples were of the class which held on to these advantages. They retained their lodgment in the vine, they adhered to the king and their adherence produced cheer, joy in both them and God. "These things have I spoken unto you that my *joy* might be in you and that your *joy* might be full" (John 15:11) "Herein is my Father glorified [honored and happified], that ye bear much fruit"—John 15:8.

But those who abode not in the vine, who produced no cheering fruit, were dropped from the position of heirs apparent—"Therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof". But the *kingdom* part is subdued during this age, because of another work: and the kingdom is not given to the "saints of the Most High" until after the four great beastly empires have held sway. Failure to recognize this fact has led to untold confusion. Our Master distinctly said that he would not drink any more of the fruit of that kingdom vine until God's time came for that kingdom. Then and then only would be true the words of the Prophet Daniel: "And the kingdom and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Here is the end of the matter."—Daniel 7:27, 28.

When Jesus, the king, says that he would not imbibe any kingdom cheer, that is, that he would not enter into, or *experience*, the kingdom and its joys until the time when the Most High would delegate this kingdom

to him, until the times of restitution of all things spoken, it is high time that we pay attention. The kingdom is not the church and the church is not the kingdom: but, if faithful, the members of the church may become members in the kingly class of that kingdom, joint kings or "branch" kings in the main vine. Does anyone doubt that that kingdom will cheer both God and man?

"Hear another parable," that of the vineyard: the one given by our Lord in Matthew 21:33-43 and Luke 20:9-17 is calculated to set forth the doom of the scribes and Pharisees as the unfaithful husbandmen; while that given in Isaiah 5:1-7 sets forth the doom of Jerusalem, as the vineyard itself. Every advantage was given to that city, and it brought forth bad grapes. The word used for "unripe" in Isaiah 5:2, 4 is *beushim*, from *bashhash*, to stink. It was not merely that those grapes were wild grapes, like the heathen, but they were grapes that had soured and that stunk. Their stench has floated down through the intervening centuries. In asking the scribes and Pharisees as "inhabitants of Jerusalem and men of Judah" to judge concerning this vineyard (Matthew 21:40), our Lord was but fulfilling what had long been foretold. (Isaiah 5:3, 4) The "wine press" is *yekeb* or wine vat, not *gath*, a wine press. The vats were for the purpose of storing up the wine. But the Messianic hope had practically all leaked out of the Temple vat. It was there that our Lord went to drink, and it was in that very place that he gave his parable.—Matthew 21:23.

### THE HAPPY OUTCOME

But what happens at last? Ah, there is a happy outcome even to this vineyard. "*In that day* sing ye unto her, A vineyard of pleasant wine. I the Lord do keep it. . . . Fury is not in me." (Isaiah 27:2-4) In that glorious day God's wrath even against Jerusalem and Israel shall have passed. Briers and thorns (internal enemies) and beasts (external enemies) will be things of the past. "Israel shall blossom and bud, and fill the face of the world with fruit." Thank God for that.—Jeremiah 32:42.

If the olive is associated with Abraham and the fig with Ishmael, then the vine is associated with Isaac, the fruit of promise. In vain for the kingdoms of this world to dress up in Christian names. They are only wild vines.

As the vine, as regards the kingdom privileges, Israel wholly and altogether failed. (Jeremiah 2:21; Hosea 10:1) If the vine does not produce cheer it does not produce anything; for it is a characteristic of the vine stock that its wood is good for nothing, not even to make a pin on which to hang anything. (Ezekiel 15) It has no power to stand alone; so a review of Israel's history shows that that nation, spurning the divine trellis or support, was accustomed to rise in the air for a short distance, then of its own weight to flop over onto some neighboring kingdom for sustenance. It needed support itself, but it gave no support to others.

And what about the bramble that was so willing to rule over the trees? By the time the vine kingdom is finally set up in power the tribes of Israel, as well as the nations, shall have had enough of the bramble. Its words, too, are prophetic: "Come and put your trust in my shadow". The Savior said to these same tribes of Israel: "Come unto me"; but they said: "We will not have this man to reign over us". Jesus came in the Father's name, but they would not receive him. (John 5:43) "If another shall come in his own name, him ye will receive." And they did. It was foretold that they would make a covenant with him and he with them. (Daniel 9:27) They have trusted in his shadow, but it is only a shadow and a very unsatisfactory one at that; for the fire is even now coming out of this Antichrist (contra-, counter-, offset-, or imitation-Christ) bramble which shall work destruction in the great tribulation.

The bramble itself shall be destroyed by fire. Men do not gather figs of thorns: "nor of a bramble bush do they gather grapes". (Luke 6:44) This is not due to any oversight on the part of men, for they have certainly searched diligently enough; but it is due to the fact that there are no good fruits there. "From me is thy fruit found." (Hosea 14:8) Furthermore, the fig tree does not yield olive berries, nor the vine figs. (James 3:12) Each set of promises must yield its own fruitage of privileges, if they are to be yielded at all.

### "RIGHTEOUSNESS, PEACE, JOY"

Now what has all this to do with our head text: "The kingdom of God is . . . righteousness and peace and joy in the holy spirit"? This: in symbolic language, in historic review, and in prophetic foreview we see portrayed the things which constitute abiding qualities in God's kingdom, on whatever plane and by whatever providences that dominion may be exercised.

The fig tree is the first mentioned by name in the Bible. (Genesis 3:7) Fig leaves stand for efforts and pretentions at self-justification. But the fig fruit is the real *righteousness*, either inherent or applied. The Master said that the holy spirit would "reprove the world of sin and of righteousness". "Of righteousness, because I go to my Father": the fact that he was permitted to return to his Father was proof of his inherent righteousness, proof that he was still separate from sinners; and his sending forth the spirit at Pentecost was a proof not only that Jesus was righteous and that he had safely returned to heaven, but it also gave assurance for imputed righteousness for believers, "The righteousness which is *of* God *by* faith. Under the law the righteousness of God was revealed, condemning the sinner; under the gospel the righteousness of God is revealed, justifying the sinner, if repentant. Jesus' course reproved of sin under the law in that he lived it perfectly and thereby left no excuse for the charge that the law was impossible for everyone. By the same means he reproved the world of righteousness—his own righteousness—in that he went to the Father. (John 16:8-10) "For

therein [the gospel] is the righteousness of God revealed from faith to faith." i. e., from faith in God to faith in him whom God had sent. (Romans 1:17) "Ye believe in God; believe also in me."—John 14:1.

The next leaves mentioned in the Bible are olive leaves. (Genesis 8:11) And from Noah's day an olive leaf or twig has been a symbol of wrath overpast, *peace* established. We must be justified before we can enter into the privileges of the covenant. Although in God's plan the covenant came first, as an indication of his good will; yet in our individual experiences the sweetness and good fruit of righteousness, the preeminent national privilege of Israel, must be accounted to us before we can have peace.

The immediate effect of justifying faith is peace, but an outgrowth from it is hope; and hope brings *joy*, the wine of cheer. All these fruits are fruits of the holy spirit, the righteousness, the peace, the joy; and these constitute the common law of God's kingdom. Note also how these points are touched in Romans 5:1: "Being RIGHTEOUS-fied by faith we have PEACE with God through our Lord Jesus Christ; through whom also we have access by faith into this grace wherein we stand and REJOICE in the hope of divine glory".

For convenience the main points of this study are tabulated below:

| Judges 9:8-15 | OLIVE "Fatness, honor" | FIG "Sweetness and good fruit" | VINE "Cheer" |
|---|---|---|---|
| As regards Israel | Covenant promises and privileges | National promises and privilege | Kingdom promises and privileges |
| As regards the Universe Rom. 14:17 | (2) Peace | (1) Righteousness | Joy |
| As regards the Individual Romans 5:1 | (2) Peace | (1) Justification | Rejoicing |

# GOD'S VENGEANCE UPON BABYLON

*"Call together the archers against Babylon: all ye that bend the bow, camp against it round about; let none thereof escape."—Jeremiah 50:29.*

A PART of the divine commission given to the Christ is stated thus: "The spirit of the Lord God is upon me, because the Lord hath anointed me . . . to proclaim . . . the day of vengeance of our God, to comfort all that mourn". (Isaiah 61:1, 2) When should this proclamation be made? Having permitted the gentile peoples to organize the universal empire of which Satan has been and is the god, it is reasonable to suppose that the day of God's vengeance would be reserved until the expiration of the gentile times.

In the synagogue at Nazareth on a certain Sabbath morning Jesus stood up and read from the divine commission, as set forth by the Prophet Isaiah; and the fact that he omitted that part relative to the vengeance of God strongly proves that the appropriate time for proclaiming such vengeance was not at the beginning, but at the end of the age. It is imperative that this message of God's vengeance be delivered at some time, and that it be delivered by the Christ.

Seven years have passed since the gentile times ended, during which period God's judgment has been upon the nations and his vengeance manifested against the wicked systems of Babylon. During those seven years the World War has come and passed, like a mighty windstorm; and the "earthquake" is being manifested now in different parts of the earth; and yet the wicked systems of Babylon, under the leadership of their mimic god, Satan, continue to defame the name of Jehovah, while millions are literally starving for want of food and the Bread of life.

What shall the people of God do? The duty of each seems plain. Being but a handful, and their means exceedingly limited, they cannot feed the peoples of earth with natural food, but they can perform the divinely given commission. The great Captain of our salvation, clothed with all power and authority in heaven and in earth (Revelation 19:11-15), with eyes of flaming judgments against the unrighteous Babylon, the offspring of Satan, goes forth to judge and make war, and in righteousness smites the nations with the sharp sword which proceeds out of his mouth. Both divisions of his army (in heaven and on earth) follow where he leads.

The Prophet Jeremiah had a vision of this wonderful time. As though he were standing in the midst of the people of God now on earth, he exclaims to them "Call together the archers against Babylon: all ye that bend the bow, camp against it round about!" Otherwise stated: 'Assemble for a period all the people of God to participate in the great work of the hour!'

The weapons of our warfare are not carnal, but they are mighty through God to the pulling down of the strongholds of error. Babylon has long been entrenched in her strongholds. She must be pulled down. Our weapon is the sword of the spirit, the message of truth delivered in the spirit of the Lord. The attack of the army of the Lord is not from ambush, but openly, and with a shout of victory upon the lips of the truth-bearers.

The hour has arrived for further concerted action. Therefore we call upon every pilgrim brother, every elder of every class throughout the land, and every consecrated brother who can deliver a public discourse, to make ready and deliver a discourse on Sunday, Sep

tember 25, 1921, that the people might know of the importance of this hour.

To this end we ask every ecclesia to cooperate in arranging for such public meetings. One elder should be selected to deliver a discourse in the town or city where the class resides; while other elders are sent to suburban towns. Let the message of every speaker on that occasion be "Millions Now Living Will Never Die". This message is a challenge to him that hath the power of death, that is, the devil; and it is also a message of comfort and good cheer to those who have some love for righteousness and who are yet held in Babylon—those who are really hungry for the Bread of life. United action in holding these public meetings in all parts of the land will arouse the interest of the people to prepare them to read.

Again the Lord calling to his people through his Prophet at this time says: "Put yourselves in array against Babylon round about: all ye that bend the bow, shoot at her, spare no arrows; . . . for this is the time of the Lord's vengeance". (Jeremiah 50:14; 51:6) The message of God's vengeance is set forth in the books of Ezekiel and Revelation. These books have long been shrouded in mystery; but in God's due time he opened the heavens, that they might be understood. "The Finished Mystery" contains the explanation, written in such phrase that almost any intelligent person can understand. It is a weapon placed in the hands of the people of God. Are you one that 'bends the bow'? Will you use the instrument provided?

Arrangement has been made for the forward action on Friday, September 30. Let all those who desire to have a part in the execution of this divine commission go forth with the message.

Judgment is now upon the demons, because it is the time of God's judgment against them, and of his vengeance against all unrighteousness. The booklet "Can the Living Talk with the Dead?" completely exposes demonism; and by placing it in the hands of those who want to know the truth, the Lord's followers will have a part in this judgment of the demons or fallen angels. —1 Corinthians 6:2.

The message "Millions Now Living Will Never Die" is not only a judgment against Satan, the father of lies, and his empire, but it contains a message of good cheer and comfort to those that mourn. It is a message of glad tidings, which must now be preached to all nations as a witness before the final end

In this concerted action to begin on the date above mentioned, these three books will be sold as a combination. "The Finished Mystery," bound in cloth, containing more than 600 pages, usually sells for a dollar; "Can the Living Talk with the Dead?" sells for 25 cents; and "Millions Now Living Will Never Die", also for a quarter. In order that this message may now go forth to the people, these three books will be sold for a limited time as a combination (*not separately*) for the small sum of 78 cents in the U. S., 87 cents in Canada.

The time is short. Action must be sharp and quick. Will you do your part? Remember the dates and *prepare* for action.

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# QUESTIONS WITH ANSWERS

THE WATCH TOWER has been requested to answer the following questions: (1) When the ecclesia selects its servants (elders and deacons), is it the thought that the elders are to constitute, as it were, a "board of directors", and arrange and manage all the affairs of the ecclesia, both spiritual and temporal, and the deacons merely to carry out their (the elders') instructions?

*Answer*: It is not the thought that the elders are to constitute a "board of directors" in the sense in which that term is used. The Apostle plainly states to the elders: "Take heed therefore unto yourselves, and to all the flock, over which the holy spirit hath made you overseers, to feed the church of God, which he hath purchased with his own blood". (Acts 20:28) The work of the elders is the overseeing of the affairs of the church, to feed them upon the Word of God, which of course includes leading Berean studies, delivering discourses, and generally looking after the spiritual welfare of the church. It would mean, furthermore, that they would have to do with such of the temporal affairs of the church which the congregation or ecclesia as a whole might delegate to the elders. The elders should not assume any more authority than they have. If the ecclesia desires the elders to have a wider range of looking after the affairs of the church, this should be delegated by resolution to that effect.

For instance, it is the duty of the ecclesia to fix the time and place of meetings and to select the leaders of these meetings — who should always be elders, of course, unless some particular circumstances should arise making it necessary for some one else to lead temporarily. But this duty being more or less in the way of detail work, most of the ecclesias have found it convenient and profitable to delegate this authority to the elders as a whole or to an executive committee selected exclusively from the elders. As an example, the New York Congregation has an executive committee of seven members, composed of that number of elders. This executive committee assigns all leaders to meetings, fixes the time and place of meetings, and reports its action to a meeting of the elders as a whole, which convenes only once every three months; and then report is made by the elders to the congregation. This executive committee is elected by the congregation and its authority is granted by the congregation; therefore the executive committee acts as the agent or representative of the congregation. This has proven very satisfactory

and saves a great deal of time in the transaction of the affairs of the church, and of course avoids much needless discussion.

(2) In view of question one, is it the thought that the elders should themselves appoint committees from the deacons, and said committees report back to the elders and not to the ecclesia?

*Answer*: That is not the correct thought. The elders should not appoint committees of the deacons unless such authority is delegated by the congregation as a whole.

(3) Would it be considered proper for the deacons to hold meetings by themselves to arrange for the carrying on of the temporal affairs of the ecclesia?

*Answer*: If the temporal affairs of the ecclesia have been delegated to the deacons, it would be proper for them to meet; but it would not be proper for the deacons to assume to carry on the temporal affairs of the ecclesia unless that duty is delegated to them. The Scripture upon this point clearly indicates that the proper duty of the deacons is to serve tables, etc. (which would include such duties as cleaning up the hall, preparing the seats, opening the windows, distributing hymn books, etc.). Aside from that, any duties exercised by them should be delegated by the ecclesia. It would not seem necessary for them to hold meetings to do the duties above mentioned.

(4) In Acts 6:2-4 we read that the Apostle instructed the early church to select deacons, suggesting that they would lay hands upon them. Would not this indicate that a board of elders should appoint the deacons to their duties?

*Answer*: This would not indicate that the elders should appoint the deacons.

(5) In the instance here mentioned the Apostles said: "Whom *we* may appoint over this business". To whom did they refer as *we*?

*Answer*: The clear inference to be drawn from this statement is that the 'looking out' of the men meant the selecting of them, which meant that the congregation or ecclesia should select the deacons; and after they were selected they should perform the duties named and such other duties that might be assigned to them by the ecclesia or by the elders with the consent of the ecclesia.

(6) Assuming that the twelve mentioned in Acts 6 were apostles, would it be correct to allow the same authority to the elders of every ecclesia?

*Answer*: The elders do not occupy a position similar to apostles. The apostles had special authority in the church, which the elders do not possess; and the church being then young in experience, it was entirely proper for the apostles to assume general authority and direction of the church.

The great trouble is that many times elders take themselves too seriously and believe that when they were elected elders the great responsibility of looking after everybody and everything rests upon them. It is their duty, of course, to look after the welfare of the church; but it is not their duty to lord it over the heritage. They are servants of the church, and their service is to teach, preach, exhort, advise, direct, and help the brethren in whatsoever way possible.

(7) The elders and deacons of some of the larger ecclesias hold joint meetings to discuss and arrange matters of general interest, at which all take part in voting. Would this be considered proper?

*Answer*: There seems to be neither reason nor Scriptural authority for a meeting of the elders and deacons jointly, at which meeting both participate in the voting. Why permit the deacons to vote upon questions that the elders must determine, with the same effect that the elders vote? If the deacons are to have this power and authority to discuss and determine things that devolve upon the elders, then why not elect them as elders in the first instance? Since the Scriptures make a distinction, there ought to be a distinction in practice.

The proper course is that the elders should have their meetings and determine matters that properly come before them, without reference to the deacons. If the deacons desire to meet with the elders, they might do so and ask questions for information; but as for indulging in the discussion of questions that are to be determined and as for their voting upon those questions, it is wholly improper for them to do so. To permit them to do so means that they are performing the office of an elder in violation of the Scriptural injunction. It may be that some deacons have better qualifications than elders, but have not been elected elders for some peculiar reason. Nevertheless, the rule must be adhered to. It is the office and not the man under consideration. Certain duties devolve upon the elders and certain ones upon the deacons. The church has need of both as its servants. The Scriptures lay down the general duties of each, which are not at all in conflict. If it becomes necessary to determine about the renting of halls, arranging for conventions, and things of that character, the whole ecclesia should attend to it unless the ecclesia has delegated such duties to the elders, which properly belong to the work of the elders and not to the deacons. If the congregation has delegated to the elders the authority for arranging for meetings, conventions, etc., then when the elders determine what shall be done and request the deacons to do it, the deacons should perform such services as are assigned to them, because the elders as the servants of the church assign them to such and such service acting upon delegated authority from the church as a whole.

In other phrase, there is a clear distinction between the elders and the deacons and their duties. The duties of an elder, fixed by the Scriptures and not fixed by the authority from the church, are to lead Berean studies, prayer meetings, deliver discourses, and generally to advise and aid the congregation in spiritual matters. The things that they do, acting upon authority delegated, are to look after the general business interests of the congregation.

The duties of the deacons, as fixed by the Scriptures, are serving tables, distributing hymn books, etc., as above suggested; and such other things of a like character as may be delegated to them by the congregation or by the elders when the elders are acting upon authority from the congregation. There is no occasion for any conflict between the two. There is no reason why the elders and deacons should meet together, except that the deacons might be able to get some information, to sit and listen, and might be permitted from time to time to ask a question for information; but it is never proper for the deacons to indulge in the discussion of a question at issue before the elders, nor is it proper for the deacons to vote upon such question.

It is well to have the deacons meet with the elders to observe how the business of the church is conducted, having in mind that ere long they may be advanced to the position of elder, and the experience would then be profitable for them. The ecclesia should always look out for the advancement of any brother who seems to possess the Scriptural qualifications and who has the spirit of the Lord.

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# PAUL IN CORINTH

——OCTOBER 2—ACTS 18:1-23——

WORK AND WORD IN THE CAPITAL CITY—AQUILA AND PRISCILLA—OPPOSITION AND PERSEVERANCE—A LIE THAT FELL DEAD.

*"For I am determined not to know anything among you, save Jesus Christ and him crucified."—1 Corinthians 2:2.*

POSSIBLY St. Paul had intended to remain a longer time in Athens when he first arrived there. But the attitude of the philosophizing, curious Athenians was not conducive to true religious thought. Athens was a free Greek city and was essentially a university center. The fact that their minds were already taken up with that wisdom which is foolishness in God's sight caused him to determine to proceed to Corinth, a much larger city and thoroughly commercial in its activities and aspects. But before Paul left Athens he was joined by Timothy, who had come from Berea in response to a request carried by the returning brethren. But Timothy neither remained in Athens nor proceeded with the Apostle to Corinth. Instead, he was returned to Thessalonica. (1 Thessalonians 3:1) So keen was the Apostle's interest in the welfare of the brethren in the capital of Macedonia that he could not forbear availing himself of the opportunity to encourage them through Timothy and to hear from them when he should return.

Corinth lay about fifty miles to the southwest of Athens and was the capital of Achaia, which at that time comprised practically all of ancient Greece. The whole Grecian peninsula was divided by Julius Cæsar into two provinces, Macedonia and Achaia. Thessalonica was the capital of the former and Corinth of the latter. Achaia was also a small ancient province corresponding to one of our counties; but the larger division is what is alluded to in the New Testament references. Roughly speaking, a move from Athens to Corinth corresponded to the transfer of one's activities today from Oxford to Liverpool, from Weimar to Dusseldorf, or from Princeton to Pittsburgh.

The Corinth in which Paul preached was not the same as the ancient city with the same name. That city had been destroyed nearly two centuries before the Apostle's visit. The city which then flourished had been rebuilt by Julius Cæsar a scant century before the Apostle's time and had been planted with Roman freedmen. Around this nucleus there gathered rapidly Greek tradesmen and Jewish merchants until the city had grown to be one of the second magnitude in the empire. Situated as it was near the narrow isthmus which divides the Peloponnesian Peninsula from the mainland, it had two ports, Cenchreæ on the eastern side of the isthmus and Lechæum on the west. The position of Corinth was advantageous for marine traffic east and west.

### A CITY OF VENUS

It is worthy of note that although Athens was a center of culture, refinement, and philosophy, still the commercial and political centers of Thessalonica and Corinth each had flourishing ecclesias—whereas Athens had almost none. Two letters each to the Thessalonians and to the Corinthians bear testimony to the activities and growth of the Christian communities in those places. But there is no letter to the Athenians.

Julius Cæsar was the first of the distinctly deified and worshiped *divi*. That is, he was voted a place among the gods by the Roman Senate just after his death, some of whom had encouraged his demise by the dagger's point. Julius Cæsar was the leader of the Roman-emperor-worship cult. While he was never formally declared emperor, he laid claim to descent from the goddess Venus Aphrodite by Anchises, through their alleged and mythical son Æneas. Those fanes or small temples which were dedicated to the worship of the deified Cæsar naturally also involved the worship of his reputed ancestress Venus. And wherever Julius Cæsar founded a city, that city was devoted to the worship of Venus as a goddess of the first order out of deference to her illustrious supposed descendant. Thus we find that Corinth was given over to the worship of Venus Aphrodite, the goddess of sexual love; and find, consequently, that the city of Corinth was the most profligate of ancient times. Lasciviousness was not only allowed and practised in this place, but it was actually consecrated by and to the worship of Venus. It was here that Paul entered on the work of preaching the gospel, planting a church, and his works in Corinth were among the most fruitful of his life, even if begun amid difficulties and under discouragement.

The city was one of exceptional beauty and lay on a hillside under the very shadow of a precipitous mountain on which was located a Roman citadel and from which also was drawn its water supply. After the apostolic days part of this mountain, succumbing to violent earthquake disturbances, tumbled over on top of the city and buried it. The work of excavation has been going on during the last fifteen years, financed by contributions from American school children. The water works system is still practically intact and one can hear the trickle of the water by listening at the large bronze faucets in the market place. Around the vicinity of the now excavated city in springtime grow in considerable profusion the forget-me-nots, some of them actually peeping over the edge of the embankment and constituting timid little pleadings that the great city be not entirely forgotten. Little did the wealthy and profligate Corinthians of the Apostle's day suppose that their great city would be chiefly remembered because of St. Paul's association with it.

### TO THE SYNAGOGUE

Arriving in the city, Paul doubtless on first opportunity attended the Jewish synagogue. At its meetings it was customary for those belonging to the same handicraft or guild to sit together; so that the Apostle had no difficulty in coming in contact with those of a like trade.

One of those who had the same handicraft as the Apostle was Aquila, a Jew who had been born in Pontus on the shore of the Euxine Sea in upper Asia Minor. He and his wife Prisca, or Priscilla, had but lately come from Rome, being driven thence by the edict of Claudius Cæsar which expelled Jews from that city on account of claimed tumults under the leadership of one Chrestus. This incident is mentioned by Suetonius, a historian of the line of Cæsars, and it is more than probable that he mistook the name for Christus, the Latin for Christ. In all probability there were discussions and difficulties in Rome over the messiahship of Jesus long before the Apostle Paul ever landed there, for we know he was met by *brethren* at Appii Forum and Three Taverns. (Acts 28:14,15) There were Jews from Rome who heard the Apostle Peter's first speech in Jerusalem. (Acts 2:10) At that same meeting were also Jews from Pontus, who likewise shared in the reading of Peter's first epistle. (1 Peter 1:1) Those who returned to Rome from Pentecost must have carried some of the sentiments which had been aroused in Jerusalem for and against the claims of Jesus as the Messiah. These discussions and disturbances may have quite probably been the occasion for the expulsion of the Jews from Rome and the bringing of Aquila and Priscilla to Corinth. Subsequently they were in Rome, probably after the accession of another emperor. —Romans 16:3.

These two "Israelites indeed" not only gave Paul work but took him into their home. And since "the Son of peace" was there, he abode with them during the more than eighteen months of his stay. Apparently they were possessed of some means; for we read of rather extensive travels on their part. They had come from Pontus, and conducted a business in Rome; they were now in Corinth engaged in the tentmaking business; they proceeded with the Apostle to Ephesus, later they were in Rome; at another time in Ephesus and greeted by the Apostle in his last letter to Timothy, just before his execution. (2 Timothy 4:19) Twice Priscilla is mentioned before her husband, rather suggesting that she was the better endowed of the two and that her activities were in some respects more prominent than those of her husband. Doubtless she had something to do with training the deaconesses in Ephesus and other places for the work which was peculiarly theirs at that time.

### HONEST LABOR

No reason is assigned for the fact that the Apostle went to work at manual labor upon his arrival at Corinth. It was unnecessary to assign any reason; for it is reasonably apparent that his funds were low, and provisions for the body are not in the habit of dropping down out of the skies, since the days of the forty years' wandering in the wilderness. The Apostle had wrought with his hands also in Thessalonica, but as soon as his whereabouts were known the brethren in Philippi sent contributions to enable him to spend a larger percentage of his time in the work of ministry. (Philippians 4:16) The Apostle had been obliged to leave Thessalonica precipitately and had not tarried very long in Berea until he was brought on to Athens by the brethren there. In Athens he apparently spent all of his time in connection with the work of expounding the truth to those who were willing to listen. So by the time that he reached Corinth his funds were well nigh exhausted.

Every Sabbath day was a day of rest on which the Jews assembled in their synagogue amid the jibes and taunts of their gentile neighbors, and worshiped the God of their fathers. Paul did not shun to assemble with them; and he availed himself of the opportunity to give testimony, which was usually extended by the ruler of the synagogue. Sabbath after Sabbath he expounded to them certain phases of God's purpose, but did not dwell so strongly on the messiahship of Jesus as he did afterwards. He "sought to persuade" both Jews and Greeks, both born and proselyte Israelites.

### "IN WEAKNESS AND IN FEAR"

Weeks passed, and yet no word from Thessalonica. Were the believers proving faithful to the great contract which they had undertaken? Were they standing up loyally under the persecution which would surely be their portion? Had Timothy reached them in time to encourage them and to give them the needed instruction before the faith of some had failed and their ardor cooled? We know these earnest questionings were in the Apostle's mind, for he himself tells us in First Thessalonians 2:17-19. It was also during this period of time before the arrival of Paul and Silas that the Apostle says: "I, brethren, when I came unto you, came not with excellency of speech or of wisdom, proclaiming to you the testimony of God. For I am determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling."

It has been thought that the Apostle determined to go at the Corinthians straight and hard rather than to try to persuade them by references to heathen poets as he had in Athens. But we do not believe that would be a fair statement. Doubtless he used the best method possible in Athens, but coming now to Corinth, a much vaster city and possessing far greater possibilities for the gospel, he was in fear and trembling partly while thinking of the difficulties of the Thessalonian brethren and partly while facing the magnitude of the opportunity in Corinth.

But this period of fear and trembling did not last long. After a few months at most came Timothy from Thessalonica bearing good news of the church's condition in that place and, almost certainly, both tangible and spiritual support from Luke and the Philippian brethren. Paul's sensitive and conscientious soul was cheered by the coming of his two colaborers—for Silas came too. And it seems likely that they brought financial support, from one translation of the words "constrained by the Word". This passage is translated in one version, "engrossed with the Word". That is, from the time of the arrival of Silas as well as Timothy from Macedonia the Apostle was more thoroughly engrossed, giving more time as well as enthusiasm to the work of preaching and coming out boldly with the declaration that Jesus was the Messiah.

### INCREASING OPPOSITION

From this point on, also, the opposition began on the part of the unbelieving Jews. Quite possibly a messenger had come from Thessalonica from the synagogue in that place and had arrived about the same time as Timothy. The Jews had done similarly in other places. If such messengers came they would seek to influence the mind of the synagogue against the statements of the Apostle, by misrepresenting the effect of his labors elsewhere, and saying that he had brought Judaism into reproach by being the occasion for riots and commotions. They had best be forearmed by getting him out of their midst if they wished to continue a peaceable existence and be looked upon with tolerance by the Roman proconsul of the place. Had the Jews not just been expelled from Rome and would not this imperial example be a queue for lesser officials? These preachings of this Paul are most untimely under the circumstances which now exist—etc.

Thus the majority of the Jews set themselves in opposition to the message of the Messiah and blasphemed against him, as they had done in our Lord's time. They reproached and vilified Jesus of Nazareth and spoke of him with contempt and scorn. This is denominated blasphemy. (Luke 22:65) Thereupon the Apostle ridded himself of any responsibility for their unbelief. Symbolisms need to be explained to our Western minds, but they are very common and very forceful in the Levant and Orient even today. One may say, No, and shake his head most violently to an Oriental and it will not mean No to him. But the presentation of the palm of the hand and a waving of it like an inverted pendulum is the strongest No in the world to the Oriental, and is never misunderstood and seldom disregarded. So here the Apostle shook out his garment against the Jews ridding himself thus literally of any chance dust which he may have picked up among them and ridding himself figuratively of close communion with them. Our Savior had given authorization for similar conduct. (Matthew 10:14) Departing from among them, he went into a nearby house of one Titus Justus, a gentile, who had been a Jewish proselyte but who evidently accepted the teachings of Paul concerning Jesus.

There is no reason to suppose that Paul made use of this contiguous dwelling merely to grieve the Jews by its nearness, but rather that he might be near at hand for any possible recall, due to a fresh consideration of the facts. The nearness of the two meeting places would also furnish an opportunity for tests on the part of those who attended the new gathering. It would require some courage to walk along the same street perhaps the same hour with acquaintances of long standing and turn in at a thoroughly despised place of worship. The social discomfort would extend also to the younger members of the households involved. The Jewish youth, unless they were very different from anything known in recent times, would feel themselves secure as associated with a "recognized" religion and doubtless protruded the tongue at those children who had been their playmates but who now turned in at the home of Justus.

### BEST MEMBERS TAKEN

Whether there was not room in the home or business establishment of Priscilla and Aquila we are not informed; but the Lord's providences provided a better place in a gentile domicile. There both Hebrews and gentiles could feel at liberty to assemble, whereas any meetings in the home of Aquila might cast an undeserved suspicion on the group because of their late advent from Rome as refugees.

It appears that some of the best members of the synagogue were influenced by the Apostle's message and drawn to in acceptance of Jesus. Crispus, chief presbyter of the synagogue, was one of these. The synagogues were governed by a board of elders over whom a chairman presided. The Board had particular duties in respect to doctrine and also exercised supervision over the moral conduct of the members of the synagogue. This Board had powers of excommunication.

Evidently persecution was being fomented against the Apostle and he was in need of divine encouragement. It came. The Lord appeared to him by a vision at night time and cheered him by saying that he need not fear but that he should speak and not hold his peace. The Lord promised to be with him to such an extent that no man would be able to harm him while there. The animus which had been working like a ferment in the Jewish community broke out after about eighteen months and manifested itself in the violent seizing of the Apostle and bringing him before the proconsular judgment seat which was then occupied by Gallio. Gallio was an elder brother of the well-known Roman philosopher and tutor of Nero, Seneca. Seneca wrote concerning his brother that no human being was so kindly as he was toward all men. In this case he proved himself a friend to Paul.

The Jews made their accusation against Paul, wording it in such a way as to imply that what he was teaching was opposed to all law, and not merely to the law of Moses. Gallio was canny enough, and perhaps experienced enough, to know that the Jews were not so much interested in the welfare of the Roman empire as their words might imply. He gave them time to state their charge, but did not give the Apostle time to reply to it, breaking in at once with a disclaimer as to the appropriateness of the charges made. He said that if it were a matter of wrong or wicked villainy he would be willing to listen to the arguments for and against; but since it was something respecting names (as to whether Jesus was the Messiah or not) and respecting the proper method of worshiping God, he did not consider that the case was one to be passed upon by his court, and he dismissed the whole proceeding. On the way out of the judgment hall the Greeks, ever ready to take advantage of the despised Jew, fell on Sosthenes and treated him quite roughly. Gallio did not interfere, thinking that the leader of the movement deserved a lesson and believing, evidently, that there was a kind of equitable, if not strictly legal, adjustment of the account in the beating of the new ruler of the synagogue—Sosthenes having succeeded Crispus. Strange as it may seem, it is highly probable that this Sosthenes is the same one who later on believed and who joins the Apostle in a greeting to the church at Corinth.—1 Corinthians 1:1, 2.

### AWAY TO EPHESUS, JERUSALEM, ANTIOCH

Some time elapsed after this incident before Paul determined to leave for Jerusalem and Antioch. When he did go he took with him Priscilla and Aquila and sailed from Cenchreæ for Ephesus, apparently finding no boat bound directly for Palestine. In Cenchreæ Paul cut his hair, which had evidently been allowed to grow in Nazarite fashion during the period of his sojourn in Corinth. It was quite customary among the Jews to take upon themselves the Nazarite vow as a token of thanksgiving for deliverance from exceptional danger. Doubtless the Apostle took some such vow in sincere gratitude to Jehovah and, it may be, with a view to impressing the Jews that he was not out of sympathy with the appropriate things of Judaism. The time for the complete destruction of that nation had not yet come, although they were going rapidly down hill toward the catastrophe which they reached about the year 70 A. D. For those Jews who lived near Jerusalem it was necessary that the priest cut the hair of a Nazarite vower and also that the priest make an offering of a he lamb for a burnt offering, a she lamb for an expiatory sacrifice, and a ram for a peace offering. Those who made the vow outside of Palestine naturally had to do the cutting themselves, and see that the sacrifices were offered in Jerusalem when next they were there. Doubtless the Apostle attended to that phase of the matter when he arrived in the city, as he and others did years afterward on a similar occasion.—Acts 21:23, 24.

Arriving in Ephesus the Apostle spoke in the synagogue there, but only enough to feel out the possibilities for future work. He was invited to stay, but he declined, promising that he would return; which promise was richly fulfilled in his subsequent three-year stay in that place. Priscilla and Aquila, however, were left in Ephesus, with a view to doing a preparatory work against the day of the Apostle's arrival. Paul proceeded on his journey, finding a ship bound from Ephesus to Cæsarea. Arriving in Palestine, he went "up" to Jerusalem and met with the church there, and doubtless did such things in the Temple as he had purposed to do. Then he went "down" to Antioch. Antioch was north of Jerusalem, and we would say up, but the topographic

lay of the land is always had in mind in the Scriptures, and since Jerusalem is in the tops of the mountains one must go up to reach it and go down in leaving it.

After visiting the church in Antioch and spending some time in laboring among them (possibly also effecting a reconciliation with Barnabas and Mark at this time), he proceeded on up through Cilicia, Galatia, and Phrygia encouraging and building up the ecclesias already started in those places on his first missionary tour and in the early part of his second journey.

# PAUL AT EPHESUS

——OCTOBER 9—ACTS 19:1-41——

LESSONS ABOUT THE HOLY SPIRIT AND THE EVIL SPIRITS — THE ELOQUENT APOLLOS TAUGHT BY HUMBLE DISCIPLES — EVIL SPIRITS AND THE SPIRIT OF THE MOB — THE TOWN CLERK A CONCILIATOR

*"Thou shalt worship the Lord thy God, and him only shalt thou serve."—Matthew 4:10*

WHEN the message of grace and truth was proclaimed at Pentecost in Jerusalem there were Jews there from Egypt as well as from many other parts of the Roman world. These doubtless returned to Alexandria, the principal Jewish center in Egypt, with a full account of the happenings of that wonderful time. Adding to these things what they had learned from other visitors during the preceding four years, they might reasonably be expected to have an elementary knowledge of the Messianic message. One of those who knew something about the work of John the Baptist and who had evidently followed in a second-hand way the teachings of our Lord was Apollos. There is nothing to indicate that he had himself been in Jerusalem; and the inference is rather that he had gained a knowledge of Jerusalem occurrences for the past quarter century from others who had observed them.

Apollos was unusually well versed in the Old Testament Scriptures. The Jews in Egypt made almost exclusive use of the Greek language; and it is therefore highly probable that Apollos used the Septuagint Version, as did also the Apostle Paul in making his quotations from the Old Testament. It is also probable that Apollos was educated in the Greek-using schools of Alexandria, which were quite renowned. Ancient writers inform us that there were about one million Jews in Egypt at this time, not less than two hundred thousand in the city of Alexandria itself.

However, Apollos, lacking contact with the apostles at Jerusalem and with St. Paul, the Apostle to the gentiles, was not fully instructed respecting the change of dispensation. But according to the knowledge which he had was exceedingly zealous and earnest in presenting the things concerning the Messiahship of Jesus. And, whether he came to Ephesus in connection with business, or whether he arrived there on a strictly missionary tour, he spoke boldly in the synagogue and presented the teachings of the Scriptures.

The arrival of this Alexandrian Jew took place during the Apostle Paul's absence—while he had gone to Jerusalem and Antioch, or while he was in the highlands of Asia Minor. Hearing this eloquent speaker in the synagogue and noting his espousal of the cause of Christ, Priscilla and Aquila, who had been left in Ephesus by Paul, took occasion to tell him of the wonderful things they had been learning from Paul during the last two years. Apollos was evidently not only gifted, but humble enough to receive their instructions. So, after the subject had cleared somewhat in his mind he was desirous of proceeding to Corinth, having heard of the opposition on the part of the Jews there.

Many of the Greeks at Corinth were captivated by the winning eloquence of Apollos (1 Corinthians 1:12; 3:4, 5); and his coming there was the occasion of some unhappy partisanships that sprang up in the church at that place. But in all this Apollos retained the confidence and love of Paul. (1 Corinthians 16:12) St. Paul was superior to envy, and showed that great success with one minister need not excite the envy, or alienate the confidence and good will of another. The Apostle Paul might have had two reasons for demanding that Apollos consult him as to where he should go and what he should do; for was he not the Apostle to the gentiles and the first messenger to the church? Yes, but the field was large and the laborers few and he did not waste time and dissipate the energies of the workmen by insisting on the observance of military rules of etiquette. If Apollos could do good, all right, the Lord could direct him in what way he saw to be best. Every time the Apostle proved that he was vastly more interested in the advancing of the gospel than he was in his own personal dignity.

## AGAIN IN EPHESUS

Having visited the churches previously founded in the high tablelands of Asia Minor, Paul descended to Ephesus, in fulfillment of his promise made on the occasion of his first call there. In that place he found certain disciples of Jesus, taught in an elementary manner, as had been Apollos. Evidently the labors of Priscilla and Aquila had been limited, and it may be they had passed on to Pontus or returned to Corinth shortly after the departure of Apollos. However it happened these disciples did not understand fully about the privileges of the early church.

The Apostle asked them whether they had received the holy spirit in its miraculous manifestations when they had accepted Jesus as the Messiah. But they had not heard anything about the possibility of receiving special gifts; they were unacquainted with its peculiar manifestations in and among those who were accepted into the house of sons. The Apostle knew that these disciples had not received these gifts, because those gifts were not received apart from the laying on of hands of the apostles—barring the first gentile converts. (Acts 10:46) This question of his was merely a way of introducing the subject. The Apostle further remarked to them that the next step in proper sequence to believing all that John had taught was to make a public acknowledgment of Jesus as their Lord and Master. This they did, being baptized in the name of the *Lord* Jesus. The two baptisms (for the remission of sins and in the name of Jesus) were combined in the case of some Jewish believers. (Acts 2:38) The baptism for the remission of sins was all right, but these Ephesian Jewish believers could not expect to receive the badge of membership in the house of sons until they had acknowledged the *Lordship* of Jesus. This they did, and when Paul had laid his hands upon them they received two of the indications of heavenly acceptance and approval which were then due, namely, tongues and prophesyings; both words used here in the miraculous sense.

Paul continued to speak in the synagogue for about three months, but there is no record of any appreciable response during that time. The word "persuading" does not have the significance of successfully persuading, such as it has with us. It means merely seeking to persuade, presenting arguments calculated to convince.

The interests of the dozen or so faithful believers were considered by the Apostle to be paramount; so, when opposition began to grow and to manifest itself in the synagogue he withdrew both himself and the disciples and began to

teach in a school building controlled by one Tyrannus. Just prior to the period covered by this lesson there was a famous physician of this name; and it has been thought by some that this was his son, quite possibly acquainted with Luke and hence friendly to Paul. Nothing is definitely known, however. Early Christian writings say that the Apostle taught from eleven to four each day.

### A PROFITABLE SEPARATION

The Apostle removed the believers from those who had proved by their words and actions that they were inclined to draw away from the faith rather than to help build up in it. He sought for those interested an atmosphere of calmness and peacefulness, sought to avoid the agitations of conflict so that the ecclesia might have sunshine enough to grow in.

This teaching of the Apostle in the school of Tyrannus continued for two years. If we add the three months of verse 8 we have two years and a fourth, but stretching over into the third year. (Acts 20:31) During this period it may be that the other churches of "Asia", Philadelphia, Pergamos, Smyrna, Troas, etc., (but not Colosse, which the Apostle never visited), were actually started by Paul in those various cities, or that those cities had representatives who came to Ephesus, the capital of Asia, for business or political purposes, and there heard the Apostle teach. During this time also the Apostle seems not only to have written his letter to the Galatians and his First Epistle to the Corinthians, possibly as a result of the report brought back by Apollos to Ephesus (1 Corinthians 16:12), but also to have made a flying visit to Corinth to establish the church there in the good way more perfectly. Else one is at a loss to understand the Apostle's remark that he was about to go to Corinth a third time (2 Corinthians 12:20, 21, 13:1) The Second Epistle to the Corinthian church appears to have been written to them after he had left Ephesus and was in Thessalonica, slowly making his way again toward Achaia.

Sometime during the period of the Apostle's two years of teaching in the school building came a band of strolling Jewish exorcists. They were not vagabonds as the Common Version suggests, in the meaning of that word today. They were itinerant, errant, or pilgrim Jews, who traveled from place to place partly with a view to the dissemination of the Jewish religion. But this particular band was engaged in the casting out of evil spirits. There was a kind of formula said to have been prepared by Solomon which was used by some Jews in these connections. In the group were seven sons of one Sceva, a chief priest. The chief priest was a man of the family of Aaron who had also been chosen to a seat in the Sanhedrin. It does not mean high priest.

These sons of Sceva, observing that evil spirits were subject to Paul's commands when he used the name of the Lord Jesus, and knowing that evil spirits had obeyed Jesus himself, thought to use that name as a more successful formula or "charm" than the one they already possessed. They overlooked the fact that issuing commands in the name of the *Lord* Jesus would be proper only on the part of those who had taken him as Lord and whom he had authorized to speak. Two of the seven brothers seem to have been the spokesmen in one case, and the evil spirit addressed declined to honor their command, knowing that they occupied no relationship to Jesus as Lord. The evil spirit, speaking through the mouth of the possessed one, said: "Jesus I recognize and Paul I am acquainted with, but who are you?" There is the same amount of contemptuousness in the last four words in Greek as appears in English. The evil spirit energized the possessed man in such a way as to treat these tare Christians quite roughly. They escaped, but barely, literally saving only their skins.

### A MIGHTY INCREASE

The effect of this testimony borne by the evil spirit was such as to cause respect for the genuine users of the name of Jesus, and the gospel work increased mightily. In Ephesus were thousands of those who practised magical arts and incantations against evil, sickness, distress, and accident. In the Common Version these are called, "curious arts" but in the Revised "magical arts". Reference is evidently had to what were called the "Ephesian letters". These were mystical formulas brought up from Egypt, which were supposed to be honored by the superhuman powers in connection with the issuing of a command or the granting of an entreaty from heaven.

Diana was the great goddess of the Ephesians. She was reputed to be one of the twelve superior deities. In the heavens she was Luna, or Meni (the Moon); on earth, Diana; and in the nether world, Hecate. She was also worshiped under the various names of Lucina, Proserpine, Trivia, etc. She is easily identifiable with the Egyptian goddess Isis. Her Greek name was Astarte and, in the Old Testament Scriptures, she is called by her Assyrian name of Ashtoreth. In Egyptian mysticism one of the symbols for Isis was three Greek letters, Stigma, approximated in English by SSS. The numerical value of Stigma was six, making an interesting comparison and a measurable connection with the 666 of the Book of Revelation.

Those books which contained these mystical formulas and incantations were considered to be very valuable. The intrinsic value of the parchment or papyrus on which they were written may not have been great, but the price of a book is determined by other considerations. So it happened that those who had been devotees of Diana desired to acknowledge in a public manner their acceptance of Jesus and their abandonment of Diana. They did not wish to sell their books and thus bring them within the reach of others who might be led further into the depths of confusion thereby. They brought them and made a great bonfire in a public place. The value was estimated, probably by the Ephesian bystanders, at fifty thousand pieces of silver. Assuming that the Attic *drachma* was the coin referred to, the value of each silver piece would be about 17 cents. This would make a total of $8,500. But when we remember that the day wage then was 12½ cents against, say, $5.00 now, the current *value* increases to forty times $8,500, which is $420,000, or, roughly, £120,000. But no matter about the exact value, it was great and showed a sincerity of purpose rarely excelled in any experience of the gospel-age church. Like the Apostle Paul himself, these Ephesian brethren esteemed the things of the past as but refuse that they might win Christ and be found in him. No blue-nosed reformer forced this sacrifice upon them; it was entirely voluntary.

### PREPARATIONS FOR NEW JOURNEY

After this great testimony to the faith of new believers in Christ Jesus had been given, the Apostle purposed in the spirit, or resolved in his mind, to go into Macedonia and to Achaia again, and after that to Jerusalem and to Rome, feeling evidently, that the Ephesian brethren had a sufficient amount of faith in the Lord to proceed in the narrow way during his absence. The visit to Macedonia would involve a call at Philippi, Thessalonica, and Berea. In going to Achaia he would visit the brethren at Athens, at Corinth, at Cenchreæ, and other surrounding places. The Apostle seems to have had in mind to take up a collection for the needy brethren in Jerusalem (Romans 15:25,26)—the letter to Rome being written on the same trip, after he had arrived at Corinth and before he had carried the contribution to Jerusalem. He did go to Jerusalem and to Rome both, but to the great imperial city as a captive in chains.

[CONCLUDED IN NEXT ISSUE]

# International Bible Students Association Classes

## Lectures and Studies by Traveling Brethren

### BROTHER R. H. BARBER

| | | | |
|---|---|---|---|
| Empire, Mich | Sept 17, 18 | Sparta, Mich | Sept. 26 |
| Kewadin, Mich | Sept 20 | Muskegon, Mich. | " 27 |
| Manistee, Mich. | Sept. 21, 22 | Otsego, Mich | " 28 |
| Hart, Mich | Sept 23 | Kalamazoo, Mich | " 29 |
| Grand Rapids, Mich | " 25 | Battle Creek, Mich. | Oct. 2 |

### BROTHER T. E. BARKER

| | | | |
|---|---|---|---|
| Montreal, Que. | Sept. 16, 18 | Cananoque, Ont | Sept 26 |
| Ottawa, Ont. | " 19 20 | Kingston, Ont | Sept 27, 28 |
| Smiths Falls, Ont. | Sept 21 | Watertown, N. Y. | " 29, 30 |
| Prescott Ont. | " 22 | Utica N Y | Oct. 2 |
| Brockville, Ont. | Sept. 23, 25 | Schenectady, N Y. | " 3 |

### BROTHER J. A. BOHNET

| | | | |
|---|---|---|---|
| Meadville, Va. | Sept 16 | Charleston, W. Va. | Sept 25, 28 |
| Lynchburg, Va. | Sept. 18, 19 | Nitro, W Va. | Sept 26 |
| Hurt, Va | Sept 20 | Coco, W. Va | " 27 |
| Roanoke, Va. | " 22 | Shawver, W Va. | Sept. 29, 30 |
| Clifton Forge, Va. | " 24 | Mt. Lookout, W. Va | Oct 2 |

### BROTHER E. F. CRIST

| | | | |
|---|---|---|---|
| Ogilvie, Minn | Sept 18 | Superior, Wis. | Sept 25, 26 |
| Pease, Minn | Sept 19, 21 | Two Harbors, Minn. | Sept. 28 |
| Princeton, Minn | " 20, 21 | Proctor, Minn | " 29 |
| Barnum, Minn | " 22, 23 | Northland, Minn. | " 30 |
| Duluth, Minn | " 25, 27 | Aitkin, Minn. | Oct. 2 |

### BROTHER A. J. ESHLEMAN

| | | | |
|---|---|---|---|
| East St Louis, Ill | Sept 11, 12 | White Ash, Ill. | Sept. 18, 19 |
| St Louis, Mo | Sept. 11 | Metropolis, Ill. | Sept. 20 |
| Belleville, Ill. | " 13 | Paducah, Ky. | " 21 |
| Anna Ill | " 14 | Thebes, Ill. | Sept 22, 23 |
| Marion, Ill. | " 16 | Memphis, Tenn. | Sept. 25 |

### BROTHER A. M. GRAHAM

| | | | |
|---|---|---|---|
| Lynn, Mass. | Sept. 18 | Providence, R. I. | Sept. 25 |
| Saugus, Mass. | " 19 | Taunton, Mass. | " 26 |
| Waltham Mass | " 21 | Attleboro, Mass. | " 27 |
| Stoughton, Mass | " 22 | Franklin, Mass. | " 28 |
| Brockton, Mass. | " 23 | Medway, Mass. | " 29 |

### BROTHER S. MORTON

| | | | |
|---|---|---|---|
| Springfield, Mo. | Sept 18, 22 | Sedalia, Mo. | Sept. 26 |
| Lebanon, Mo | Sept. 19 | Jefferson City, Mo. | " 27 |
| St James, Mo | " 20 | St Louis, Mo. | " 28 |
| Rolla Mo | " 21 | Effingham, Ill. | " 29 |
| Kansas City, Mo. | Sept 23-25 | Terre Haute, Ind. | " 30 |

### BROTHER G. R. POLLOCK

| | | | |
|---|---|---|---|
| San Diego, Cal | Sept. 18 | Fresno, Cal. | Sept 25 |
| Bakersfield, Cal | Sept 20, 27 | Tulare, Cal. | " 26 |
| Porterville, Cal | Sept 21 | San Bernardino, | Sept. 28 Oct 2 |
| Orosi Cal | " 22 | Ontario, Cal | Sept 29 |
| Reedley, Cal | " 23 | Redlands, Cal. | " 30 |

### BROTHER V. C. RICE

| | | | |
|---|---|---|---|
| Sharon, Pa | Sept. 18 | Pittsburgh, Pa. | Sept 25 |
| W. Middlesex, Pa. | " 19 | New Kensington, Pa | " 26 |
| New Castle, Pa. | Sept 20, 21 | Butler, Pa | Sept. 27, 28 |
| Ellwood City, Pa. | Sept 22 | Kittanning, Pa. | Sept. 29 |
| New Brighton, Pa. | " 23 | Vandergrift, Pa. | " 30 |

### BROTHER C. ROBERTS

| | | | |
|---|---|---|---|
| Medicine Hat, Alta | Sept 18, 19 | Elko, B C | Sept 26 |
| Bow Island, Alta | Sept 20 | Wycliffe, B. C. | " 27 |
| Lethbridge, Alta | " 21 | Cranbrook, B C. | " 28 |
| Macleod, Alta | " 22 | Creston, B C. | " 29 |
| Fernie, B. C. | Sept 23 25 | Balfour, B. C. | " 30 |

### BROTHER R. L. ROBIE

| | | | |
|---|---|---|---|
| New Richmond, Ind | Sept 15 | Indianapolis, Ind | Sept. 25 |
| Crawfordsville, Ind | " 16 | Linton Ind | Sept. 26, Oct. 2 |
| Terre Haute, Ind | Sept 18, 19 | Jasonville, Ind. | Sept. 27. 28 |
| Brazil, Ind | " 20 21 | Dugger, Ind | " 29, 30 |
| Bridgeton, Ind. | " 22, 23 | Sullivan, Ind. | Oct. 3, 4 |

### BROTHER O. L. SULLIVAN

| | | | |
|---|---|---|---|
| Gratiot, Wis. | Sept 21 | Champaign, Ill. | Sept. 27 |
| Freeport, Ill. | " 22 | Danville, Ill. | " 28 |
| Rockford, Ill. | " 23 | Indianapolis, Ind | " 29 |
| Chicago, Ill | " 25 | Knightstown, Ind. | " 30 |
| Kankakee, Ill. | " 26 | Dayton, Ohio | Oct. 2 |

### BROTHER W. J. THORN

| | | | |
|---|---|---|---|
| Davenport, Ia. | Sept 18 | New Albany, Ind. | Sept 23 |
| Peoria, Ill | " 19 | Louisville, Ky. | " 25 |
| Springfield, Ill | " 20 | Lexington Ky. | " 26 |
| Elgin Ill | " 21 | Ashland Ky | " 27 |
| Mitchell, Ind. | " 22 | Huntington, W. Va. | " 28 |

### BROTHER T. H. THORNTON

| | | | |
|---|---|---|---|
| New Orleans, La | Sept 17 18 | Beaumont, Tex | Sept 26 |
| Baton Rouge, La | " 19 20 | Lake Charles, La | Sept 27, 29 |
| Pride, La | Sept 21 | Jennings, La | Sept 28 |
| Crowley La | " 23 | Elizabeth, La | " 30 |
| Houston, Tex | " 25 | Shreveport, La | Oct 2, 3 |

### BROTHER W. A. THRUTCHLEY

| | | | |
|---|---|---|---|
| Penticton, B C. | Sept 16, 18 | Trail B C | Sept 25, 26 |
| Cawston, B C | Sept 19 | Nelson B C | " 27, 28 |
| Kelowna B C. | " 20 | Balfour, B. C. | Sept 29 |
| Vernon, B C | " 21 | Creston, B C | " 30 |
| Grand Forks, B C | " 23 | Cranbrook, B C | Oct 1-3 |

### BROTHER S. H. TOUTJIAN

| | | | |
|---|---|---|---|
| Lenora, Kan. | Sept 15, 16 | Kansas City, Mo. | Sept 23-25 |
| Studley, Kan. | Sept 18 | Leavenworth, Kan | Sept 26 |
| Oakley, Kan. | " 19 | Lawrence, Kan | " 27 |
| Russell, Kan. | Sept 20, 21 | Manhattan Kan | Sept 29, 30 |
| Topeka, Kan. | " 22, 28 | Clay Center, Kan. | Oct 2, 3 |

### BROTHER W. E. VAN AMBURGH

| | | | |
|---|---|---|---|
| Kansas City, Mo | Sept. 18 | Birmingham, Ala | Sept 23 |
| Fort Smith, Ark. | " 19 | Atlanta, Ga. | Sept 24 25 |
| Little Rock, Ark | " 20 | Greensboro, N. C | Sept 26 |
| Memphis, Tenn | " 21 | Danville, Va | " 27 |
| Nashville, Tenn. | " 22 | Lynchburg, Va | " 28 |

### BROTHER J. B. WILLIAMS

| | | | |
|---|---|---|---|
| Viscount, Sask | Sept 16 | Kamsack Sask | Sept 23, 25 |
| Humboldt, Sask | " 18 | Grandview Man | " 26, 27 |
| Quill Lake, Sask. | " 19 | Gilbert Plains, Man. | " 29, 30 |
| Clair, Sask. | Sept 20 21 | Dauphin, Man | Oct 2 |
| Wadena, Sask. | Sept 22 | Kelwood, Man. | " 3 |

### BROTHER W. M. WISDOM

| | | | |
|---|---|---|---|
| Hastings, Neb | Sept 15, 16 | North Platte, Neb. | Sept 25 |
| Loup City, Neb. | Sept 18 | Lewellen, Neb | Sept 26, 27 |
| Ravenna Neb | Sept 19, 20 | Sidney, Neb | Sept 28 30 |
| Kearney, Neb | " 21, 22 | Big Springs, Neb | Sept 29 |
| Brady Island, Neb | Sept. 23 | Alliance, Neb. | Oct 2 |

### BROTHER G. YOUNG

| | | | |
|---|---|---|---|
| Amherst, N S. | Sept 15, 16 | Fredericton, N B | Sept 26 |
| Charlottetown, P. E. I. | 18, 19 | Woodstock, N. B | " 27 |
| Moncton, N B. | Sept. 20 | Blaine, Me | Sept 29, 30 |
| Evandale, N. B. | " 22 | Bangor, Me | Oct 2, 4 |
| St. John, N. B. | Sept. 23, 25 | Oldtown, Me. | Oct. 3 |

### BROTHER L. F. ZINK

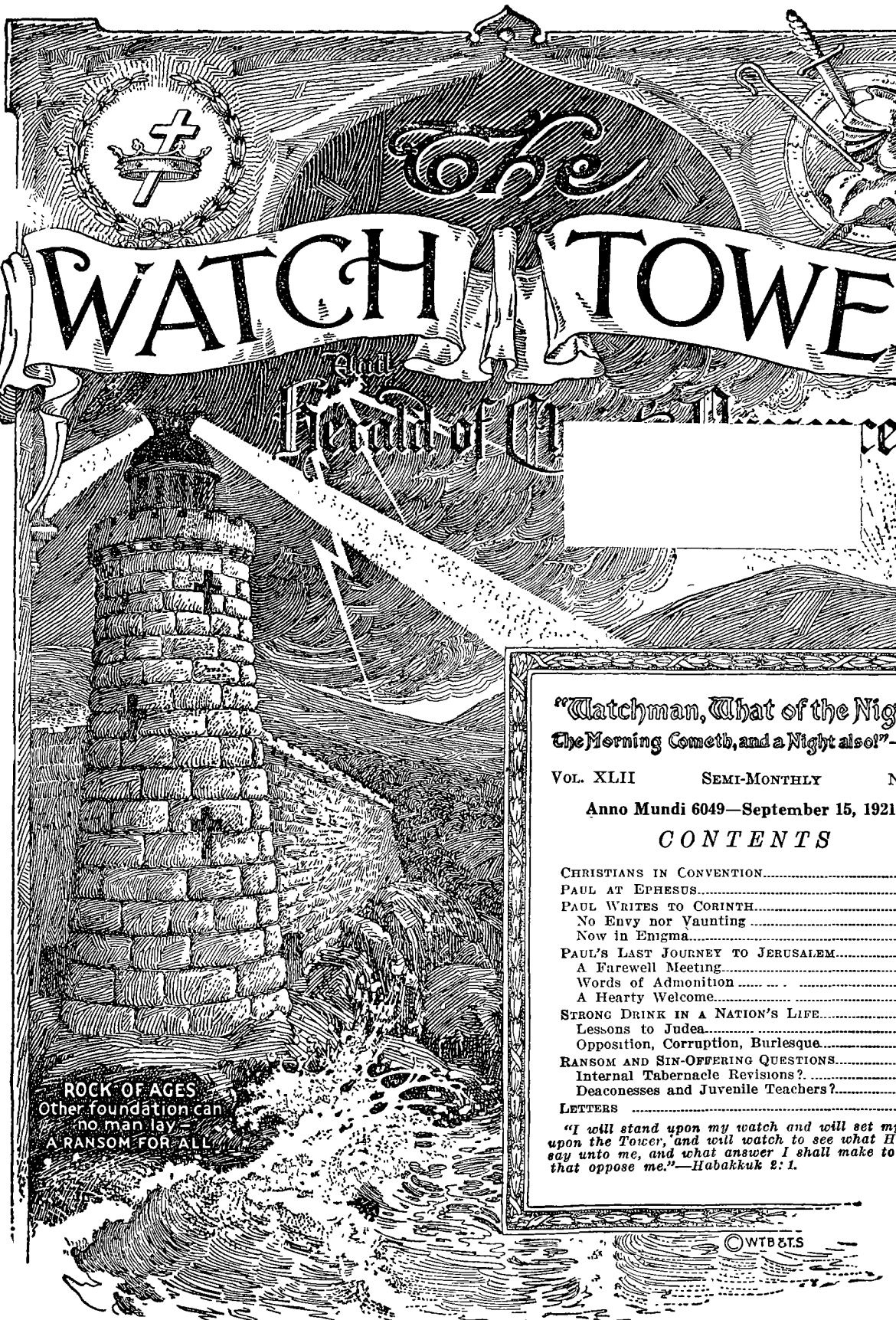
| | | | |
|---|---|---|---|
| Burnt Church, N. B. | Sept 16 | Springhill Mines, N. S | Sept. 27 |
| Moncton N B | " 18 | Highland Village, N S | " 28 |
| Amherst N S | " 19 | Truro, N S | " 29 |
| Charlottetown, P.E I. | Sept 23.25 | Brookfield, N S | " 30 |
| Amherst N S | " 26 | South Rawdon, N S | Oct. 2 |

### ST. LOUIS CONVENTION, OCTOBER 21-23

Sessions will be held in the Wednesday Club Building, Westminster Avenue; reached by taking any Olive Street car (except Maryland) as far as Taylor, and walking one block south. Public meeting addressed by Brother Rutherford 3 o'clock Sunday afternoon at the Odeon, Grand and Finney Avenues.

# The WATCH TOWER

and Herald of Christ's Presence




"Watchman, What of the Night?
The Morning Cometh, and a Night also!"—Isaiah

VOL. XLII SEMI-MONTHLY No. 18

**Anno Mundi 6049—September 15, 1921**

## CONTENTS

CHRISTIANS IN CONVENTION ..... 275
PAUL AT EPHESUS ..... 278
PAUL WRITES TO CORINTH ..... 279
No Envy nor Vaunting ..... 280
Now in Enigma ..... 281
PAUL'S LAST JOURNEY TO JERUSALEM ..... 281
A Farewell Meeting ..... 282
Words of Admonition ..... 283
A Hearty Welcome ..... 284
STRONG DRINK IN A NATION'S LIFE ..... 284
Lessons to Judea ..... 285
Opposition, Corruption, Burlesque ..... 285
RANSOM AND SIN-OFFERING QUESTIONS ..... 286
Internal Tabernacle Revisions? ..... 286
Deaconesses and Juvenile Teachers? ..... 287
LETTERS ..... 287

*"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Habakkuk 2: 1.*

**Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24:33; Mark 13:29; Luke 21:25-31.**

# THIS JOURNAL AND ITS SACRED MISSION

THIS journal is one of the prime factors or instruments in the system of Bible instruction, or "Seminary Extension", now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1884, "For the Promotion of Christian Knowledge". It not only serves as a class room where Bible students may meet in the study of the divine Word but also as a channel of communication through which they may be reached with announcements of the Society's conventions and of the coming of its traveling representatives, styled "Pilgrims", and refreshed with reports of its conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V. D. M.), which translated into English is *Minister of God's Word*. Our treatment of the International Sunday School Lessons is specially for the older Bible students and teachers. By some this feature is considered indispensable.

This journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated —redemption through the precious blood of "the man Christ Jesus, who gave himself a *ransom* [a corresponding price, a substitute] for all". (1 Peter 1:19; 1 Timothy 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Corinthians 3:11-15; 2 Peter 1:5-11) of the Word of God, its further mission is to "make all see what is the fellowship of the mystery which . . has been hid in God, . . . to the intent that now might be made known by the church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed".—Ephesians 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the divine wisdom granted unto us to understand his utterances. Its attitude is not dogmatic, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made to facilitate such testing.

## TO US THE SCRIPTURES CLEARLY TEACH

That the church is "the temple of the living God", peculiarly "his workmanship"; that its construction has been in progress throughout the gospel age—ever since Christ became the world's Redeemer and the Chief Corner Stone of his temple; through which, when finished, God's blessing shall come "to all people", and they find access to him.—1 Corinthians 3:16, 17; Ephesians 2:20-22; Genesis 28:14; Galatians 3:29.

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones", "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Revelation 15:5-8.

That the basis of hope, for the church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "a ransom for all," and will be "the true light which lighteth *every man that cometh into the world*", "in due time".—Hebrews 2:9; John 1.9; 1 Timothy 2:5, 6.

That the hope of the church is that she may be like her Lord, "see him as he is," be "partakers of the divine nature", and share his glory as his joint-heir.—1 John 3.2; John 17:24; Romans 8:17; 2 Peter 1:4.

That the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next age.—Ephesians 4:12; Matthew 24:14; Revelation 1:6; 20:6.

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial kingdom, the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church; when all the wilfully wicked will be *destroyed*.—Acts 3:19-23; Isaiah 35.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*(Foreign translations of this journal appear in several languages)*

***Editorial Committee:*** This journal is published under the supervision of an editorial committee, at least three of whom have read and approved as truth each and every article appearing in these columns. The names of the editorial committee are: J. F. RUTHERFORD, W. E. VAN AMBURGH, F. H. ROBISON, G. H. FISHER, E. W. BRENISEN.

***Terms to the Lord's Poor:*** All Bible students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied free if they send a postal card each May stating their case and requesting such provision. We are not only willing, but anxious, that all such be on our list continually and in touch with the Berean studies.

***Notice to Subscribers:*** We do not, as a rule, send a card of acknowledgment for a renewal or for a new subscription. Receipt and entry of renewal are indicated within a month by change in expiration date, as shown on wrapper label.

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## REPORTS OF SEPTEMBER 25 MEETINGS

In our issue of September 1 we urged the classes everywhere to make special effort on Sunday, September 25, to arrange for, advertise, and conduct as many public meetings as the finances and speaking talent of the classes would permit, the topic everywhere to be "Millions Now Living Will Never Die"

Speakers under the direction of the Society will, of course, report the numbers in attendance at meetings addressed by them; but we would very much like to have reports from all the class secretaries as to the numbers in attendance at meetings addressed by local speakers on this particular date and topic. Will class secretaries kindly favor us in this respect as promptly as possible?

## STUDIES IN THE SCRIPTURES

These STUDIES are recommended to students as veritable Bible keys, discussing topically every vital doctrine of the Bible. More than eleven million copies are in circulation, in nineteen languages. Two sizes are issued (in English only): the regular maroon cloth, gold stamped edition on dull finish paper (size 5"x7¾"), and the maroon cloth pocket edition on thin paper (size 4"x6¼"); both sizes are printed from the same plates, the difference being in the margins; both sizes are provided with an appendix of catechistic questions for convenient class use. Both editions uniform in price

SERIES I, **The Divine Plan of the Ages**, giving outline of the divine plan revealed in the Bible, relating to mans redemption and restitution. 350 pages plus indexes and appendixes. 75c. Magazine edition 20c. Also procurable in Arabic, Armenian, Dano-Norwegian, Finnish, French, German, Greek, Hollandish, Hungarian, Italian, Polish, Roumanian, Slovak, Spanish, Swedish and Ukrainian; regular cloth style price uniform with English.

SERIES II, **The Time is at Hand**, treats of the manner and time of the Lord's second coming, considering the Bible testimony on this subject. 333 pages. 75c. Obtainable in Dano-Norwegian, Finnish, German, Polish, and Swedish.

SERIES III, **Thy Kingdom Come**, considers prophecies which mark events connected with "the time of the end", the glorification of the church and the establishment of the Millennial kingdom. It also contains a chapter on the Great Pyramid of Egypt, showing its corroboration of certain Bible teachings. 350 pages. 75c. Furnished also in Dano-Norwegian, Finnish, German, Polish, and Swedish.

SERIES IV, **The Battle of Armageddon**, shows that the dissolution of the present order of things is in progress and that all of the human panaceas offered are valueless to avert the end predicted in the Bible. It contains a special and extended treatise on our Lord's great prophecy of Matthew 24 and also that of Zechariah 14:1-9. 656 pages. 85c. Also in Dano-Norwegian, Finnish, Greek, German, and Swedish.

SERIES V, **The Atonement Between God and Man**, treats an all important subject, the center around which all features of divine grace revolve. This topic deserves the most careful consideration on the part of all true Christians. 618 pages. 85c. Procurable likewise in Dano-Norwegian, Finnish, German, Greek, and Swedish.

SERIES VI, **The New Creation**, deals with the creative week (Genesis 1, 2), and with the church, God's new creation. It examines the personnel, organization, rites, ceremonies, obligations, and hopes appertaining to those called and accepted as members of the body of Christ. 730 pages. 85c. Supplied also in Dano-Norwegian, Finnish, German, and Swedish.

SERIES VII, **The Finished Mystery**, consists of a verse-by-verse explanation of the Bible books of Revelation, Song of Solomon, and Ezekiel. 608 pages, illustrated, 85c. in cloth, 25c. in magazine edition.—latter treats Revelation and Ezekiel only.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLII SEPTEMBER 15, 1921 No. 18

# CHRISTIANS IN CONVENTION

*"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching."—Hebrews 10:25.*

JEHOVAH established the true religion among the people of Israel when he made a covenant with that nation, commanding that they should worship him, the true and only God. He caused them to be instructed in his law. The devout people of Israel regularly assembled themselves together for the purpose of acquainting themselves more fully with the divine law.

Jesus was born under the law, and as a man was an Israelite. It is to be presumed that his devout parents saw to his early instruction in the Scriptures; and it became a habit or custom with him to go to the place where the Scriptures were read. It is written of him that, "as his custom was, he went into the synagogue on the sabbath day". (Luke 4:16) Without a doubt his love for the heavenly Father and for his law, and his love for the people, constrained him to observe faithfully this custom.

A true Christian is one who having made a full consecration to the Lord strives, insofar as lies within him, to follow in the footsteps of the Master, learning the lessons that he taught both by precept and example.

Likewise St. Paul was born a Jew and strictly observed the laws and customs of that nation. When he became a Christian, both custom and loving zeal combined impressed his mind with the great importance of personal fellowship with others of like precious faith. Like the great Master, he possessed a loving zeal for the cause of righteousness and a deep, unselfish, loving interest in his brethren. He recognized the mind as the battleground; and if the mind is directed into the right channels for the understanding of the Word of God and is filled with holy meditation upon his Word, the opportunity for the adversary to do injury to such Christians will be greatly reduced. In his epistle to the Hebrews he gives much valuable and loving advice. He emphasizes the fact that as the earthly experience of the church nears a close the perils will greatly increase; hence the greater importance that the followers of Jesus assemble themselves ofttimes together. In another epistle he called attention to the efforts that would be put forth by the enemies of the church at the end of the age; and to the necessity of having on the whole armor of God and of using it for defense and for progress in the narrow way. Christians coming together and hearing the divine plan explained from various viewpoints, considering the diverse expressions and experiences of the brethren, and expressing their heart sentiments in testimony and in song, are greatly strengthened, enabled to overcome, and thus assured of winning a place in the kingdom.

One of the prophets speaking of loving zeal for the cause of righteousness describes it as a fire in his bones, compelling him to go forth and tell the message of Jehovah. The truly consecrated children of the Lord who appreciate his loving kindness may well be likened unto living coals of fire. If live coals of fire be separated, not only will the heat from each one rapidly diminish, but soon the fire will die out entirely. If brought together, the heat of each one will greatly increase until there is a glow of the whole mass. And so it is with Christians. If they forsake the assembling of themselves together, gradually there is a cooling off and lack of interest in the truth, a decrease in zeal and a danger of drifting back into the world. Brought frequently together in the love and spirit of the Lord, their zeal and fervency for the Lord and his cause is greatly increased, and individually and collectively they are strengthened.

We now see that the day of the final earthly experiences for the church is here. Hence it is of the greatest importance that the members should assemble themselves together, and with unselfish love build each other up on our most holy faith. It is the love of Christ that draws and holds together; and those having his spirit will desire this unity and fellowship. In the unity of the spirit there is that strength which gives full assurance of victory through Christ Jesus, our Captain and Deliverer.

With these thoughts in mind a series of conventions of Bible Students was arranged for the year. Because of the increased cost of transportation and the great amount of unemployment, it was deemed for the best interest not to attempt one large general convention in some central part of the country, but to have a number of smaller conventions. The Lord has manifested his blessing upon these assemblies of the brethren.

During the year conventions have been held at Norfolk, Atlanta, Chicago, Omaha, Los Angeles, Oakland, San Antonio, Houston, New Orleans, Tampa, Washing-

ton, Richmond, Philadelphia, Brooklyn, Oklahoma City, Lincoln (Nebr.), Buffalo, Louisville, Detroit, and other places. At all of these conventions there has been a wonderful manifestation of loving zeal peculiar to the house of the Lord. Quite a number at these various conventions have symbolized their consecration and given evidence of spirit-begetting and growth in grace.

It would not seem to be the proper thought that the spirit-begetting has ended. While it is true as we believe that the forty-year harvest period ended with 1918, yet this would not militate against the thought that others coming to a knowledge of the truth might not be begotten thereafter and received into the kingdom. It will be recalled that the Lord used the natural harvest to illustrate the harvest of Christians. In the natural Jewish harvest the custom long has been to do a gleaning work following the general harvest. Hence we may properly liken the gathering in of some Christians since the close of the harvest period to the gleaning work; and this would explain why some are still consecrating and giving evidence that the Lord has justified them and begotten them by the holy spirit. At least it is not the prerogative of any one to attempt to say just when spirit-begetting will cease; and we deem it very improper for any speaker to advise his hearers that there is no opportunity now to be begotten to the divine nature. Since the Lord has not authorized any one so to state, it would seem presumptuous to attempt to tell others that the Lord has ceased to do a certain work when such a conclusion would be based merely upon conjecture or opinion.

It is always proper to advise consecration and the symbolizing of consecration, leaving the result with the Lord himself, as he alone must determine. In fact, it seems quite reasonable that throughout the Millennial age people will continue to symbolize their devotion to the Lord by water immersion. Whether this is true or not, we do well to leave the matter with the Lord.

Quite a number at these conventions have announced that they first came to a knowledge of the truth by reading "The Finished Mystery" or THE GOLDEN AGE, or something else that has been published since 1918. Let us all rejoice and be glad that the Lord is still pleased to bring a knowledge of his truth to hungry souls and to bless them in their hearts when they respond by making a full consecration to do his holy will.

For the midsummer a transcontinental tour was arranged and a series of conventions followed one after the other. The first of this series was held at Winnipeg, Manitoba, August 5-7. About five hundred of the consecrated attended this convention. Brother Pickering was chairman, and additionally the convention was served by Brothers Marshall, Howlett, Salter, Van Amburgh, and Rutherford. It was a season of great rejoicing among the brethren. This was the first time a convention had been held in Winnipeg at which many of the brethren attended since the trying experiences of 1918. It will be recalled that at Winnipeg resides the nominal minister and politician who instigated in that city the persecution of the brethren which spread to other parts, which experiences, according to the promise made by the Lord, are now serving as a witness in behalf of the brethren (Luke 21:13) and "for a testimony against them"—the persecutors.—Mark 13:9.

A public lecture which was given by Brother Rutherford had been well advertised, and the public responded with keen interest. This meeting was attended by about 2,700; while another opera house across the street was filled with an overflow meeting, which was addressed by Brother Pickering; and in still another hall an elder of the Winnipeg Class addressed a third gathering. It was estimated that there was a total of six thousand people who came to this public meeting. There was great interest manifested and it is hoped that much good resulted.

At Saskatoon, Saskatchewan, a convention was held August 6-8. The chairman, Brother Thrutchley, as well as Brothers Williams, Salter, Van Amburgh, and Rutherford addressed the convention. About one hundred of the consecrated attended this convention; and while the number was small, the zeal and love manifested by all present was very marked. It was a happy season of fellowship together. On the evening of the eighth a public meeting addressed by Brother Rutherford at the Machinery Hall in the Exhibition Grounds was attended by more than a thousand of the public. Great interest was manifested at this meeting. We quote a part of the report given by the Saskatoon *Phœnix* of August 9:

"An audience that would have filled the largest church in Saskatoon and more listened to a lecture last night in the Machinery Hall of the Exhibition Grounds, by Judge J. F. Rutherford, President of the International Bible Students Association, who sought to prove by Biblical prophecy fulfilled during the past few years that millions now living will never die. A large part of this audience was obviously in sympathy with the teachings of the I. B. S. A., organized by the late Pastor Russell.

"At the outset an attempt was made by the Reverend Professor L. H. C. Hopkins of Emmanuel College to obtain from Judge Rutherford the privilege of asking questions at the close of his address; otherwise, Mr. Hopkins stated, he would be obliged to interrupt the speaker as he went along. To this Judge Rutherford replied in a preliminary statement that he purposed proving every proposition he made from the Bible, believing the Bible to be God's Word of truth. If the united clergy of Canada, he further announced, would select the most celebrated man they had and fix the time and place, he promised he would meet him in debate. A clergyman ought to know, he said, with reference to Prof. Hopkins' intention, that a religious meeting is not to be interrupted, and he served notice that if he disturbed that meeting he would not disturb another. 'I purpose to take up the time of this meeting,' Judge Rutherford firmly said. Professor Hopkins, who was seated in the middle of the audience with several other clergymen and who had come apparently prepared to refute the teachings of the Bible Students, did not interrupt."

A large amount of literature was sold at the conclusion of this meeting.

At Edmonton, Alberta, a convention was held August 8-10. The speakers at this convention were Brothers

Thrutchley, Williams, Van Amburgh, Branscombe, Salter, and Rutherford. About 125 of the consecrated attended this convention. The addresses were all helpful and every one recognized that it was good to be there. A public meeting was held on Wednesday evening in an opera house seating 1,500. It was packed to its full capacity, splendid interest being manifested, and a large number of the "combinations" sold at the conclusion of the meeting.

At Calgary, Alberta, August 9-11, a convention was held, attended by about 125 of the consecrated. This convention was addressed by Brothers Williams, Salter, Thrutchley, Van Amburgh, and Rutherford. The dear friends in this section manifest a great deal of loving zeal for the Lord and his cause, and are putting forth their best efforts to give the witness. The season of fellowship together strengthened the faith and hearts of all present, who went away rejoicing in the privilege of having been permitted to assemble again this side the vail. On the evening of the eleventh a public meeting addressed by Brother Rutherford in the opera house was attended by 1,700, while others were turned away. The usual interest was manifested by the public and a large number of the "Millions" booklets sold at the conclusion.

At Vancouver, British Columbia, a convention was held August 12-14. This gathering was attended by approximately 500 of the brethren. The chairman of the convention was Brother Howlett; and besides him, the friends were addressed by Brothers Rutherford, Van Amburgh, and Salter. A number of our brethren, who for a time were associated with some generally known as the "Standfasters", attended this convention and manifested a determination thereafter to remain with their first love, realizing their mistake of having turned aside.

In his address to the friends, Brother Rutherford pointed out that the Lord had selected Brother Russell to fill the office described by the prophet Ezekiel in the ninth chapter as the 'one clothed with linen, with a writer's inkhorn by his side'; and that Brother Russell had faithfully performed that service and reported it, as the Prophet had foretold; that the Prophet further designated 'six men that came from the way of the higher gate, which lieth toward the north, and every man with a slaughter weapon in his hand'. "And to the others [the six] he said in mine hearing, Go ye after him through the city, and smite; let not your eye spare, neither have ye pity; . . . but come not near any man upon whom is the mark." It was pointed out that *six* is symbolic of incompleteness from the divine viewpoint; and that since Brother Russell filled the office of the one specially mentioned, the six represented all of the truly consecrated members of the body, incomplete on this side the vail, who are unitedly performing the commission given by the Lord; that these saints are commissioned and authorized to do a slaying work with the message of truth, but are specially warned not to interfere with those who have the mark, i. e., those who have been sealed with an intellectual understanding and appreciation of the divine plan.

The speaker then pointed out that this would seem strongly to indicate that it was not pleasing to the Lord for brethren to attempt to start a separate organization and draw followers after them. Furthermore, that it had been stated by our "Standfast" brethren that there is no work to be done by the saints; whereas the Scriptures clearly point out that there is much work to be done; that it had been intimated by some that those now engaged actively in doing the witness work throughout the world are of the 'foolish virgin' class; but it would seem rather strange that 'foolish virgins' would be delegated to give wise advice. All the consecrated were admonished to seize the opportunity of participating in the witness of the incoming kingdom, and to look well to themselves in making preparation for entering into the kingdom. This convention was a great blessing to all who attended and will long be remembered by those who had part in the sweet fellowship there.

On Sunday evening a public meeting was addressed at the Arena by Brother Rutherford, at which the attendance was about 4,500. It was freely stated by the brethren that this was the most extensive witness that had ever been given at one time in the city of Vancouver.

Seattle, Washington, was the place of a convention of the Bible Students held August 18-21. The attendance of the consecrated at this convention was between 800 and 1,000. Brother Van Amburgh was chairman, and the assembly was addressed also by Brothers Howlett, Salter, MacPherson, Baker, and Rutherford. This was a most blessed convention; and the remark was frequently heard: "This is the best convention I have ever attended". In fact, at all these conventions there was a sweet spirit manifested, and the friends gave evidence of growth in grace and in the knowledge of the Lord.

The friends stated that the largest number that ever attended a public meeting in Seattle responded to the advertisement for the public lecture on Sunday. The subject was, as usual, "Millions Now Living Will Never Die". Brother Rutherford addressed the public in the main auditorium of the Masonic Temple; while Brother MacPherson addressed an overflow meeting in another hall, and great numbers were turned away. The papers announced that four thousand people heard the lecture. Quite a number of prominent citizens were present, and on the day following some of these asked for a private conference with Brother Rutherford. As a result a conference was held in a lawyer's office, attended by lawyers, judges of the courts, and businessmen; and for more than two hours these gentlemen propounded questions relating particularly to the time of trouble and the restoration blessings for the world. They showed a keen interest in the truth message. By their request their names are not disclosed for the present. The opinion is ventured that there are many friends of the truth who do not feel disposed as yet to take an open stand. Glad

we are, however, that the time is soon coming when all will rejoice to acknowledge publicly that Jesus is the Christ and that his kingdom is the hope for humankind.

On Thursday night, August 25, a public meeting was held at Everett, Washington. About one thousand crowded into a small theatre and listened to Brother Rutherford; while Brother Howlett addressed an overflow meeting of some 400 in another hall, and fully a thousand were unable to gain admittance. The friends sold many of the books to people on the curb who were unable to get to the door.

Portland, Oregon, was the next place of convention, where the friends assembled from August 25 to 28. Brother Van Amburgh was chairman of this convention, which was attended by 350 of the consecrated. The speakers were Brothers Van Amburgh, MacPherson, Goux, Baker, Howlett, and Rutherford. We believe this convention resulted in much good. Several of our "Standfast" brethren attended and signified their purpose to meeting hereafter with the regular class of Bible Students. The discourses were all helpful and the testimonies gave evidence that the friends are profiting in their Christian experience. It was a happy season of fellowship.

The public meeting Sunday afternoon in the Auditorium was attended by about three thousand, with the usual keen interest manifested; and a goodly number of the combination booklets was sold at the conclusion.

On the Monday following Brother Goux and Brother Rutherford held meetings with the friends at Ashland, Oregon. The number here is small, but that same loving zeal that is manifested by the Lord's little ones everywhere was in evidence. We bade the friends good-bye, marking their bright and smiling countenances, rejoicing in the fact that we again had some fellowship together this side the vail.

On Tuesday, August 29, a one-day convention was held at Fresno, California, addressed by Brothers Gerdes, Sexton, and Rutherford, a public meeting being held at night, at which there was an attendance of about two thousand, with the usual interest manifested. It is noticeable at these public meetings that many intelligent business men and women are attending, indicating that they are looking for something explanatory of the present conditions and for some hope of relief. We rejoice that the witness of the kingdom is having a greater scope than ever.

A convention of Bible Students was held at Los Angeles, California, September 3, 4, and 5. This convention was presided over by Brother F. P. Sherman, and additionally addressed by Brothers Pollock, Goux, Stark, Gerdes, Magnuson, Sexton, Taliaferro, Seklemian, and Rutherford. About 1,200 friends were in attendance. It would be impossible to express in language the joy manifested by those present. It was a quiet, sweet and happy spirit that pervaded the whole gathering; and the light of joy was upon every countenance.

These conventions serve as a great stimulus to the brethren and inspire them to engage more actively in the proclamation of the message of the kingdom. Truly now is the time when all who love the Lord may look up and lift up their heads as the day of deliverance nears.

# PAUL AT EPHESUS

[CONCLUDED]

In order to announce the matter of the collection and to give the brethren time to lay by in store such means as they had to spare against the day of his own arrival, Paul sent ahead Timothy and Erastus. Timothy had already been over the ground, parts of it twice, and was able to minister to the friends in a spiritual way. Erastus had been treasurer of the city of Corinth (Romans 16:23), no small office, and was therefore familiar with the handling of financial matters. Paul showed wisdom in selecting an experienced man, when one was available.

Having sent these two brethren ahead, Paul tarried yet a while in Ephesus; and it was during the period of this tarrying that a great commotion arose in the city on account of the gospel activities there.

### SILVERSMITHS ALARMED

A certain Demetrius, a silversmith, who made his living by the manufacture of small statues and shrines for the worship of Diana, noticed that there had begun to be a decline in business. He was farsighted enough to observe that if this thing went on the silversmiths would have to go into the hands of a receiver, their respectable station in the social structure would be gone, and who could tell what would become of them then? Accordingly, Demetrius called together other members of the silversmiths' board of trade and delivered himself of a little "patriotic" oration showing how the Lord was to blame for interfering with the devil's business. He charged Paul with interfering, first, with business, and, second, with religion. Business came first and the religion was to serve the purpose of business. Religion, according to his estimate, was a kind of rear guard for business.

There was some truth in the statements of Demetrius. The Apostle's activities were actually showing some effect on the idol business. But the time is coming when not only the literal idol business will be supplanted by something vastly better, but also all things which have worked for the advancement of Satan's empire will be suppressed by the omnipotence of Messiah's kingdom. All socially artificial things shall be put down. This may include ninety percent of all the books and papers and magazines and productions of art and statues and entertainments in the world. One of the first lessons necessary for mankind to learn is to look the facts in the face and not to befool or befuddle themselves with fancies, however roseate.

The business associates of Demetrius thought as he did, or rather he thought for them and they acquiesced in his decisions, very much as is the rule among men. They all joined in the general hubbub and a mob formed, collecting in the usual place for public concourse, the theatre, which was not only the place of entertainment but also of public elections. As is usually the case with mobs, few knew why they had come, and they added to the noise and yelling simply because they were there and had gotten into the spirit of the thing. Many Jews were present, and some of these thought to shift the responsibility for the dislike

away from themselves and onto Paul and his friends. The Ephesians had not been much inclined to distinguish between Judaism and Christianity. The Jews sought to set forward one Alexander, but when the crowd noticed that he was a Jew they would have none of it. They shouted all the louder and continued for about the space of two hours to say nothing but "Great is Diana of the Ephesians". Early in the melée Gaius and Aristarchus, brethren who had been more or less with Paul from the time of his first visit in Macedonia, had been seized and held by the mob. Paul was minded to enter into the crowd and speak to them, but was deterred by both brethren and friendly pagan Asiarchs, or men who were appointed to see that the public festivals in Asia were observed according to the law.

### WEARINESS AND PEACE

Understanding the psychology of a mob, the town clerk waited until the multitude had exhausted itself yelling; then went to the speaker's platform and addressed them. Weariness has had much to do with keeping the world in a peaceable state. Many a man, who has been a thoroughgoing malcontent and breeder of trouble in the morning, has dwindled down to a weary little piece of humanity by night, having no desire but to get something to eat and get to bed.

The town clerk addressed the wearied crowd in this wise: Everyone in the city has heard you shouting for the last two hours that Diana of the Ephesians is a great goddess. If there was ever any doubt about that fact, it should be quite well established by this time, and there is therefore no need to continue your clamor. Anyway, no one called the greatness of Diana in question, nor has this Paul done any act of desecration to our temple or to the Egyptian hieroglyph which is generally understood to have been sent down from heaven. For what purpose have you seized these men? You have placed not only yourselves but the whole city in a precarious situation. If Demetrius and his fellows have any occasion for complaint against the Christians, let them present them in an orderly manner, make out an indictment against them, and the case will be taken up in the regular and prompt sessions of court. If it is not a question of personal loss or injury, but one of city policy, those questions naturally come up at the regular town meetings. Indeed, there is danger that the city lose its franchise because of this illegal concourse. What kind of report can we send to Rome? It will look very strange to say that thousands of people had shouted for two hours about something which was well known in the first place. You all know the Roman law says: "He who raises a mob, let him be punished with death". Now we had better close this incident and get home as quickly as possible.

The mob, having said all they knew, dispersed.

The word for assembly in verse 39 is *ekklesia*, the same word used in New Testament writings for church. It means simply convocation, or, if we had such an anglicized Latin word, it would be literally, exvocation.

### THE TEMPLE OF DIANA

Those who are mechanically inclined may gain some idea of the size and importance of the Temple of Diana in Ephesus by knowing that 220 years were required in bringing it to completion. It was 425 feet long, 220 feet in width. There were 127 pillars, each 60 feet high. Each pillar with its base contained 150 tons of Parian marble. Thirty-six of these pillars were curiously carved, the others plain. But so thoroughly was this great temple destroyed that no kind of certainty is entertained as to its exact location. The ancient city is a mass of ruins, almost impossible of distinguishment.

# PAUL WRITES TO CORINTH

— — OCTOBER 16 — 1 CORINTHIANS 1:10, 11; 13:1-13 — —

CONTENTION AT CORINTH — DIVISIONS IN THE CHURCH — LIFE WITHOUT LOVE — LIFE WITH LOVE — LOVE'S SUPREMACY.

*"But now abideth faith, hope, love, these three; and the greatest of these is love."—1 Corinthians 13:13.*

SOME time during the near three-year stay of the apostle Paul in Ephesus he must have paid a very brief visit to Corinth. (2 Corinthians 2:1; 12:14, 21; 13:1) Apollos, who had gone from Ephesus to Corinth in order to refute the arguments of the synagogues at that place against the messianic group, returned to Ephesus during Paul's stay there, bearing news of unhappy conditions in the Corinthian church. The Apostle wrote them a (probably) brief letter which the Lord has not seen fit to preserve for us, in which he reproved them for their profligacy and sought to bring them to the better way. (1 Corinthians 5:9-12) This letter was quite possibly borne by Titus.

Before Titus returned with the Corinthian answer, some members of the household (whether trusted slaves or sons or daughters is not known) of Chloe, a distinguished woman of Corinth, but not certainly herself a believer, arrived at Ephesus; and from them St. Paul received fuller information than he had before possessed concerning the condition of the Corinthian church. The spirit of party and of division had seized upon the congregation, well nigh destroying the spirit of love.

About the same time that all of this disheartening intelligence was brought to Ephesus by the household of Chloe, Titus or other messengers arrived bringing with them the answer of the church to Paul's previous letter, of which they requested an explanation. At the same time they referred to his decision several questions which had given occasion for dispute and which had caused difficulty. The subject-matter of this letter and the controversies and besetments of the Corinthian church generally we hope, if space permit, to treat more at length soon; because those difficulties covered nearly, if not all of the internal faults of the church from that day to this. Meanwhile let it be simply noted that there were differences and threatened divisions and that some of these conditions were due to the tendency to exalt different brethren of prominence to the position of head.

Some of the Corinthian ecclesia had been carried away by the eloquent expoundings of Apollos and were inclined to the vain philosophizings of the Greeks and Alexandrians; some were anti-law-ers, clustering around one single statement of Paul's that 'all things were lawful for him', letting themselves go into various kinds of debauchery because they were free from the Jewish law; some were Cephasites, a Hebrew faction which insisted on using St. Peter's Hebrew name and claimed him to be the only true head of the church; still others boasted themselves under the very name of Christ; they were Messiahites, having seen Jesus personally or been on familiar terms with "the brethren of the Lord", especially James, the special Apostle to Jerusalem and Judea.

Thus there were two Hebrew factions and two gentile groups; and it was doubtless because he did not wish to appear in the light of a rival that Apollos refused to return to Corinth at this time, lest he should seem to countenance the factious spirit of his adherents — although the

Apostle urged him to go and do what he could to build them up Paul doubtless mentioned his refusal so that the Apollos-ites could not accuse him of keeping Apollos away from them.—1 Corinthians 16:12.

### TACTFUL COMMENDATIONS

The first nine verses of this epistle are taken up with greetings and commendations, such as the Apostle could honestly make. He thought best to mention these things first; there would be enough of other things later on. Some, even of the Lord's people, would think the Apostle's course here to be dishonest Not all have learned that to be honest does not necessarily mean to be disagreeable about it. Squeeky hoe honesty (so to speak) that prefers to advertise its presence and its virtue is not necessarily better than the quiet, tactful, unobtrusive kind.

In the name of the Lord Jesus the Apostle urged the brethren to speak the same thing, to live and work in unison, to be not cleft asunder in factions, but to adhere together as the elements of one vessel. 'There *are* contentions among you now; but see that they do not go as far as divisions'

Then after dealing specifically with some of the points at issue and answering some of the questions of the Corinthian brethren, St Paul tells them what will salve their sores and build up the waste places in their midst. There was too much philosophizing and not enough faith; and there was not enough faith because there was not enough love to inspire it

He tells them what adherence to and even participation in Christian forms means without love—nothing Even if one should be able, like Apollos, to speak with remarkable flower and fluency in Greek (the language of men, the gentiles) or even in Hebrew (the language used by angels to convey the law—Galatians 3:19—and to record the prophecies), as some of them had the special gift to do (1 Corinthians 14:1), yet without a true motive to glorify God and to edify his church in the whole matter the one achievement would sound in God's hearing like the huckster's pieces of brass which he beats together to announce his wares, and the other power, at best, like the clanging, sonorous cymbals, used in the Temple choir (Psalm 150:5), having a certain share in divine service and praise, but not notably musical in the heavenly corridors So much for the tongues, natural and inspired, about which they were inclined to boast.

Next he speaks of prophecy. Prophecy means expounding, forthtelling, but not always foretelling. The gift of prophecy was one of the miraculous endowments quite common in the early church. It is included in the three separate classifications of these gifts which are given in the preceding chapter. By a comparison of this passage in our lesson with the wording in chapter 14:6 it will be noted that "*the* mysteries, all of them" are associated with "revelation" and "prophecy", while "knowledge" is associated with the gift of "teaching". In other words, in order to prophesy in the miraculous manner here referred to it was necessary that things generally hidden be miraculously revealed to the minds of the church prophets. A mystery is a secret made known to a few. But neither mysteries nor knowledge, miraculous and profound though they doubtless were, amounted to anything apart from heart harmony with Him who gave those gifts. That is, they did not amount to anything for the speaker himself; they might work indirectly for the benefit of others listening.

### MIRACULOUS FAITH

Faith is here referred to as one of the gifts. This is not the ordinary conviction of the believer, but a supreme confidence that the spirit-powers would give heed to the commands of those endowed with the gift of miracles This gift of faith gave its possessor great boldness to call for the accomplishment of unprecedented things. But even the supreme gift of miraculous faith would work nothing to the eternal benefit of its possessor apart from love. The ordinary faith of the believer would not be present without love; for faith works by it.—Galatians 5:6.

The expression "bestow all my goods" means literally to 'dole away in mouthfuls all my property'. It implies the extreme of charity, humanitarian beneficences. Even these good deeds would work nothing of themselves in character.

Even if some among the Corinthian brethren were to give their bodies in a spectacular way as testifiers for the truth, that would not of itself mean much in God's sight. In fact, the use of the word *give* implies that the initiative is on the individual's part. No one should of himself run into dramatic martyrdom. Instead of *giving* one's body, let them take it, if such a thing must be. The expression in the Authorized Version "to be burned" is erroneous and should read "that I may glory", as in the three oldest manuscripts. The difference in the two Greek words is merely one letter. All these four English words are contained in one Greek word. This supports the thought suggested under the word give. The self-glorying motive might find expression in many other ways than on a self-chosen funeral pyre. It refers to any kind of ambitious martyrdom.

Having told of the utter emptiness of the Christian life—the Christian life, mind you, not the pagan life—without love, we are now told what the Christian life will mean with love, as its constant motive, its ever-present incentive to act.

Love is long-suffering. Love does not seek any dramatic martyr poses, but it endures persecution when it comes, it forgives enemies, bears wrongs patiently, and *keeps on* doing it.

The root for the Greek word which is used for *kind* sounds exactly like and differs only in one letter from the word for Christ. It is a happy coincidence; for to be kind *is* to be Christlike. The word really means *serviceable*, but with more tenderness than that expression conveys to the present-day commercially-influenced mind. It means disposed to serve, in spite of having to suffer a good many things from the loved object.

### NO ENVY NOR VAUNTING

Those in whom love reigns are not *envious* of the gifts of other brethren. They are glad that the holy spirit has so distinguished various members of the body of Christ—or had so distinguished during the period of miraculous endowments in the Corinthian church. There was envy in their midst. Some were envious of the gifts of other brethren and this led them on to boasting, to artificial dilating upon those things which they themselves possessed with a view to minimizing the endowments of others. It was not love that caused them to do this. Love's nature is to give. It has no envy; for that feeds on vanity and acquisitiveness.

This disposition to envy had led some of them on to *vaunting*. To vaunt is to brag in an outward way. This is something that love does not do, because to boast is to make some less-favored brother feel unduly humiliated. This point was being overlooked in Corinth and there was much boasting about the miraculous gifts, as if they were in some way responsible for them. Those gifts had all come from God, who alone made them to differ from each other. (1 Corinthians 4:7) Love does not even boast about the way or the length of time it has suffered.

Not only is the individual in whom love dwells richly not a braggart, but he is not even *puffed up;* he does not even have the inward disposition which sprouts the root of braggadocio. He does not boast over his brethren because he loves them, but more than this, he does not *feel* superior, esteeming, as he does, his brethren better than himself, admiring them as recipients of divine grace.

The word "easily" as connected with *provoked* is superfluous. The thought is, love is not exasperated. The Greek word is the one from which our word paroxysm comes. Love does not get "mad", does not "pitch into" folks; does not "give them a piece of its mind".

The expression "thinketh no evil" is so desirable that one almost wishes it had been correct. That thought is thoroughly Scriptural and is expressed elsewhere: "Let none of you imagine evil against his brother in your heart". (Zechariah 7:10) But the translation here is properly "taketh not account of evil". Love makes no debit entries in its account books, does not keep a list of evils done against it, and thus always has something to the credit of brethren in personal relations, or at least keeps no record of discredits.

Love rejoices *with* the truth. This is another proof of the inseparability of love and justice in actual practice: for truth is merely justice in precept, here set over against "unrighteousness". Truth is personified, as is also love. Compare Psalm 85:10.

### SUFFERING, BEARING, ENDURING

Love *bears* all things. It keeps out resentment as the ship keeps out the water or the roof rain. But love is not merely negative. It has something to do, it is the mainspring of both faith and hope. Without love what would be the object of faith? Final love is the thing hoped for of which faith is the foundation; but love supplies the dynamics even now. Without it faith wavers and hope dies down.

Love *endures* all things. This is a step further than bearing, and both constitute an advance on long-suffering. First, love bears much. It keeps out resentment. Thus the channels for the feeding of faith are kept open; the wicks in the lamp of hope are kept trimmed; and with faith and hope and love the individual can actually endure, patiently acquiesce, hold his ground, because he can both believe in and hope for the adjustment of all wrongs by a perfect Judge, to whom he has committed his cause.

The word for "faileth" means to fall off — literally, fall out. Love never falls off like a leaf or a flower. Love is an evergreen. It holds its color, its vigor, and hence its place.

Miraculous prophecies, tongues, and knowledge were all to cease in the Corinthian church; and have all long since ceased. These wonders would all come to an end, but not so love. Why fuss and have divisions over something that would pass anyway? If contentions were ever justifiable they would not be so in this case. It was like children fighting over an apple core when the whole orchard was full of apples.

The Apostle says that our knowledge at present is piecework, it is fragmentary. But when that which is perfect is come, that which is fragmentary will be supplanted. It is a question whether the Apostle is referring exclusively to the grand future beyond the vail or whether he is not also including the thought of the perfection of divine revelation for the church, such as he soon afterwards had— "the whole counsel of God". (Acts 20:27) Up to a certain point the figure fits either way. The Corinthian brethren were bickering about childish pratings. They were in the "da da" stage. Using himself as an example, the Apostle speaks of three stages of natural development and implies as much in the Christian life. First, there is the incoherent and irresponsible prattle of a child; whether in anger or contentment, it does not mean much. Then there is the time when it has conceptions, but not well joined together, crude general notions. Finally (let us hope) the individual reaches the stage where he has consecutive reasoning, knows how to assume the responsibilities of life in the case of the natural man, and knows how to divide and apply the Word of truth, if a new creature.

### NOW AN ENIGMA

"Through a mirror" is not very accurate. The thought is "by means of a mirror". Mirrors in olden times were not so good as ours, but even now a familiar landscape looked at by means of a mirror takes on a different aspect One's judgment of distances is found to be far less accurate than with the naked eye. Therefore the Apostle says that we see "in an enigma". The word for mirror is used only here and in James 1:23. The word for darkly expresses the obscure form in which the revelation appears. This wording and that immediately following reminds one of the Lord's commendation of Moses as a faithful servant in his house. He said that he spoke to Moses *not* in 'dark sayings' but 'mouth to mouth'. (Numbers 12:8) In this expression "face to face" the scene rises clear of the strife-laden fog and the 'fragmentary' treetops of the Corinthian hill into the pure ether of the heaven of heavens

Now all is piece-work, here a little, there a little, but then all will be complete; and the measure of its completeness is no less than that possessed by God in his knowledge of our present state. Concerning this knowledge we are told: "There is no creature that is not manifest in his sight: but all things are naked and laid open before the eyes of him with whom we have to do". (Hebrews 4:13) So shall our knowledge be.

"*But* now." The word but brings out the contrast with the transient gifts. The *now* is logical and not temporal; that is, it is the kind of now that brings the argument to a head, but does not indicate time. The time is in the verb.

The things which are abiding, however, are faith, hope, love. They do not abide merely in this life, for the *essential* permanence of all three graces is asserted. In their nature they are eternal. Twice before and once after this the Apostle joins the same graces —1 Thessalonians 1:3; 5:8; Colossians 1 4, 5.

Love would settle every strife in the Corinthian church; and it will settle every strife, yes, it will *obviate* every serious contention in every other church. It might not remove every difficulty in the shape of varying temperaments, preferences, natural endowments, experiences, and breeding, but it will cover these and bury them to the point where love is more evident than those things are. Like the waters of a pond, love covers much of moss and twigs and snags and tree stumps, which cling to the fleshly organism; but love still holds together, still seeks its level, still tends to assemble together, and to be fed by fresh streams of divine grace, still covers a multitude of things undesirable and unedifying to see.

So is everyone in whom love dwells.

# PAUL'S LAST JOURNEY TO JERUSALEM

— — OCTOBER 23 — ACTS 20:1-21:17 — —

TO GREECE AND BACK — A SERMON AND A SLEEPER — PAUL'S REVIEW OF HIS MINISTRY — ONWARD UNDAUNTED.

*"Let us not be weary in well doing; for in due season we shall reap, if we faint not."—Galatians 6:9.*

EPHESUS might be termed the crest of the wave of St. Paul's apostolic activities. Difficult though his course had been up to that time, still more ominous clouds loomed on the horizon after he had finished his three years work in Ephesus. Having written the first epistle to the Corinthian church about the time of (apparently the very week of) the Passover, the Apostle finally left Ephesus about Pentecost (1 Corinthians 16:8) and proceeded to

Troas, where he stopped for a while (2 Corinthians 2:12), rather hoping that Titus would have been able to make the trip to Corinth and back by that time. But Titus seems to have found no ship bound directly for Troas and therefore either went on foot to Thessalonica or Philippi, or by ship to the latter place.

When Titus did not appear in Troas Paul went on alone to Philippi, where Luke was and had been for seven years. Either here or in Thessalonica the Apostle wrote his second letter to the Corinthians, after having heard from Titus their comments on his first epistle, and learned of the misconstruction which some in their midst placed on his failure to visit Corinth on his way to Macedonia, as he had at first thought to do.

The particular object of this trip into Macedonia and Achaia was to take up the collection for the poor believers in Jerusalem, in the interests of which collection Timothy and Erastus had been sent ahead and instructions given all the churches that they should lay by on the first day of the week such amounts as they were able to give for the purpose.—1 Corinthians 16:1, 2.

### AGAIN AT CORINTH

Passing on from Macedonia, Paul came, late in the autumn to Corinth. Having written them that 'when he came he would not spare (2 Corinthians 13:2), and having indicated his intention to winter with them (1 Corinthians 16 6), he doubtless kept both promises, surely the second. (Acts 21·3) It was during this winter that the letter to the Romans was written, wherein St Paul spoke of his cherished plans for the collection and of his hopes to come to Rome, and go on to Spain.—Romans 15:22-26, 30-32.

Paul had his plans laid to sail on a ship bound for Palestine, evidently having with him all the contributions from Galatian, Ephesian, and Macedonian brethren. But there was a plot hatched by those Jews in Corinth who had old grievances against him. This plot was to arrest or kill him or otherwise interfere with his journey at the time of his embarkation; and learning of this plot he changed his plans and proceeded by foot back to Macedonia by way of Athens, Berea, Thessalonica, etc, much as he had come only a few months before

Those Jews who may have intended to sail on the same boat and do some kind of desperado work en route were disappointed at not finding the much-hated Saul on board; and it is more than probable that his would-be harmers went right ahead to Jerusalem in order to have the stage set for trouble when he should arrive, now working all the more fervidly because of having been outwitted.

From Corinth and Berea and Thessalonica and Philippi Paul was joined by brethren who were selected by the various churches to act as an escort, both for honor and for safety, and also on account of the actual physical burden. Even a few hundred pieces of silver would be burdensome.

In all the party was made up of nine. Seven of these preceded the Apostle to Troas, while he remained in Philippi to spend the Passover week with his "dearly beloved" brethren. (Philippians 4:1) There may have been other reasons, also, for the Apostle's halt in Philippi. In his second letter to Corinth he speaks of his own infirmities. He was not a young man any more, being past sixty During the preceding ten months he had traveled eleven hundred miles, mostly on foot. It may be that a little recuperation and quiet and ministration at the hands of Luke were necessary at this time.

### A NOTABLE COMMITTEE

After the Passover week Paul and Luke left Philippi, probably on a Tuesday, sailed from Neapolis on a Wednesday, and arrived after five days of unfavorable winds (they had made the trip once before in two days) at Troas, where the other members of the party or commission were joined. The personnel of the committee is worth noting:

(1) Sopater of Berea, the son of Pyrrhus; thought by some to be the same as the Sosipater of Romans 16:21. If so, he was a relative of Paul's, and had wintered with him in Corinth.

(2) Aristarchus of Thessalonica This brother was with Paul in Ephesus (Acts 19:21); and afterward shared his imprisonment in Rome—Philemon 24, Colossians 4 10.

(3) Secundus of Thessalonica. No mention is made of this brother elsewhere.

(4) Gaius of Derbe; not to be confused with Gaius of Macedonia (Acts 19·29); although it was probably the same Gaius with whom Paul lodged in Corinth (Romans 16:23), as he kept a hospice or inn for the comfort and convenience of traveling brethren, which enterprise had the support of the Corinthian congregation, after the manner of Jewish synagogues

(5) Timothy, St. Paul's beloved companion and helper. His home had been in Lystra, but now he had spent some eight years "on the road"

(6) Tychicus of Asia—doubtless of Ephesus, as one ancient manuscript reads so, and also as Ephesus was the capital city of Asia Paul calls him "the beloved brother and faithful minister". (Ephesians 6.21) He was with Paul in both his first and second Roman imprisonments and was sent twice to Ephesus, being either liberated before the Apostle's death, or (having abode with him voluntarily) being sent from prison with some word for the Ephesian church—Colossians 4:7; Titus 3:12; 2 Timothy 4:12.

(7) Trophimus of Asia, another Ephesian, who continued much with Paul. About five years afterward, between St. Paul's first and second Roman imprisonments, Trophimus had to be left at Miletus on account of illness.—2 Timothy 4:20; Acts 21:27-29.

(8) Luke "the beloved physician" (Colossians 4:14), the writer of the book of the Acts and also of the third Gospel.

(9) Paul, the Apostle to the Gentiles.

Paul and Luke arriving in Troas on Sunday night or Monday morning, the party seem to have experienced some difficulty in getting passage to Syria. Notwithstanding the fact that Paul was very anxious to arrive at Jerusalem by the time of Pentecost, seven days were spent here waiting or bargaining. A small coastwise sloop or other small sailing vessel seems eventually to have been chartered to carry the brethren down the coast of Asia Minor as far as Patara, where more frequent boat service was to be had.

### A FAREWELL MEETING

On Sunday night, before the expected departure on Monday, there was a farewell meeting in a third-story hall. Probably in honor of the occasion, of the unusually large delegation of visitors, and of the Apostle himself, the room was lavishly lighted. As it would be his last opportunity to visit them, St. Paul discoursed with them till midnight. The verb is the one from which our word *dialogue* comes. Doubtless there were questions and answers, with possibly a few words from the other visiting brethren before the little convention was brought to a close

But there was one young man who had had more religion than he could stand in one day The flickery glare of the "many lights" the smell and heat produced by them, despite the fact that the windows were open, bore down on young Eutychus until he succumbed to sleep. He had placed himself so as to get what air he could, but that very provision proved to be his principal danger He collapsed in sleep, crumpled, and fell out the open window—the windows opening out on a level with the floor.

Some of the brethren reached the courtyard below ahead

of the Apostle Paul. They had already taken up Eutychus, dead. The Greek word is very plain and does not mean *for* dead, or *as* dead. He was dead, probably suffering a broken neck.

Paul stretched himself quickly on the young man's lifeless body, as had Elijah and Elisha under similar circumstances centuries before. (1 Kings 17:21; 2 Kings 4:34) Having done this, the machinery of life was miraculously started; Paul arose and quieted those who had begun to lament and moan loudly in the Asiatic fashion. He assured them that, though the lad had been dead, now everything was all right. He would recuperate, although he would need some assistance.

The conventioners mounted the steps and reconvened, all filled with thanksgiving. Probably no one else fell asleep that night, although they did not disperse till daybreak.

### AWAY TOWARD JERUSALEM

Paul's whole apostolic career was one series of leave-takings. Troas was no exception; and on Monday morning the party set sail for Assos, with the exception of Paul, who preferred to go a shorter route on foot to that point. The land road from Troas to Assos was about twenty miles. Despite the strenuous night before, the Apostle preferred to walk, doubtless desiring to have time for communion with the Lord and to be strengthened for the arduous campaign of faith which he realized to be before him. He was proceeding to Jerusalem with a gift of love, desiring to do all within his power to make up for the losses which he had thrust upon the early Jerusalem believers when he had caused them to be 'spoiled of their goods' (Hebrews 10:34) nearly twenty-five years before. This act of alms ought to show the Jewish leaders that the gentile believers were willing to sacrifice for the sake of those in Judea. But he knew, from assurances which the Lord had given him, that the purpose of this act would be misconstrued, and that he would be subjected to trouble there, as he had been in almost every other place, either by disbelieving Jews or by Jews who accepted Jesus as the Messiah but who understood not the change of dispensation.

The Apostle met the chartered boat (it must have been chartered for them to have as much control over its movements as they did) at Assos, and was taken in there. The next few days journey is mentioned in considerable detail. The fourth day the committee arrived at Miletus, Paul having determined on account of the shortness of time not to stop at Ephesus, for fear he would be tempted to stay longer than feasible, if he was to reach Jerusalem in time. He did, however, send for the elders to come from Ephesus, about thirty miles distant, to Miletus. There he had a touching farewell with them, as he had had almost a year before when he left the province. But this time, knowing that it was his last meeting with representatives of the Ephesian church, he reviewed his experiences and mode of life among them, not by way of boasting, but by way of encouraging them to do the same things that he had done among them.

In this address we are told how that the Apostle taught not only publicly in the school of Tyrannus, but also how that he did house-to-house work visiting those who were already interested, or calling upon persons who would be likely to be interested in the Messianic message. The gist of his message was repentance toward God for the Jews and faith toward our Lord Jesus for the Greeks, or both items to both groups.

### WORDS OF ADMONITION

He admonished the elders to take heed first of all to themselves, and secondly to all the flock, in which the holy spirit had made them overseers. The taking heed to themselves would be necessary in order to be guarded against the dangers which beset them. After his departure from among them, and especially after his imprisonment and death, they would be beset with peculiar dangers and temptations associated with their service—arising from flattery and ambition and despondency and worldly-mindedness.

Unless they did take heed to themselves they would not be capable to taking heed to the flock. It is worthy of note also that the elders were not encouraged to take heed to the wealthy and wise and influential among the flock merely, but to *all* the flock. The incentive for their faithfulness in this regard was the fact that the Lord Jesus had gone to the trouble and expense of purchasing the church with his own blood. The phrase in the Common Version, "the church of God," is rendered in the Revised Version "the church of the Lord". The words for God, Christ, and Lord in ancient Greek manuscripts are all abreviated; and in the abbreviated form differ from each other merely in one letter.

The word for *feed* means, really, the whole business of shepherding or pastorizing the flock The word is equivalent to the rural expressions, to "tend" or to "mind" the sheep. The following words show that this is the thought when it is said that grievous wolves would enter in among them, not sparing the flock. The word for grievous is, literally, *heavy;* that is, the wolves which would enter in would be large and powerful and rapacious, and therefore capable of destroying the flock. The direct allusion is doubtless to the Judaizing teachers who had come so near to destroying the flock in Corinth.

There were other dangers in store for the Ephesian church: ambitious men among the elders would arise, teaching crooked doctrines, in order to draw away the less discerning ones after them. Among these in future years we find mentioned Phygellus and Hermogenes (2 Timothy 1:15), and Hymeneus and Alexander. (1 Timothy 1:20) And in all probability also Diotrephes, 'who loved to have the preëminence,' was another. (3 John 9) After referring to one of the otherwise unrecorded statements of our Lord, that it is more blessed to give than to receive, Paul knelt down with the brethren from Ephesus and prayed with them all. Then more parting.

It is quite possible that Paul had strong inhabitiveness, that he loved to get settled and stay in one place. This is a common trait among the Jews. But if he had such proclivities, they never influenced him to leave the path of duty for he was ever willing to spend and be spent; and he had *learned* in whatever state he was, therewith to be content. —Philippians 4:11, 12.

Having torn themselves away (as the Greek word implies), the party set sail and came with the wind to Coos, and the next day to Rhodes. This was a famous point in ancient history. In its harbor was built the celebrated Colossus of Rhodes, a great manlike figure 104 feet high Its feet were planted on pedestals so that ships could pass between the legs of the great statue. About 300 B. C. this figure was displaced by an earthquake and lay prostrate for nine hundred years. It was lying thus when Paul's party passed there. Some idea of its size is gained from the fact that the Saracen invaders sold it to a Jew as junk, and nine hundred camels were required to convey the brass when broken up.

### TRANS-SHIPMENT AND ON

The party passed on to Patara; and there having found a ship going over to Tyre, in Phœnicia, they went aboard and set sail. Soon they sighted Cyprus and passed it, leaving it to the left, possibly getting glimpses of the white-walled houses and official buildings of Paphos, where Paul had encountered Elymas and where Paulus, the Roman gov-

ernor of the island, had believed. How much had passed since his visit there! There it was that unmistakable evidence of his apostleship had been given; and that very apostleship had been constantly put to the test since then.

Shortly the ship arrived at Tyre; and it must have been a large one, for seven days were required in unloading. These seven days and the other seven days of delay in Troas must have been trying to the Apostle's faith, as he had only fifty days from his departure from Philippi to reach Jerusalem by Pentecost. It may have been for safety's sake that the party did not proceed by foot. At all events they did not, but waited for the boat to move on down the coast. But during the period of their waiting they hunted up the friends in Tyre and improved the time among them. A difficult passage is found here in that the language implies that someone with the gift of prophecy in the Tyre ecclesia told Paul that he should not set foot in Jerusalem. The statement seems to be in contradiction to the plain leadings of the spirit which he had had before. The Apostle himself was in the best position to interpret the message; and we must assume that his conduct was in harmony with it. Possibly the thought is that he should set no care-free foot in Jerusalem, or that he should no sooner set foot in Jerusalem than that trouble would ensue. This testimony would then be in exact accord with all the other words which had come to the Apostle through the various church prophets.

The boat put in at Ptolemais long enough for the committee to greet the brethren there. On the next day they departed and came to Cæsarea, where they were entertained at the house of Philip the Evangelist, who was one of the seven stewards extraordinary chosen in the confusing times just after the original Pentecost. (Acts 6) Not only was Philip endowed with the gift of prophecy for evangelization purposes, as was proven by his carrying of the gospel to the Samaritans (Acts 8:5), his interpreting of the Scriptures to the Ethiopian treasurer (Acts 8:26-38), and his activities at Ashdod or Azotus; but also other members of his family were entrusted with the miraculous gift of prophecy; for four of his daughters were thus endowed. Doubtless they did a work of evangelizing among the Greek and Jewish women, who would seldom be present at a public meeting in that locality and to whom a man would have no access, secluded as they were in their own private homes. Whatever these virgin prophets did, the Lord, who gave the gift both to their father and to them, made no mistake. The same Lord who had so notably directed their father's activities could and did direct theirs to the praise of his glory.

### A HEARTY WELCOME

Being advised by a revelation that Paul was about to come to the city, Agabus went down to Cæsarea and met the party before they had left. He had a revelation in harmony with many others previously given and he conveyed the information which had been miraculously given him by tying his own feet and hands with Paul's girdle or belt. Thus he indicated that the Jews at Jerusalem would bind Paul and that they would deliver him into the hands of the gentiles. The new feature of this revelation was its explicitness. That nation for whom he was carrying alms at so much trouble would apprehend him. The gentiles, for whom he had spent so many years as special apostle, were to be his final captors. Had human ambition been the motive power in Paul's life here would have been the time for overpowering discouragement. But with him there was a better motive.

The Lord's providence had evidently overruled so that the party had arrived in ample time to reach Jerusalem. They even spent some days in Cæsarea before taking up their luggage and going up to the city. Mnason, originally from Cyprus and one of the early disciples, seems to have come down from Jerusalem, possibly with Agabus, to invite the company to lodge with him. The little party went up to Jerusalem and were heartily welcomed by the brethren there. This is the first time we have any record of Paul's being welcomed in the city which he loved so much But this time he brought a generous contribution, and even the Jewish believers could not overlook that fact. Once before, with Apollos, he had come on a like errand from Antioch; although the size of this present contribution must have been far greater than that.

# STRONG DRINK IN A NATION'S LIFE

— — OCTOBER 30 — ISAIAH 28:1-13 — —

THE WOE OF STRONG DRINK — THE BENEFITS OF TEMPERANCE — MEANING OF THE PROPHET'S MESSAGE — DIVINE RETRIBUTION.

*"Woe unto him that giveth his neighbor drink."—Habakkuk 2.15.*

WE HAVE every sympathy with honest effort in the direction of temperance, moderation, self-control in drinking, eating, pleasure, or even toil. But we have no sympathy, nor should we have, with any effort to pervert or twist any part of the sacred Scriptures to make them conform to one's ideas, be those ideas good or bad. For instance, mottoes are on the market reading, "Ye shall not drink wine" and citing Amos 5.11 as though this were a divine command in favor of prohibition. The veriest child would know, on looking up the passage, that these words constitute part of a curse upon the disobedient Israelites. Had they had regard for the truth, had they dealt righteously with the poor, they might have enjoyed the stone houses which they had built and drunk the wine from the vineyards which they had planted; but being disobedient they should neither live in their fine houses nor drink the wine from their vines. Had they been repentant, this curse would have been obviated.—Amos 5:14,15; Isaiah 62:8.

Even the text at the top of this lesson is taken out of its setting entirely and given a very modern twirl not justified by the facts or the context. The woe is to the man that giveth his neighbor drink *with the view* of humiliating him and of putting him to an open shame.

### DRINK A SYMPTOM

Strong drink has had much to do with the difficulties of men, but it has been more of a symptom than a disease. And all of its deleterious effects put together have not approached the amount of harm worked by error in the minds of people; for error reigns in the minds of the literally sober, until they think that literal sobriety actually earns for them some merit with God, an asset of respectability, as though God's creatures ever had a right to be anything else than respectable.

The passage cited as a basis for today's lesson constitutes one of the prophecies delivered by the Lord through Isaiah to the people of Israel, and also to Judah. The haughty crown or the crowning pride of the Ephraimites was their city Samaria, which was located on an oval-shaped hill surrounded by a fertile valley. The city is here represented as being the crown or proud coronet on the hill-head. To carry out the figure of a drunken reveller, the vine-clad and verdure-bedecked hillsides are likened to the wreaths of flowers and vines often worn at drinking parties, especially in ancient times.

The Prophet makes mention of drunkenness, not as the root of the national evil but rather as its flower. The ap-

palling thing is that when the city and nation is just on the point of collapsing before the Assyrian invader, Sargon, those responsible for the state should be given up to maudlin wantonness, instead of devising ways and means whereby they might mitigate the effects of the impending disaster.

The fact of the Assyrian invasion is described under the figure of a mighty and strong one, a powerful conqueror who was to be at once like a destroying storm, and like a mighty flood. History records the fulfillment of the divine purpose in this connection. The brutal and conquest-thirsty Assyrians (2 Kings 17 : 5, 16 ; 18 : 10) came upon the city of Samaria and instead of sparing it and levying further tribute from it, as was the custom with many conquerors, they completely demolished the proud city which had attempted a coalition with Rezin, king of Syria, against the Assyrian supremacy. This conquest marked the termination of all historical distinction between the ten tribes and the two tribes. Those who were drunk not only with wine but more with prosperity, with vanity, with ambition, were carried away captive and scattered through various parts of the Assyrian empire. Gradually the believing ones among the ten tribes filtered back and joined themselves to Judah and Benjamin, which fact, taken into consideration with the number of Israelites who had already identified themselves with Jerusalem and Judah, makes possible the statements by our Lord about "the lost sheep of the house of *Israel*" and by the apostle James about "the *twelve* tribes scattered abroad".

The avidity with which the destruction would take place is pictured by the finding and eating of a first-ripe fig. One makes no effort to preserve such a fig, but eagerly devours it. So should it be and so was it with the city of Samaria. Although the Assyrians were to do this work, the Lord showed his hand in it not only by foretelling it, but by assuming responsibility for it, as he did later regarding Jerusalem, when he said, "*I* will lay siege against thee".—Isaiah 29 : 3.

## LESSONS TO JUDEA

The destruction of Samaria, so near to Jerusalem, should have the effect of reviving a devotional spirit toward Jehovah in the latter city. But the Prophet intimates that even such a terrible calamity as the captivity of the ten tribes might not have a salutary effect on Jerusalem, because of her great profligacy. A scene worthy of Samaria was being enacted in Jerusalem even then. (Cp. Amos 6 : 1-7 ; Micah 2 : 11) Even in Jerusalem where the mind should be sobered by a consciousness of Jehovah's presence in the Temple, priests and prophets were in the habit of coming visibly drunk to their most solemn functions of judgment and prophecy. It was the office of the prophet to declare the will of God ; and there were many important subjects on which priests sat in judgment among the Hebrews, particularly in matters pertaining to religion. But the seriousness of the matters which they were expected to deal with did not deter them from being actually tipsy in office, nor did their solemn responsibility quicken their dulled brains, so that they could see with clearness what the Lord had showed them, or discern with fairness the principles of justice. Just such clarity of vision and justness in judgment Jehovah had promised to give them (Isaiah 28 . 6) and he had added the promise of strength against invasion. For his own name's sake and out of respect to the faith of Isaiah and Hezekiah, he did turn back or ward off what would have been a battle of demolition, at the very gates of the city. The would-be destroying army was itself destroyed, by miraculous power.

The tables which had become filthy through rioting and strong drink were not the ordinary tables of the home. They were those used at sacrificial feasts, such as Tabernacles, Harvest, etc.—1 Samuel 20 : 34 ; Ezekiel 40 : 38-43, Malachi 1 . 7, 12.

## OPPOSITION, CORRUPTION, BURLESQUE

The priests and prophets of Jerusalem then make reply in scoffing tone. They say in substance : You make us tired with your constant drumming, your constant harping on one string, your constant repetition of commands without ornament or imagery or illustration ; without an appeal to our understanding or respect for our reason . it is simply one mandate after another. You do not pay sufficient tribute to the dignity of our position. You ding-dong at us with ditties as though we were little children.

Then the priests and prophets mocked Isaiah's style by scoffingly forming a nursery-like jingle. In Hebrew it reads :

tzav la-tzav
tzav la-tzav
qav la-qav
qav la-qav
z'eir sham
z'eir sham

This monotonous reiteration seemed to the priests and prophets to sum up Isaiah's message. An attempt may be made to render this singsong into English as follows :

law on law
law on law
saw on saw
saw on saw
little here
little here

The prophets and priests thus added to their sin of carelessness and wantonness one that was much more serious that of profaneness, scoffing. Jehovah is willing to suffer long in the matter of *opposition* against his religion he has even been patient with a *corruption* of his teachings but when his whole system of worship is *burlesqued* it is about time for him to take a hand as avenging Judge. So it was with ancient Jerusalem ; so it is with modern Christendom.

Consequently, Isaiah replies. Very well, then, if that is your attitude of mind toward God's precepts he will deal with you in just the manner you describe. You will have all the tzav la-tzav qav la-qav that you want. You will find yourselves captive in a foreign country. You will find yourselves in a position of servitude there and obliged to make out as best you can the brief but constantly reiterated commands of the jabbering people. You will have to begin as a child to learn their language.

Throughout the long centuries of gentile supremacy, during which the proud language of the Hebrews would be all but forgotten, the Jews would have many lessons to learn. They would be slow in learning them and constant and incessant and primary repetition would be the means of instruction employed.

The language into which they were borne when carried to Babylon was the Chaldaic, modified in some parts o the empire to Syro-Chaldaic or afterwards called Aramaic. So thoroughly did this become the language of the Jews that after their return from Babylon the Scriptures had to be interpreted to them. Thus Aramaic was the language used by our Lord Jesus in ordinary speech. But even in this strange tongue they did not learn : "They would not hear". The Apostle makes use of this passage in 1 Corinthians 14 : 21 and implies that since the Jews had not learned in Hebrew, nor yet in Aramaic, another shift was being made to Greek, to give the gentiles the opportunity discarded by the Jews.

Five stages are mentioned in their downfall. First they would *go* into captivity to Babylon; then they would *fall backward*, the most of the nation would come to depend solely upon what had been revealed to them before the destruction of their city and Temple; then they would be *broken* into factions, some counseling a course of opportunism, some of extreme asceticism, some of rigid personal living, etc.; then they would be *snared* by the unexpected guise in which their Messiah would appear to them; and lastly they would be *taken*, or completely at the mercy of gentile powers and subservient to them.

Treatment of this chapter applying it to Christendom in the present time has already been made in past issues of this journal, notably 1892, pages 27, 28.

# RANSOM AND SIN-OFFERING QUESTIONS, AND OTHERS

*QUESTION*: Is there any intrinsic merit in the suffering of Jesus from Jordan to the cross?

*Answer*: If by "intrinsic merit" is meant purchasing value, then the answer is, No.

*Question*: Is there any intrinsic merit in the sin-offering of Jesus over and above the merit of the ransom-price? If so, where does it come from?

*Answer*: The sin-offering is the presentation of the ransom-price; therefore there could be no possible difference in the intrinsic value. The ransom consists of the value of the perfect human life reduced to a purchasing asset by the death of the perfect man Jesus. The sin-offering is the presentation of the merit of that sacrifice in heaven itself.

*Question*: If Jesus had died at Jordan without suffering, would the merit of the sin-offering have been in the hands of Justice? and would the sin-offering have been complete?

*Answer*: The preparation for the sin-offering was begun on earth at the time of Jesus' consecration. This was shown in the picture by the slaying of the bullock, the taking of its blood by the priest and his starting to the Most Holy; and the completion of the sin-offering was shown in the type when the blood was sprinkled upon the mercy seat. In the antitype when Jesus consecrated at the Jordan that began the preparation for the sin-offering. When he died his life was poured out. When he arose from the dead, ascended on high and appeared in heaven itself and presented the value of that ransom-sacrifice, there the sin-offering was completed so far as the church is concerned. Hence we may properly say the sin-offering begins on earth and ends in heaven. The sufferings of Jesus add nothing to nor take anything from the merit of this sacrifice.

Answering the question specifically, then, if Jesus had died at Jordan without suffering, would the merit of the sin-offering have been in the hands of Justice? and would the sin-offering have been complete? If Jesus had died there it would have been just the same whether he suffered or did not suffer. The sin-offering was not in the hands of Justice at his death, and did not reach the hands of Justice until he appeared in the presence of God and presented it. When he died, Jesus said to Jehovah: "Into thy hands I commend my spirit". This was a dignified and humble way of saying to Jehovah, 'I commend to you my very being, leaving it in your hands to do as you see best as to my resurrection'. When God awakened him out of death and he ascended on high, then he presented the value of his sacrifice unto Jehovah, finishing his sin-offering.

*Question*: Does the merit of the sin-offering atone for any sins over and above that of the ransom?

*Answer*: There is no distinction between the value or merit of the sin-offering and the value or merit of the ransom, because the ransom-price constitutes that which is presented as an offering for sin. Therefore the question must be answered, No.

*Question*: What merit atones for the willful and partially willful sins of the members of the church committed before consecration?

*Answer*: Willful sin committed prior to consecration is all considered in justification, because the merit of Christ must atone for this, otherwise Jehovah could not justify. All the sins up to that time were Adamic sins, i. e., the result of the fall.

*Question*: Does the ransom atone for any but Adamic sins?

*Answer*: If this question is limited to sins committed prior to consecration and justification, the answer is, No, because all such sins are the result of Adamic sin. After one becomes a new creature he may commit sins which are partially willful and partially the result of weakness. He would have to suffer stripes for the willful part, whereas the ransom or merit of Christ would make up for the other part; and for this reason St. John writes: "These things write I unto you, that ye sin not; and if any man sin, we have an advocate with the Father, Jesus Christ the righteous". (1 John 2:1) It is our Advocate Christ Jesus, appearing in the presence of Jehovah for the new creature, presenting him to Jehovah and advocating his cause, that makes him receivable and forgivable by Jehovah. The same Apostle states: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness".—1 John 1:9.

*Question*: If the intrinsic merit of the sin-offering (Jesus' part) and the merit of the ransom is one and the same thing, and the Tabernacle service does not teach the ransom, why was the blood of the bullock put on the mercy seat?

*Answer*: In the type when the blood was carried into the Most Holy and sprinkled upon the mercy seat a picture was made showing that Jesus, the great antitypical High Priest, would appear in the presence of Jehovah and present the merit of his sacrifice as a sin-offering. The direct answer, therefore, is that the blood of the bullock was sprinkled upon the mercy seat to foreshadow the presentation of the ransom-price *as a sin-offering* before the throne of divine justice in heaven itself.

## INTERNAL TABERNACE REVISIONS ?

DEAR BROTHER RUTHERFORD

Just a line regarding "Tabernacle Shadows". The friends of the New Brighton class are using the revised edition, having commenced the study when the questions were first outlined in the WATCH TOWER. Now that but forty-eight paragraphs remain to be considered, we are in a position to express an opinion based upon a careful examination of the corrections contained therein. We are heartily in accord with all the changes. Words fail us in expressing our gratitude to our heavenly Father for the ever-increasing light being shed upon his holy Word and plan. Never before have we so clearly understood the various features of the Atonement Day and other sacrifices. In the light of all these things we can understand why Brother Russell said to you, a short time before departing this life, that "Tabernacle Shadows" would have to be re-written.

Soon after commencing the study of the revised edition, we were wont to complain a little because it was so difficult to look up the corrections and mark the paragraphs, etc., etc. We said why did the Society not give us the book with all the corrections in their proper places, thus making unnecessary the Revision Appendixes. Later we came to the conclusion that this arrangement was of the Lord as much as any and all features of the work. It enables us

to appreciate the corrections, while a book issued without them would not have been so much to our edification Now that we have almost completed the study in its present form, we will soon be ready for a *new edition* with the various chapters in their proper arrangement, and all corrections to date with the appendix eliminated. The class voted unanimously as favoring a new and up-to-date edition of "Tabernacle Shadows".

We are not informed that such a move is contemplated on the part of the Society, we merely wish to be on record as approving such a move if considered advisable

With fervent Christian love to you and the family at Bethel, I beg to remain,

Your brother in the Master's service, B. C. RUTLEDGE, *Pa.*

[The Society receives many letters from the friends asking why "Tabernacle Shadows" has not been revised so as to have the corrections made in THE WATCH TOWER inserted in the proper place instead of in an appendix. Our answer is that "Tabernacle Shadows" was written by Brother Russell and we do not feel at liberty to change any of the original text. The appendix is made up from his later views expressed in THE WATCH TOWER; and we think it much preferable to leave them that way. It requires some work to look them up, of course but this additional work is beneficial to the one who is studying the subject.

[Some who once were with us but who now are endeavoring to oppose the work of the Society find fault even because an appendix is added to the book, and they would have some ground for objection if we changed the text. These try to make it appear that we have changed the text, which is not true, of course We have called attention to Brother Russell's later expressions and put them in appendix form that all may have the benefit: We believe the friends generally will see the wisdom of leaving it just as it is.]

### DEACONESSES AND JUVENILE TEACHERS ?

Is it found profitable to have sisters elected to the office of deaconess in the congregation?

*Answer*: There seems to be no good reason why a sister should be elected to such a position Every sister has the same privilege in the class, whether she is a deaconess or not. Her privilege is to attend Berean studies, and also the prayer meetings, participate in asking and answering questions,, to play the musical instrument when called for, etc. But to say that a person must be a deaconess before she could play for a meeting would be overdoing the matter entirely. There is no Scriptural provision that a sister should be a deaconess in order to be given the privilege of serving at the musical instrument for the congregation. In fact, there seems to be no advantage whatsoever in having sisters elected to this position of deaconess.

Should the sisters teach the children's Bible class? or should this be done by the brethren?

*Answer*: Teaching should always be done by the brethren where there are brethren qualified for that work: Since the deacons are not teachers of the ecclesia, where there are deacons in the class the work of teaching the children might be assigned to them. Of course, where there are no capable brethren in the class then a sister could properly teach the children's class. There seems to be no good reason why the sisters should not be assigned to teach the children since it is often true that sisters are more competent to teach children than are brothers.

# LETTERS

### APPRECIATIVE NEW READER

DEAR FRIENDS

I have just finished reading the seven volumes of SCRIPTURE STUDIES, and I am appreciative of their greatness and sublimity. Their author possessed the heart of an artist, the mind of a philosopher the faculty to reason, the power to feel. His books are like the seven colors of the sun that go to make one vivid light

Yours very truly; C. E. STONEBREAKER, *Md.*

### "ALL OF THESE BLESSINGS"

BELOVED IN CHRIST:

Today I received the fourth WATCH TOWER, which I have been eagerly awaiting I am very glad to be able to tell you that I read all of the first three and many parts of same several times over with much enjoyment.

Now after reading some of the beautiful passages, I stopped to think whether I really had a right to enjoy all of these blessings without trying to do some good to some one who might not have the same privilege as myself.

Now just a few lines I was born and raised in a church, you might say, but I did not know what it was to serve God until about three months ago when I commenced to read the first volume of Pastor Russell's works. Since then I have had several of the other volumes and pamphlets which I have read so far as I had time, and at this writing I am glad to say that I know more about religion now than I ever did before. How miserable life would be now without this knowledge. . . .

Your brother and servant in Christ Jesus,

GEO. A. BEERNINK, *Minn.*

### WEEKLY TEXTS APPRECIATED

DEAR BRETHREN:

Greetings in the name of our Lord. At the prayer meeting last Wednesday evening a motion was made and unanimously carried to send a letter of appreciation of our 1921 prayer meeting texts. The friends testify to receiving great blessings from these texts and, while it is a little more bother to hunt the thoughts from these texts, they testify to receiving great blessings from the extra effort.

May the Lord richly bless all your efforts and services in the future as in the past and may we continually keep our hearts in an attitude of thankfulness and trustfulness in our heavenly Father, knowing that he will provide all things necessary. PITTSFIELD ECCLESIA, *Mass.*

### "WE REMEMBER YOU ALL"

DEAR BRETHREN IN CHRIST

Greetings. Just a few lines to let you know of our continued love and interest in the dear ones at the Bethel. God bless you all, dear ones, and may grace sufficient be granted to help each one to overcome. The wiles of the adversary are subtle and legion, and the hosts of darkness are striving to crowd in on the ones who are privileged to herald the kingdom. The TOWERS are better than ever; and we keep anxiously looking out for them, for they always come when they are most required.

May the Lord bless you all mightily to accomplish his will as connected with the establishment of his kingdom and with the day of vengeance: Pray for us as we remember you all before that throne of grace.

Your brother and servant, C. MANNING, *India.*

# International Bible Students Association Classes

## Lectures and Studies by Traveling Brethren

### BROTHER R. H. BARBER

Battle Creek, Mich. ..... Oct. 2
Marcellus, Mich. ..... " 3
Benton Harbor, Mich. Oct. 4, 5
Three Rivers, Mich. ..... Oct 6
Charlotte, Mich. ..... " 7
Lansing, Mich. ..... Oct. 9
Sunfield, Mich ..... " 10
Mt. Clemens, Mich ..... " 11
Port Huron, Mich. ..... " 12
Toledo, Ohio ..... 13

### BROTHER T. E. BARKER

Mt. Lookout, W. Va. ..... Oct. 2
Macdonald, W. Va. ..... " 3
Whipple, W Va. ..... " 4
Wickham, W. Va ..... " 5
Princeton, W. Va. ..... Oct. 6, 7
East Radford, Va. ..... Oct. 9
Honaker, Va. ..... " 10
Coeburn, Va. ..... Oct. 11, 12
Bristol, Tenn. ..... " 13, 14
Knoxville, Tenn. ..... Oct. 16

### BROTHER E. F. CRIST

Aitkin, Minn. ..... Oct. 2, 4
Wealthwood, Minn. ..... Oct. 3
Northome, Minn ..... " 5
Federal Dam, Minn. ..... " 6
Fargo, N. Dak. ..... " 9
Fergus Falls, Minn. ..... Oct 10
Evansville, Minn ..... " 11
Minneapolis, Minn. ..... " 12
Willmar, Minn. ..... " 13
Jasper, Minn. ..... " 14

### BROTHER A. J. ESHLEMAN

Patoka Ill. ..... Oct 5
Vandalia, Ill. ..... " 6
Pana, Ill ..... " 7
Hammond, Ill. ..... " 9
Decatur, Ill. ..... Oct. 10, 11
Bloomington, Ill. ..... Oct 12
Streator, Ill ..... " 13
Champaign, Ill ..... " 14
Danville, Ill ..... " 16
Broadlands, Ill. ..... " 17

### BROTHER M. L. HERR

Hartford, Conn. ..... Oct 2, 3
South Coventry, Conn. ..... Oct 4
Elliotts Conn ..... " 5
Cromwell, Conn ..... " 6
Deep River, Conn. ..... " 7
New London, Conn. ..... Oct. 9
Westerly, R I. ..... " 10
Providence, R. I. ..... " 11
Worcester, Mass. ..... " 12
Springfield, Mass. ..... Oct. 14-16

### BROTHER M. A. HOWLETT

Saskatoon, Sask. ..... Oct 2, 3
Moose Jaw, Sask. ..... Oct. 4
Regina, Sask. ..... Oct. 5, 6
Yorkton Sask. ..... Oct. 7
Kamsack, Sask. ..... Oct. 9, 10
Grandview, Man. ..... Oct. 11
Gilbert Plains, Man. ..... " 12
Rapid City, Man. ..... " 13
Brandon, Man. ..... " 14
Portage La Prairie, Man. " 15

### BROTHER W. H. PICKERING

Washington, D. C. ..... Oct. 2
Charlottesville, Va. ..... " 3
Clifton Forge Va. ..... " 4
Charleston, W. Va. ..... " 5
Frankfort, Ky. ..... " 6
Louisville, Ky. ..... Oct. 7
Evansville, Ind. ..... " 9
East St. Louis, Ill. ..... " 10
Jefferson City, Mo. ..... " 11
Kansas City, Mo. ..... " 12

### BROTHER G. R. POLLOCK

San Bernardino, Cal. ..... Oct 2
Riverside, Cal. ..... Oct 2, 3
Yuma, Ariz. ..... Oct. 4
Somerton, Ariz. ..... " 5
Phoenix, Ariz. ..... Oct. 6, 9
Chandler, Ariz. ..... Oct. 7
Tucson, Ariz. ..... " 10
Safford, Ariz. ..... Oct. 11, 14
Miami, Ariz. ..... Oct. 13
El Paso, Texas ..... Oct. 16, 17

### BROTHER V. C. RICE

Johnstown, Pa. ..... Oct 2
Greensburg, Pa. ..... Oct. 3, 4
McKeesport, Pa. ..... " 5, 6
Rocky Vista Pa. ..... Oct. 7
Duquesne, Pa ..... Oct 9, 10
Monessen, Pa. ..... Oct. 11, 12
Brownsville, Pa. ..... " 13, 14
Connellsville, Pa. ..... Oct 16
Leckrone, Pa. ..... Oct. 17, 18
Point Marion, Pa. ..... " 19, 20

### BROTHER C. ROBERTS

Nelson B C. ..... Oct 2
Trail B C ..... " 3
Grand Forks, B. C. ..... " 4
Kelowna, B C. ..... " 6
Penticton B. C. ..... Oct. 7, 9
Cawston, B C. ..... Oct 10
Mission City, B C. ..... " 11
Chilliwack, B C. ..... Oct 12 13
Vancouver, B C. ..... " 14 16
Victoria, B. C. ..... " 17, 21

### BROTHER R. L. ROBIE

Linton Ind ..... Oct 2
Sullivan, Ind. ..... Oct 3, 4
Bicknell, Ind ..... " 5, 6
Washington, Ind. ..... Oct 7
Montgomery, Ind. ..... Oct 9, 10
Mitchell, Ind. ..... Oct. 11
Orleans, Ind. ..... " 12
Salem, Ind. ..... " 13, 14
Bedford, Ind. ..... Oct. 16
Sparksville, Ind. ..... " 17

### BROTHER T. H. THORNTON

Shreveport, La. ..... Oct 2, 3
Monroe, La ..... Oct. 4
Kelly, La. ..... " 6
Vicksburg, Miss ..... Oct 7, 8
Waynesboro, Miss. ..... " 9, 10
Vosburg, Miss. ..... Oct. 11, 12
Laurel, Miss. ..... Oct. 13
Hattiesburg, Miss. ..... " 14
Poplarville, Miss. ..... " 15
Gulfport, Miss. ..... " 16

### BROTHER W. A. THRUTCHLEY

Cranbrook, B C. ..... Oct 1-3
Wycliffe, B. C. ..... Oct 4, 5
Elko B C ..... Oct 6
Fernie B C. ..... Oct 7, 8
Macleod, Alta. ..... Oct. 10
Lethbridge, Alta. ..... Oct 11
Bow Island, Alta ..... " 12
Medicine Hat, Alta. ..... " 13
Herbert, Sask ..... " 14
Winnipeg, Man. ..... " 16

### BROTHER S. H. TOUTJIAN

Clay Center, Kan. ..... Oct 2, 3
Jamestown, Kan. ..... " 4, 5
Solomon, Kan. ..... " 6, 7
Salina, Kan ..... Oct 9
Gypsum, Kan. ..... " 10
Abilene, Kan ..... Oct 11, 12
Emporia Kan. ..... " 13, 16
Olpe, Kan ..... Oct. 14
Pomona, Kan. ..... " 17
Ottawa, Kan. ..... " 18

### BROTHER J. B. WILLIAMS

Dauphin, Man. ..... Oct. 2
Kelwood, Man ..... " 3
Oak River, Man. ..... " 4
Hamiota, Man. ..... " 5
McConnell, Man. ..... " 6
Rapid City, Man. ..... Oct. 7
Brandon, Man ..... " 9
Portage la Prairie, Man " 10
Winnipeg, Man. ..... Oct 11, 12
Timmins, Ont. ..... Oct. 14

### BROTHER W. M. WISDOM

Alliance, Neb. ..... Oct 2
Arvada, Wyo. ..... " 4
Sheridan, Wyo. ..... Oct. 5, 6
Lewistown, Mont ..... " 8, 9
Butte, Mont. ..... Oct. 11
Deer Lodge, Mont. ..... Oct. 12
Missoula, Mont. ..... Oct. 13 16
Pablo, Mont. ..... Oct. 14
Butte, Mont. ..... " 17
Helena, Mont. ..... " 18

### BROTHER G. YOUNG

Bangor, Me. ..... Oct 2, 4
Oldtown Me. ..... Oct 3
Thorndike, Me. ..... " 6
Pittsfield Me ..... " 7
Wilton, Me. ..... Oct. 9, 10
Auburn, Me ..... " 11, 12
Hallowell, Me. ..... " 13 14
Portland, Me ..... Oct 16
Saco, Me ..... " 17
Kennebunk, Me. ..... " 18

### BROTHER L. F. ZINK

South Rawdon, N. S Oct 2
Windsor, N. S. ..... Oct 3
E Halls Harbor, N. S Oct 4, 5
Kentville, N. S. ..... " 6, 7
Middleton, N. S. ..... " 9
Bridgetown, N S ..... Oct. 10
Smiths Cove, N. S ..... " 11
Joggin Bridge, N S. ..... " 12
Nictaux N S. ..... " 13
Bridgewater, N. S Oct 14, 16

### ANNUAL MEETING AND CONVENTION IN PITTSBURG, PA.

A convention of Bible Students will be held in Pittsburgh, Pa., October 28-31. The annual meeting of the Watch Tower Bible and Tract Society will be held on Monday, October 31, at 10:00 a m., place to be announced later, as also place where the convention sessions will be held Further information regarding rooms, etc., may be had by addressing the class secretary C H Stewart, 317 Grace St., Mt. Washington Sta., Pittsburgh, Pa.

### FALL CONVENTION IN TORONTO

The friends in Toronto, Ontario, plan to hold a four-day convention, November 4-7 Further particulars may be had from the Society's Canadian Branch, 270 Dundas St, W., Toronto, Ont., Can.

## I.B.S.A. BEREAN BIBLE STUDIES

### By Means of "The Plan of the Ages"

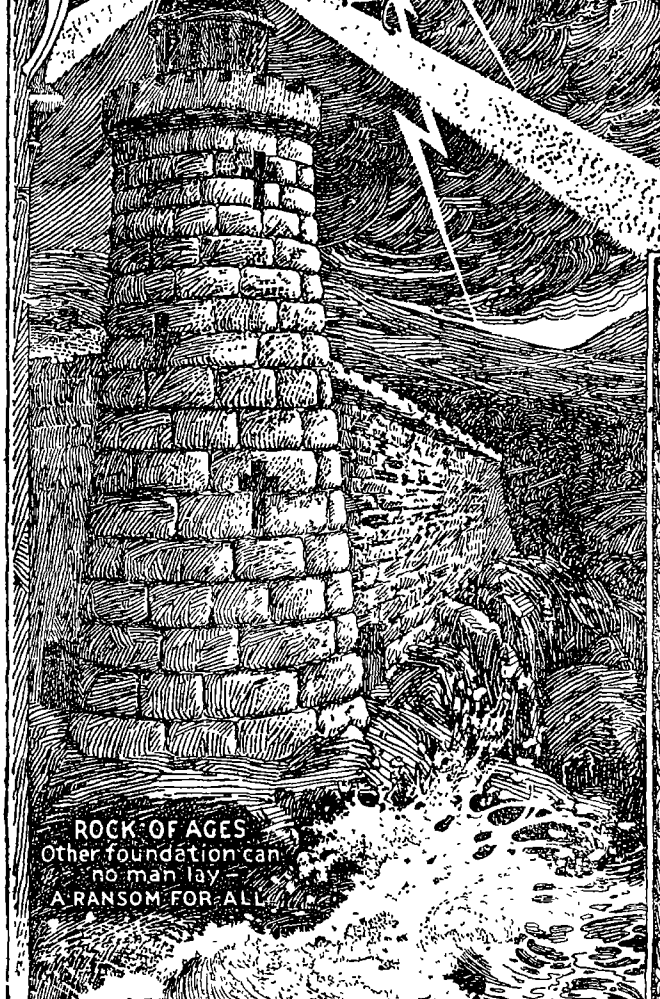
**Chapter I: Joy in the Morning**

Week of November 6 . . Q. 1-7
Week of November 13 . . Q. 8-15
Week of November 20 . Q. 16-22
Week of November 27 . Q. 23-29

*Question books on "The Divine Plan of the Ages", 15c Postpaid*

# The Watch Tower

and Herald of Christ's Presence




"Watchman, What of the Night? The Morning Cometh, and a Night also!"—Isaiah

VOL. XLII SEMI-MONTHLY No. 19

Anno Mundi 6050—October 1, 1921

## CONTENTS

VIEWS FROM THE WATCH TOWER ..... 291
Non-Conformist Conditions in England ..... 291
Eastern with Western Union? ..... 292
THE PATHS OF DEATH ..... 293
Path to Adamic Death also Called Death ..... 294
Sacrificial Death of the Saints ..... 295
The Second Death of the Incorrigible ..... 296
New Creation Amenable to Second Death ..... 297
Death of Saints Called a Sleep ..... 298
Will Death Ever Cease? ..... 298
SUGGESTIONS TO FIELD WORKERS ..... 299
Reward ..... 300
PAUL'S EXPERIENCES IN JERUSALEM ..... 301
A Supposed Insurrection ..... 301
Paul's Speech from the Stairs ..... 302
Before the Sanhedrin ..... 302

*"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Habakkuk 2. 1.*

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Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24:33; Mark 13:29; Luke 21:25-31.

# THIS JOURNAL AND ITS SACRED MISSION

THIS journal is one of the prime factors or instruments in the system of Bible instruction, or "Seminary Extension", now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1884, "For the Promotion of Christian Knowledge". It not only serves as a class room where Bible students may meet in the study of the divine Word but also as a channel of communication through which they may be reached with announcements of the Society's conventions and of the coming of its traveling representatives, styled "Pilgrims", and refreshed with reports of its conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V. D. M.), which translated into English is *Minister of God's Word.* Our treatment of the International Sunday School Lessons is specially for the older Bible students and teachers. By some this feature is considered indispensable.

This journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated —redemption through the precious blood of "the man Christ Jesus, who gave himself a *ransom* [a corresponding price, a substitute] for all". (1 Peter 1:19; 1 Timothy 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Corinthians 3:11-15; 2 Peter 1:5-11) of the Word of God, its further mission is to "make all see what is the fellowship of the mystery which . . .has been hid in God, . . . to the intent that now might be made known by the church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed".—Ephesians 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the divine wisdom granted unto us to understand his utterances. Its attitude is not dogmatic, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made to facilitate such testing.

## TO US THE SCRIPTURES CLEARLY TEACH

That the church is "the temple of the living God", peculiarly "his workmanship"; that its construction has been in progress throughout the gospel age—ever since Christ became the world's Redeemer and the Chief Corner Stone of his temple, through which, when finished, God's blessing shall come "to all people", and they find access to him.—1 Corinthians 3:16, 17; Ephesians 2:20-22; Genesis 28:14; Galatians 3:29.

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones", "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Revelation 15:5-8.

That the basis of hope, for the church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "*a* ransom for all," and will be "the true light which lighteth *every man that cometh into the world*", "in due time".—Hebrews 2:9; John 1:9; 1 Timothy 2:5, 6.

That the hope of the church is that she may be like her Lord, "see him as he is," be "partakers of the divine nature",' and share his glory as his joint-heir.—1 John 3:2; John 17:24; Romans 8 17; 2 Peter 1:4.

That the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next age.—Ephesians 4:12; Matthew 24:14; Revelation 1:6; 20:6.

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial kingdom, the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church, when all the wilfully wicked will be *destroyed.*—Acts 3:19-23; Isaiah 35.


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PLEASE ADDRESS THE SOCIETY IN EVERY CASE.

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*Terms to the Lord's Poor:* All Bible students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied free if they send a postal card each May stating their case and requesting such provision. We are not only willing, but anxious, that all such be on our list continually and in touch with the Berean studies.

*Notice to Subscribers:* We do not, as a rule, send a card of acknowledgment for a renewal or for a new subscription. Receipt and entry of renewal are indicated within a month by change in expiration date, as shown on wrapper label.

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## HYMNS FOR DECEMBER

| | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| Sunday | | | **4** | 125 | **11** | 186 | **18** | 185 | **25** | 16 |
| Monday | | | **5** | 99 | **12** | Vow | **19** | 118 | **26** | 233 |
| Tuesday | | | **6** | 44 | **13** | 12 | **20** | 218 | **27** | 91 |
| Wednesday | | | **7** | 267 | **14** | 182 | **21** | 195 | **28** | 324 |
| Thursday | **1** | 95 | **8** | 313 | **15** | 286 | **22** | 229 | **29** | 245 |
| Friday | **2** | 14 | **9** | 301 | **16** | 224 | **23** | 210 | **30** | 27 |
| Saturday | **3** | 7 | **10** | 275 | **17** | 300 | **24** | 96 | **31** | 11 |

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord", then joins in prayer. At the breakfast table the Manna text is considered.

## STUDIES IN THE SCRIPTURES

These STUDIES are recommended to students as veritable Bible keys, discussing topically every vital doctrine of the Bible. More than eleven million copies are in circulation, in nineteen languages. Two sizes are issued (in English only): the regular maroon cloth, gold stamped edition on dull finish paper (size 5"x7½"), and the maroon cloth pocket edition on thin paper (size 4"x6¼"); both sizes are printed from the same plates, the difference being in the margins; both sizes are provided with an appendix of catechistic questions for convenient class use. Both editions uniform in price.

SERIES I, **The Divine Plan of the Ages**, giving outline of the divine plan revealed in the Bible, relating to man's redemption and restitution: 350 pages, plus indexes and appendixes, 75c. Magazine edition 20c. Also procurable in Arabic, Armenian, Dano-Norwegian, Finnish, French, German, Greek, Hollandish, Hungarian, Italian, Polish, Roumanian, Slovak, Spanish, Swedish, and Ukrainian; regular cloth style, price uniform with English.

SERIES II, **The Time is at Hand**, treats of the manner and time of the Lord's second coming, considering the Bible testimony on this subject: 333 pages, 75c. Obtainable in Dano-Norwegian, Finnish, German, Polish, and Swedish.

SERIES III, **Thy Kingdom Come**, considers prophecies which mark events connected with "the time of the end", the glorification of the church and the establishment of the Millennial kingdom; it also contains a chapter on the Great Pyramid of Egypt, showing its corroboration of certain Bible teachings: 380 pages, 75c. Furnished also in Dano-Norwegian, Finnish, German, Polish, and Swedish.

SERIES IV, **The Battle of Armageddon**, shows that the dissolution of the present order of things is in progress and that all of the human panaceas offered are valueless to avert the end predicted in the Bible. It contains a special and extended treatise on our Lord's great prophecy of Matthew 24 and also that of Zechariah 14:1-9: 656 pages, 85c. Also in Dano-Norwegian, Finnish, Greek, German, and Swedish.

SERIES V, **The Atonement Between God and Man**, treats an all important subject, the center around which all features of divine grace revolve. This topic deserves the most careful consideration on the part of all true Christians: 618 pages, 85c. Procurable likewise in Dano-Norwegian, Finnish, German, Greek, and Swedish.

SERIES VI, **The New Creation**, deals with the creative week (Genesis 1, 2), and with the church, God's new creation. It examines the personnel, organization, rites, ceremonies, obligations, and hopes appertaining to those called and accepted as members of the body of Christ: 730 pages, 85c. Supplied also in Dano-Norwegian, Finnish, German, and Swedish.

SERIES VII, **The Finished Mystery**, consists of a verse-by-verse explanation of the Bible books of Revelation, Song of Solomon, and Ezekiel: 608 pages, illustrated, 85c. in cloth, 25c. in magazine edition—latter treats Revelation and Ezekiel only.

# The WATCH TOWER
## AND HERALD OF CHRIST'S PRESENCE

VOL. XLII | OCTOBER 1, 1921 | No. 19


# VIEWS FROM THE WATCH TOWER

EX-VICE-PRESIDENT Thomas R. Marshall, speaking as a Presbyterian elder rather than as a politician, has several times given utterance to pointed truths. And but recently he expressed himself again, ruing the drift of the church, with special reference to the Presbyterian body. The Indianapolis *Star* quotes him as follows:

"It may not contribute to the harmony of the church music, but after much deliberation, however discordant the note may be, it is my opinion that it should be struck. And as I have less to lose than anyone else, I have concluded to strike it.

"It is no infrequent occurrence to have some zealous brother inform me that we must be up and stirring as Protestants, or the Roman Catholic Church will seize the reins of government in America. Maybe this foolish statement accounts for the fact that the church to which we belong, in common with other Protestant denominations, in an effort to prevent the union of church and state, is unconsciously, I hope, doing those things which look very much like an attempt to unite the American republic and the Protestant Churches of this country.

"It is a difficult thing to be a Christian, either Catholic or Protestant. It is a man's job to be an American citizen. To unite the two under either church or civil rule means the weakening of the one or the other. It is just as true today as it was in the days of the Master, that it is our business to render unto Cæsar the things which are Cæsar's, and unto God the things which are God's. . . . This religion of ours is a failure if, in order to accomplish its mission, it must be backed up by an act of Congress."

"There need be no hope of a general revival of the faith given to the Fathers until the Church shall purge itself of its mania for political power and influence, until it recognizes that its call is to the individual, and that men group themselves together in organizations not as a debating society, but as a harmonious and loving family.

"Let the Presbyterian Church forget Washington for a little while, . . . resume its ancient functions, relive the lives of its founders in faith, and hope, and charity, put not its trust in earthly institutions, and give God a chance."

### NON-CONFORMIST CONDITIONS IN ENGLAND

The Reverend W. Bradshaw, a local Wesleyan minister in Dewsbury, Yorkshire, is reported by the London (Eng.) *Daily News* as believing that the non-conformist religious bodies of England are also liable to a little criticism. A part of his remarks follow:

"Of the methods adopted to obtain support for the churches Mr. Bradshaw is particularly outspoken. 'The bazaar,' he said, 'opened with a hymn and prayer, followed by 'Heigho! come to the fair'. Another instance was of a hay-box cookery demonstration being opened with prayer.

"'People will not give money direct for any purpose, however noble,' Mr. Bradshaw declared. 'The churches are compelled to appeal to the lowest tastes. Church announcement boards are covered with notices of ham teas, whist drives, social evenings, and so on.

"'The religious news is a weekly record of eating, drinking, and play. Thus the churches are getting very much like working men's clubs without the beer. The Church, like most institutions in Dewsbury, marches on its stomach.'"

The New York *Evening Post* recently published some statistics showing the decline in numbers in attendance at American theological seminaries. It is indicated by that article that ten thousand Protestant pulpits will be vacant next year in this country alone. From the paragraph published below it will be noted that the denominations showing the most serious decrease are the Episcopalian, Presbyterian, and Congregational. The article referred to observes that—

"Attendance in Episcopalian theological seminaries decreased from 463 in 1916 to 193 in 1920; in all Presbyterian seminaries, from 1,188 in 1916 to 695; in Methodist, from 1,226 in 1916, to 976, and in Congregational institutions from 499 in 1910 to 255 last year. Roman Catholic seminary enrollment has increased rapidly, however, bringing up the entire total to an approximate prewar status, although the Protestant institutions have not recovered. Attendance in all theological seminaries—Protestant, Roman Catholic, and Jewish—increased very gradually from 3,354 in 1870 to 10,588 in 1915. Before the war there was a noticeable jump in registration to 12,051 in 1916, followed by a slump to 9,354 in 1917-18."

Some of those ministers who have not yet quit preaching have been purchasing the title of Doctor of Divinity. It seems that a bustling westerner had no small success in disposing of D. D.'s until he was interrupted by the police. Referring to this fact, and to the disposition on the part of ministers generally to hanker after titles, *The Continent*, Presbyterian, says:

"Plainly the Church is to blame for keeping this deceptive temptation dangling before the eyes of its ministers. Either the Church ought to abolish—or at least refuse to recognize—the degree of doctor of divinity altogether, or else it ought to arrange to have it conferred on all its clergy who have taken full theological preparation for their work. It might be well for the doctorate to be granted in course by the seminaries to all graduates at the completion of ten years' service in the pastorate. At all events, one way or another, the ministry ought to be rescued from the curse of exaggerated pretensions and trivial jealousies which now darken the whole region included within the range of those pestiferous double D's."

The clergy in Mexico do not always get off with a scolding, if the circumstances related by the Winnipeg *Tribune* are true:

"Archbishop Francisco Orozoco y Jiminez, one of the high Catholic prelates in Mexico, has been fined one hundred dollars by the municipal authorities here [Guadalajara] for appearing on the streets in clerical garb.

"Chief of Police Rivera recently ordered the arrest of all priests appearing on the thoroughfares in cassocks, and several disagreeable incidents are said to have resulted."

### LIKE KIRKMAN LIKE KIRK

Attendance at churches has fallen off very notably, according to several newspaper clippings from the British Isles. The London *Mail* publishes a cartoon of a verger running out from his church and accosting a passerby with the words: "Hi! Come in for a few minutes, will you? The parson wants to say 'my dear brethren', and there's only one in the church."

The Berlin *Tageblatt* gives a résumé of the movement away from church membership in Germany. It finds that the Evangelic Church, better known as the State Church (Lutheran), lost 150,000 members in the year 1919. Apparently the 1920 figures are not yet available. Of these 80,000 were in Greater Berlin alone, and 50,000 in the free city of Hamburg. The southern states have not felt the movement toward non-church-membership so keenly yet. The *Tageblatt* remarks that in those localities where the facts concerning the Romanist Church are available their losses have been even larger in proportion to their membership than the losses have been in the State Church. In Hamburg alone the Romanists lost 5,000 members in 1919.

### EASTERN WITH WESTERN UNION?

From European advices we learn that there is a strong movement toward union of the Greek and Roman Catholic Churches. The *National-Zeitung* of Basle, Switzerland, comments on the matter and gives a summing up of the situation as reported to them from the Czech side of the question. In August an important conference was held in Moravia, at which the most renowned clerical dignitaries of Russia, Siberia, Carpatho-Russia, as also the Balkan States, attended and took part. Concerning the many-sided question the *National-Zeitung* says:

"In the first place, it must be remembered that through the upsettings of the World War the question of union between the Eastern Churches and Rome has entered into a new stage. The hindrances to such a step which existed before the War were largely political in their nature. Both the Czar as head of the Russian Church and the Ecumenic Patriarch at Constantinople were afraid of a show of force which might compel a union with Rome. These weighty political hindrances do not exist today. The Russian Church, which has suffered heavily under the Bolshevik rule, is compelled to seek a new head and stable means of support. On the other hand the Constantinople Patriarch is in a similar situation, finding himself, as he does, in a diplomatic blind alley through the collapse of the Turkish Empire and through the strained relationships with the Greek Government.

"The Vatican has conceived that now is the time for the realization of the grand plans of Leo XIII. Sagaciously the Papal Government sought to establish friendly relationships with the Czechoslovak Republic, although Roman interests had gone somewhat awry in that state after the upset there. In spite of this fact, Papal diplomacy was persistent and steadily insured Romish interests by securing significent concessions from Czechoslovak Catholics, so that now Rome has in Czechoslovakia a means of access to the Slavish world in general and Russia in particular. It was through this channel that the recent negotiations with the Russian Church were inaugurated."

It is quite possible that Roman agents have been steadily at work in the Balkan States to effect a severance between the various Slavish Churches and Russia—as the bulwark of the Greek or Eastern Church. A dispatch published in the Philadelphia *Public Ledger* lends color to this view. It follows:

"As announced by manifesto, Albania henceforth will be separated from the Greek Church. This follows a religious separatist movement which already has established a national church in Roumania, Servia, and Bulgaria. Detachment from the Greek Church was instigated by Fan Roli, president of the Albanian delegation to the League of Nations."

### HOME-MADE MESSIAHS

Man-made schemes for the bringing in of Christ's kingdom have not yet died out. The recent International Christian Endeavor Convention held in New York City gave an opportunity for expression on the part of those who should be among the most forward-looking in faith among the inhabitants of Christendom, when their opportunities and privileges are taken into consideration. The *Jewish Missionary Magazine* made some editorial comments on the remarks of one speaker, which are well worth reproducing:

"At a recent meeting of the Christian Endeavor convention in this city, Fred B. Smith, chairman of the Committee on Council of Churches of the Federal Council of Churches of Christ of America, submitted a new slogan which was adopted by them. It is this: 'A Warless World in 1923'.

"Of course it is the Christian Endeavorers and the churches that are to bring this about. We read the report with a shudder. Again they are proposing to rob the Prince of Peace of his glory. He only is appointed and he alone is able to 'break the sword and the bow and the battle out of the earth'. Who is this who audaciously suggests such a slogan, 'A Warless World in 1923'? One who has turned aside from the truth concerning Christ and his salvation by blood, and who said at the convention that if Mohammedanism or any other religion could promise a speedy end of war, he would renounce Christianity and join the cult that would produce a 'warless world'. Will Christ long endure this insult?

"In every direction one may see signs of the great conspiracy, unconscious in many, to do by human wisdom and power what Christ alone can effect. Now it is Dr. Nicholas Murray Butler, president of Columbia University, who was a guest of honor at a dinner in Paris, July 11. He said there that America was determined that there should not be a repetition of the World War. He continued:

"'It shall not happen again. It shall not happen to France. It shall not happen to Belgium. It shall not happen to Britain. It shall not happen to America. It shall not happen anywhere.'"

# THE PATHS OF DEATH

THE Scriptures recognize death in five different aspects. Four of these are temporary. These four merge into two at the tomb and terminate instantly or gradually in the resurrection, depending upon whether the resurrection is an instantaneous one or a resurrection by judgment.

### I. ACTUAL DEATH, ADAMIC

The first sense in which the Scriptures use the word 'death' and the one most quickly discernible to the comprehension is the actual death penalty in full, extinction of being, which has been the common lot of Father Adam's posterity. No one could know as well as Jehovah what death really means to humanity and no one could express the sad truth in simpler language than did the Almighty in his words to Adam in the Garden of Eden: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return". (Genesis 3:19) If the Almighty had wished to convey to Adam and his posterity any hint that after the dissolution of his earthly organism some part of him would still be alive, here was the ideal place to make the statement, but no such statement is found.

The statement that man is but dust and returns to dust appears again in the words of the inspired writer of the book of Ecclesiastes: "That which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath [*ruach*]; so that a man hath no preeminence above a beast: for all is vanity. All go into one place; all are of the dust, and all turn to dust again."—Ecclesiastes 3:19, 20.

In the same book of Ecclesiastes the same thought is repeated in other language when the writer used a passage often quoted and often misunderstood: "Then shall the dust return to the earth as it was; and the *ruach* shall return unto God who gave it". (Ecclesiastes 12:7) We ask the candid reader to observe in the two passages last quoted that so surely as the *ruach* of man returns to God who gave it, so surely does the *ruach* of beasts, for "they all have one *ruach*" and "all go unto one place".

The understanding of Ecclesiastes 12:7 has been rendered somewhat difficult by the use of the word 'spirit' as a translation of the Hebrew word *ruach*. The translators of the Common Version made a similar error in James 2:26. There the passage reads: "As the body without the spirit is dead, so faith without works is dead also". It will be noted that in the margin the explanation is offered that the word 'spirit' here means 'breath'. It is the translation of the Greek word *pneuma*, from which root come 'pneumonia' and 'pneumatics'.

Some have thought that Jehovah, having created a human being, is unable to destroy him, but the properly instructed Christian realizes that "there is one lawgiver, who is able to save and to destroy". (James 4:12), and accordingly does truly "fear him which is able to destroy both soul and body". (Matthew 10:28) Throughout the ages past death has shown no favoritism. It has not furnished blessings to one kind and denied them to another. When their earthly course was finished there were no privileges of praise or worship reserved for those who found their greatest joy in worshiping God during their time of animation; for we have the word of the Psalmist: "The dead praise not the Lord, neither any that go down into silence".—Psalm 115:17.

The prophets and kings of Israel understood this matter well. They knew that the grave would be for them a place of silence, a place where they could not engage in the praises of God, a place where they could learn nothing further of his plans. Hence when the good King Hezekiah was sick and in answer to his fervent prayer God had turned away from him the tide of death, he exclaims: "Thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back. For the grave cannot praise thee; death cannot celebrate thee: they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day."—Isaiah 38:17-19.

When David similarly prayed for deliverance from death the same thought is apparent: "Have mercy upon me, O Lord; for I am weak: O Lord, heal me; for my bones are vexed. For in death there is no remembrance of thee: in the grave who shall give thee thanks?"—Psalm 6:2, 5.

It is a common statement now respecting the dead that they know all that happens to their loved ones after their demise, but there was no such thought in the minds of the prophets of old, Job remarking in this connection of the state of one who had gone into death that "his sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them".—Job 14:21.

Returning again to the words of the Psalmist, we find him pointing to the fact that it is folly for any human being to put his trust in princes or in other human beings, for the reason that it is true of every one of these that when he dies "his breath goeth forth, he returneth to his earth; in that very day his thoughts perish".—Psalm 146:4.

Coming now to the writings of the Wise Man in the book of Ecclesiastes, we find that until the resurrection morning shall come "the dead know not anything, neither have they any more reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished."—Ecclesiastes 9:5, 6.

The same writer concludes the subject with the advice: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest".—Ecclesiastes 9:10.

In view of the foregoing Scriptures which we have seen declares that men are dust and turn to dust again; that they have the same *ruach* (breath—spirit) as the beasts and go to the same place at death; that God is able to destroy their beings completely; that the dead praise not the Lord but are in silence; that in the grave there is no remembrance of God nor even any memory of one's own children; that with the expiration of their breath their thoughts cease entirely, so that from the moment of death they know nothing, having neither thoughts of love, nor of hatred, nor of envy, and being unable to do any work, good or bad, nor acquire any knowledge, good or bad, nor operate any device, good or bad, nor make any progress toward heavenly wisdom or earthly wisdom, it will remain for other pens than ours to show that death does not mean death.

### II. PATH TO ADAMIC DEATH ALSO CALLED DEATH

In one of the experiences of Abraham he came within the borders of the territory of Abimelech, King of Gerar. Abimelech, observing the beauty of Sarah and not knowing that she was Abraham's wife, desired her for his own; and Abraham concealed the fact that she was his wife by dwelling upon the fact that she was his half-sister, or, as popularly believed, his niece, the daughter of his older brother and member of his father's house, saying of her: "She is my sister, the daughter of my father". (Genesis 20:2-12) Thereupon Abimelech took Sarah with a view to making her his wife. "But God came to Abimelech in a dream by night, and said to him, Behold, thou art but a dead man, for the woman which thou hast taken; for she is a man's wife. . . . Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, know that thou shalt surely die, thou and all that are thine." (Genesis 20:3, 7) The Lord is not here calling Abimelech's attention to the fact that he is actually dead, but is calling his attention to the fact that he will be actually dead in case of his disobedience.

When the last plague was visited upon the Egyptians the record is that the Egyptians as one man rose up and demanded of the Israelites that they should go forth with their people and with their flocks and herds. "And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men." (Exodus 12:33) The Egyptians were not trying to prove to the Israelites that they were actually dead; but, in view of the death of the firstborn and of the calamities which had preceded, they anticipated that they would be all dead unless deliverance from the plagues come speedily.

When the Wise Man says that one who is so foolish as to enter the home of an evil woman "knoweth not that the dead are there" (Proverbs 9:18), he is not trying to prove that her guests have actually expired but that they are on the road to complete ruin in every sense of the word.

When to the disciple who wished to remain at home, perhaps for twenty years or more, until his father should die and be buried, Jesus said: "Follow me; and let the dead bury the dead" (Matthew 8:22), he was not trying to prove that the living brothers and sisters of the man who was talking to him were actually dead, but that they were in the path to death and it would be folly for him to turn back from the path of life on which he had started, to join his interests with theirs.

When the Apostle made the statement, "To be carnally minded is death" (Romans 8:6), he did not mean that the one who is carnally minded is already in the tomb, but that he is on the way there and unless his course is diverted that will be his destination.

In his famous resurrection chapter the Apostle inquires: "What shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" (1 Corinthians 15:29) In this expression the Apostle includes in the word 'dead' not only those who are in the tomb and who must be raised up out of it if they are to have everlasting life, but he also includes those who are in the condition which leads to the tomb, because the baptism of the body of Christ into the will of God is as truly on behalf of those that are on the road into death as it is for those who have reached their destination.

When the Apostle tells us that "the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead" (2 Corinthians 5:14), he is not trying to tell us that all mankind are actually dead, but that all mankind are on the road to death and that death is inevitable unless intervention should come from some source outside of human powers.

When the Apostle again says, "You hath he quickened who were dead in trespasses and sins" (Ephesians 2:1), and when he repeats the same thought in almost the same words in Ephesians 2:5 and Colossians 2:13, he is not trying to prove that at the time we were in trespasses and sins we were physically dead, but is pointing out that we were headed in that direction. When again in 1 Timothy 5:6 he says of one who is a Christian in name only that "she that liveth in pleasure (*margin*. delicately) is dead while she liveth", he is not trying to prove that she is actually dead but that she is following the general course of the world, which leads finally into the tomb, and is not following in the path of life, which is at present a path of self-sacrifice.

In our Common Version the word 'dead' occurs 363 times and the word death 368 times, a total of 731; yet, in the foregoing Scriptures we have cited all but five of the places in the Bible where it is supposed or imagined that in some unexplainable way one can be dead and alive at the time. It will be noted that in every one of these instances the word 'dead' is properly used as describing the ultimate destination of those who are on their way thither. The remaining passages will be considered later in this article.

Making no attempt here to explain the philosophy of justification to life, we mention the fact that throughout the gospel age God has been pleased to release some from the claims of Adamic or, as we might properly call it, penal death. The life which is bestowed upon these fortunate ones is really life, because from God's viewpoint it is or may be made everlasting. Our Lord refers to this gift of life when he says: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life". (John 5:24) The life referred to here is justification. This life is again referred to by the Apostle when he says that now "we have passed from death [Adamic or penal] unto life [justification], because we love the brethren". (1 John 3:14) Our Lord refers to it again: "Verily, verily, I say unto you, If a man keep my sayings, he shall never see death".—John 8:51.

This saying of Jesus was perplexing to the Jews, and the record is that they said to Jesus: "Now we know that thou hast a devil. Abraham is dead, and the prophets: and thou sayest, If a man keep my saying, he shall never taste of death." (John 8:52) These sayings of our Lord are perfectly clear if we keep in mind that the death here mentioned is Adamic or penal death and that the life granted is justification. The Apostle is referring to the same kind of release from death when, in writing to the Roman brethren, he says: "Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead".—Romans 6:13.

The same line of thought is running through the Apostle's mind in his letter to the Ephesians, wherein he says: "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light". (Ephesians 5:14) Here he is calling attention to the fact that some of those who have been recently justified to life have the same tendency toward sleepiness, sluggishness with respect to the Master's work and the privileges and responsibilities of life, as a new-born babe has toward the earthly life. It is a familiar fact that the babe spends most of its time in sleep. The Apostle would not have the new-born Christian thus, but would have him awake, alert, eager to be as different as possible from the time when he was dead with the rest of the world, i.e., on the path which leads to dissolution under the Adamic or penal death course.

It is in the same sense of pointing out that Jesus has brought about our justification that the Apostle, writing to Timothy, says that God's purpose toward us and toward all "is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel".—2 Timothy 1:10.

### III. SACRIFICIAL DEATH OF THE SAINTS

The laying down of the lives of justified ones in obedience to the will of God during the gospel age is recognized in the Scriptures as death of a different kind from the death of which mankind in general partakes. Nevertheless, the difference in these deaths is discernible only to the eye of faith, for the dissolution of the earthly organism is just as real on the part of those who go into it as if they had never been released from the Adamic or penal death. The Scriptures hold out no hope or expectation to the little flock that any of them will attain to the prize of the high calling without following in the footprints of their Lord and Head all the way into the tomb. The Psalmist makes this clear when he says of these: "I have said, Ye are gods; all of you are children of the Most High. But ye shall die like men, and fall like one of the princes." (Psalm 82:6,7) The one of the princes like whom these sacrificers fall is Prince Jesus. They fall like him, not like Prince Adam. These are the only two real princes earth has ever known because the only ones who ever enjoyed human perfection.

As it was necessary for our Lord Jesus that he should go all the way into death, so it is necessary for each of his followers that they should do likewise. And the Prophet says of him, "He poured out his soul unto death: and was numbered with the transgressors" (Isaiah 53:12); and he says of himself, "I am he that liveth, and was dead".—Revelation 1:18.

The early church understood the end of their course was to be death. They had the words of the Revelator: "Be thou faithful unto death, and I will give thee a crown of life".— Revelation 2:10.

They even knew that death would be an experience greatly to be dreaded until a certain time in the history of the church should come, although they understood that when that time should come it would be a blessed thing to die (Revelation 14:13); and we apprehend that that time is now come.

### IV. PATH TO IT ALSO CALLED DEATH

As we found that the path to Adamic or penal death is called death and those who are on that path are referred to as dead, so the Scriptures teach that the path to sacrificial death, the laying down of the justified life, is also called death and those who are on that path and who are engaged in dying the sacrificial death are referred to as dead (sacrificially) because, if faithful, they will eventually be dead actually.

This designation of the Lord's saints who are coöperating with the Lord in the sacrifice of their justified humanity as having reckonedly finished their course is set before us at considerable length in the Epistle to the Romans. There the Apostle says: "How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death,

we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him."—Rom. 6:2-8.

Again the Apostle discusses the same theme in writing to the Corinthian brethren, reminding them that in his tribulations he was "always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are also delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you." (2 Corinthians 4:10-12) Here the Apostle is reproving the Corinthians because they are not sufficiently active in laying down their justified lives and is seeking to stir them to emulation by pointing to the fact that he is actually carrying out his covenant of consecration even unto death.

Writing to the Colossian brethren, the same Apostle shows that the Colossians had made better progress in following his example, saying to them: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead [literally, ye died], and your life is hid with Christ in God." (Colossians 3:1-3) The Apostle is not trying to prove to the Colossian brethren that they are under the Adamic curse of death nor that they are on the path to death under the Adamic or penal curse, but is pointing out to them that they are justified, that they have made a covenant of consecration even unto death, that their justified lives are all reckoned as sacrificed, that a new life has been begun within them and that their hopes henceforth are heavenly hopes.

The Apostle Peter uses the word 'dead' in the same sense when, after pointing out that the time is coming for the correction of the world in righteousness, he says: "For this cause was the gospel preached to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit". (1 Peter 4:6) He here points out the well known fact that the Lord's saints, although reckoned by God as sacrificially dead and alive as new creatures, nevertheless, according to the judgment of their fellow men, look and act very much like other human beings.

When the Psalmist says, "Precious in the sight of the Lord is the death of his saints" (Psalm 116:15), the processes of the sacrificial death are more the thing to be borne in mind than the completed dissolution itself.

### V. THE SECOND DEATH OF THE INCORRIGIBLE

The Psalmist says: "The wicked shall be turned into hell, *and* all the nations that forget God" (Psalm 9:17), but the proper translation of the passage is, "The wicked shall be returned into hell—all the nations that forget God". The text defines the wicked as the nations that have known God and forgotten him, and these, though having been once in the grave, in the death state, are to be returned thither because their love of righteousness is not sufficient to justify the Lord in granting them the boon of everlasting life. Concerning these the Psalmist also says: "Yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be". (Psalm 37:10) In the same chapter he also says: "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away". (Psalm 37:20) In a later Psalm the same writer declares that "The Lord preserveth all them that love him: but all the wicked will he destroy".—Psalm 145:20.

The Wise Man tells us that in the Millennial age "the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressor shall be rooted out of it."—Proverbs 2:21, 22.

Returning to the Thirty-Seventh Psalm, in the twenty-eighth verse the writer tells us that "the seed of the wicked shall be cut off" and in the thirty-eighth verse that "the transgressors shall be destroyed together: the end of the wicked shall be cut off".

These statements regarding the fate of the willful sinners are borne out in the words of Ezekiel: "Behold all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth it shall die, . . . the soul that sinneth it shall die. The son shall not [in the second death] bear the iniquity of the father, neither shall the father bear the iniquity of the son."—Ezekiel 18:4, 20.

The sentence of the second death, i. e., death from which there will be no resurrection, is the sentence passed upon Satan. Concerning him the Prophet says: "Thou hast been in Eden, the garden of God; . . . thou hast sinned; therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire, . . I will bring thee to ashes upon the earth in the sight of all them that uphold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more."—Ezekiel 28:13, 18, 19.

The destruction of Satan will be accompanied by the destruction of all who have his spirit, the spirit of disloyalty and disobedience. "And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people."—Acts 3:23.

This destruction of those who prefer their own will to the will of God is referred to in highly figurative language by the Apostle in writing to the Thessalonian brethren. There he speaks of the time of the reign of earth's future King, "when the Lord Jesus shall be

revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power". —2 Thessalonians 1: 7-9.

In the last book of the Bible and in the next to the last chapter the Revelator pictures the same class coming to the same end. And in language equally lurid with that of St. Paul he says that at the close of the Millennial age "the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death".—Revelation 21: 8.

This utter destruction was typified by the Valley of Gehenna, which is outside of Jerusalem. The bodies of specially detestable criminals were there thrown with the other refuse of Jerusalem to be destroyed with the aid of brimstone. Standing upon the edge of this valley at night, it had the appearance of a lake burning with fire and brimstone. Burning brimstone is the most deadly agent known and symbolizes utter destructiveness.

### NEW CREATION AMENABLE TO SECOND DEATH

It is a solemn thought that is set before us by the Apostle when he says: "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the holy spirit, and have tasted the good word of God, and the powers of the age to come, if they shall fall away, to renew them again unto repentance". (Hebrews 6: 4-6) He repeats the same thought in the tenth chapter of the same book, saying: "If we sin willfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified an ordinary thing, and hath done despite unto the spirit of grace?"—Hebrews 10: 26-29.

The apostle John tells us that those who were once sons may become so involved in sin that there is no hope of their recovery, saying, "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it." (1 John 5: 16) And the apostle Peter, writing on the same subject, says of the false prophets "who privily shall bring in abominable heresies, even denying the Lord that bought them" (2 Peter 2: 1) that "these, as natural beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption". —2 Peter 2: 12.

### WHY DOES DEATH REIGN?

The story is soon told as to why death reigns. Our first parents were placed in the Garden of Eden sinless, with the prospect of everlasting life before them if obedient and with the assurance of death before them if disobedient. "And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof dying thou shalt die."—Genesis 2: 15-17.

The New Testament fully supports the Genesis account of the origin of death. In writing to the Corinthians the Apostle says: "By man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." (1 Corinthians 15: 21, 22) In writing to Timothy the Apostle shows exactly where the responsibility rests, saying: "Adam was first formed, then Eve. And Adam was not deceived." (1 Timothy 2: 13, 14) Writing to the Romans, the same writer said: "By one man [not, by one woman] sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: for until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offense, so also is the free gift. For if through the offense of one many be dead, much more the grace of God, and the gift of grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offenses unto justification. For if by one man's offense death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ. Therefore, as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."—Romans 5: 12-19.

Death came to Father Adam as a just payment for his disobedience. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Romans 6: 23) "Sin, when it is finished, bringeth forth death" (James 1: 15), and Adam's sin brought forth death to himself and all his posterity.

### DEATH OF ISRAELITES CALLED A SLEEP

Because of the promised Redeemer and the hope thus brought to them the Jews were accustomed to think and speak of death as a sleep, looking forward to the time when the Redeemer would awaken them out of it. Thus

the apostle Peter, writing of the scoffers that would come in the latter days, says of them that they would say: Where is the evidence of his presence? "For since the fathers fell asleep, all things continue as they were from the beginning of the creation."—2 Peter 3:4.

One of these fathers was David, and St. Paul in preaching at Antioch in Pisidia said: "David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption". (Acts 13:36) That David did not go to heaven we know from the plain statement of the Scriptures that "David is not ascended into the heavens".—Acts 2:34.

Another one of the fathers was Daniel, to whom the angel of the Lord said: "Go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days". (Daniel 12:13) "And many of them that sleep in the dust of the earth shall awake." (Daniel 12:2) It is evident that neither David nor Daniel ascended into heaven, inasmuch as our Lord declares that up to his own day "no man [had] ascended up to heaven" (John 3:13), and many years afterward the Apostle in writing to the Hebrew brethren assured them and us respecting all those ancient worthies that "these all, having obtained a good report through faith, received not the [fulfillment of the] promise; God having provided some better thing for us, that they without us should not be made perfect".—Hebrews 11:39, 40.

When the daughter of Jairus died the Lord Jesus, in order to teach that the power of the resurrection had been entrusted to him, made the statement: "The maid is not dead, but sleepeth". (Matthew 9:24) But we are not to understand from this that the maid was not really dead, for respecting Lazarus our Lord Jesus had said to his disciples: "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep" (John 11:11); and when the disciples understood that he really meant that Lazarus was taking a restful sleep, "then Jesus said unto them plainly, Lazarus is dead".—John 11:14.

### DEATH OF SAINTS CALLED A SLEEP

The first and greatest of all the saints of the gospel age is our Lord Jesus, and the Scriptures say of him that there was a time when he slept in death. "But now is Christ risen from the dead, and become the firstfruits of them that slept." (1 Corinthians 15:20) Not long after our Lord went into the sleep of death the martyr Stephen followed him. The record is that just as his life was leaving him he "kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this he fell asleep."—Acts 7:60.

We can see now that in the parable of the wheat and the tares our Lord Jesus showed that all of his apostles would sleep in death. This is the significance to be taken from the statement that "the kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat".—Matthew 13:24, 25.

Before his death our Lord made it plain that his disciples were not to follow him immediately to heaven, saying to them: "My little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say unto you." (John 13:33) And when Peter, wondering at this, inquired, "Lord, whither goest thou?" Jesus answered him, "Whither I go, thou canst not follow me now; but thou shalt follow me afterwards". (John 13:36) In the next succeeding chapter the Lord explained the reason why his disciples could not follow him immediately at death, saying, "I go to prepare a place for you [implying that time would be required]. And if I go and prepare a place for you, I will [after the place has been prepared, but not before] come again, and receive you unto myself; that where I am, there ye may be also"—John 14:2, 3.

Only one exception is made to the general proposition that the saints of the gospel age would sleep in death. That is the class referred to by the Revelator as "blessed are the dead which die in the Lord from henceforth". (Revelation 13:13) Concerning this special, favored class the Apostle says, "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump". (1 Corinthians 15:51, 52) It is our understanding that we are now living in the time when this special favor is due to God's saints, and that the moment of death is the moment of their resurrection.

### WILL DEATH EVER CEASE?

God's method for destroying Adamic death is by bringing out of the tomb all who have ever gone into it and enabling all who will to rise up out of death conditions into life. The Prophet Isaiah voices the matter as follows: "He will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces." (Isaiah 25:7, 8) In the next succeeding chapter, after referring to the powerful and evil institutions of our day as having passed away, after saying, "Other lords besides thee have had dominion over us: but by thee only will we make mention of thy name. They are dead, they shall not live; they are deceased, they shall not rise; therefore hast thou visited and destroyed them, and made all their memory to perish" (Isaiah 26:13, 14), he proceeds to speak of the Lord's saints, saying: "Thy dead shall live, my dead body they shall arise. Awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."—Isaiah 26:19.

Looking forward to Herod's merciless slaughter of the innocents in Bethlehem, Ramah, and vicinity, the prophet Jeremiah shows that all the children that were

then swept into death will in due time be restored to the arms of their mothers. The prophecy reads: "A voice was heard in Ramah, lamentation, and bitter weeping; Rachel [Bethlehem was the place of death of Jacob's favored wife] weeping for her children refused to be comforted for her children, because they were not. Thus saith the Lord: Refrain thy voice from weeping, and thine eyes from tears: for thy work [labors of love in feeding and caring for the little ones up to the time of their death] shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border."—Jeremiah 31:15-17.

Speaking of the reign of death over his people Ephraim, the Prophet says: "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction".—Hosea 13:14.

Our Lord in confuting the doctrines of the Sadducees asserted in the most positive way that there is to be a resurrection, saying: "Now that the dead are [to be] raised, even Moses showed at the bush when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him." He has not forgotten a single one of them.—Luke 20:37, 38.

The one that is to awaken all from the sleep of death is our Lord Jesus. "Verily, verily, I say unto you, The hour is coming when the dead shall hear the voice of the Son of God: and they that hear shall live."—John 5:25.

The Apostle tells us that if the doctrine of the resurrection of the dead be not true the Christian faith is folly. His words are, "If there be no resurrection of the dead, then is Christ not risen: . . . and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished."—1 Corinthians 15:17, 18.

Continuing his argument, he tells us that the resurrection processes will continue until all who will are brought back to perfection and "then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."—1 Corinthians 15:24, 26.

The end of the reign of death is set forth in the grandest possible language in the twentieth chapter of the Apocalypse. There John sees all who have been in death or who are still on the road to death awakened from the tomb and being given an opportunity for life. He sees the tomb, the Bible hell, delivering up the dead in it and sees the death conditions also giving way, till eventually death and the grave are completely destroyed, all who are in them and who are willing to do so having come into fellowship and harmony with their Savior and Redeemer. This passage, rightly understood, is one of the most glorious passages in all the Word of God: "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire." (Revelation 20:12-14) And then truly will be brought to pass the saying, "O death, where is thy sting? O grave [*Hades* the Bible hell], where is thy victory?"—1 Cor. 15:55.

## SUGGESTIONS TO FIELD WORKERS

*"Wait on the Lord, be of good courage, and he shall strengthen thine heart, wait, I say, on the Lord."—Psalm 27:14.*

AFTER you have gone over your territory once or twice are you disappointed with the results? When requested to canvass that same territory again are you inclined to become discouraged and faint-hearted and say: 'What is the use? I have given the witness there. I have not the courage to go back and ask those people to buy the books.' If these are some of your troubles, then remember the words of the prophet above quoted. He wrote those words for the benefit of the saints now on earth.

To wait upon the Lord does not mean to sit down and hold our hands and do nothing; but it does mean to give attention to what he says and do that with a joyful heart. We are servants of the Lord. "Behold, as the eyes of servants look unto the hand of their masters, . . . so our eyes wait upon the Lord our God." (Psalm 123:2) It means, then, to attend upon the Lord and give heed to what he says.

"Good courage" is that condition of mind and heart which leads one calmly and confidently to face difficulties and dangers where duty calls and when good may result. A strengthened heart is a brave heart. The heart is the seat of affections, that faculty of the being which induces our actions.

A brave heart means that condition of mind and heart which induces one to continue in vigorous action amidst difficulties and dangers, love being the moving cause for such activity. The promise, then, is that toward those who wait upon the Lord and are of good courage, God will increase love for himself and his cause, and this love will be the motive inducing their action to serve him joyfully.

Such courage and bravery result not from one's own strength, but are given to those who exercise full faith and confidence in the Lord and his arrangements.

Keep in mind that there are two primary reasons

why some of the saints are yet this side the vail, to wit: (1) to prepare themselves for the kingdom; and (2) to engage in giving the witness concerning the incoming of Messiah's kingdom. It is vitally essential that we give the witness as we have opportunity, that we may be prepared for his kingdom.

There has been a great deal of witnessing concerning the Lord's kingdom, but not as yet a sufficient amount. The Captain of our salvation leads his army on. It is our privilege to follow where he leads. Now he goes forth to judge and to make war. It is the day of God's vengeance upon Satan's empire, visible and invisible; it is the time of the judgment of the demons; and it is the time to comfort those that mourn. The old world has ended and is passing away; the King of glory is here and is inaugurating his kingdom; the times of restoration are in sight. It is time to bring good cheer to the people. To the saints who follow the Lord he is now saying: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come". This means that the message must continue to go forth as a witness until the complete end of the present order; and the Lord himself will determine when that time comes.

Heretofore you have gone over your territory with the 55-cent combination. Now you are approaching the people with a somewhat different combination. Volume G of STUDIES IN THE SCRIPTURES, worth more than the price of the entire combination, is offered with the other two books at a price within the reach of all. Emphasize the fact that this book, "The Finished Mystery," is the one for which seven Christian gentlemen were sentenced to serve a total number of 560 years in prison, and for which thousands of others were unjustly persecuted, not because they were interfering with the war, but because they were preaching the message of Messiah's incoming kingdom. Now the people should know this message, that they might understand why the war came, why Christians were persecuted, why this great trouble, what the happy outcome.

There have been a far greater number of suicides during the past twelve months than in any one year of the world's history. The reason for this is given in the book, "Can the Living Talk with the Dead?" It is important that the people fortify themselves with this knowledge.

The sorrow of mankind is daily increasing. The people want something to comfort them. "Millions Now Living Will Never Die" is that message of comfort.

You have this message in hand and it is your privilege to put this library of information into the people's hands for the small sum of seventy-eight cents in the United States — eighty-seven cents in Canada, and equivalent elsewhere. The angels of heaven never had such an opportunity. The very persons who refused to order two months ago may be anxious to have it now. Carry it to them.

Remember that the chief object is not merely to sell books, but it is to give the witness. It is the Lord's purpose that the people shall have testified to them these great truths. If you go back once, twice, yea, a dozen times, *and sell not one book,* your presence, your influence, your demeanor, your earnest zeal, will all testify that we are in the day of the Lord when his kingdom is being set up.

Noah preached for a hundred and twenty years amidst difficult environments. He slacked not his hand. He had absolute faith in the Lord. Noah loved the Lord, had faith, and was seeking a better country. The saints who are now witnessing for the Lord are seeking the highest place in the universe, next to the Lord Jesus himself. It requires good courage and bravery to hold on to the end. "Let us not be weary in well doing; for in due season we shall reap if we faint not."—Gal. 6:9.

It will require good courage and bravery to go back to the house where the door was slammed in your face; but if the same action is repeated again, you are giving the witness. To illustrate: A sister who is now a zealous follower of the Lord at one time was given a set of STUDIES IN THE SCRIPTURES. She burned them. Some other friends sent her a set. She threw them into the cistern. Then a colporteur called and induced her to buy a set, and she concluded the Lord wanted her to read them. She did read them and made a full consecration. Be of good courage.

### THE MOTIVE

The motive for your action in giving this witness is love for God and for Jesus. The Lord has provided this opportunity of witnessing that the saints might prove their love for him. "Herein is our love made perfect, that we may have boldness in the day of judgment." (1 John 4:17) This is the day of judgment. "There is no fear in love, but perfect love casteth out fear."

### REWARD

Remember, if the opportunity to give this witness is yours, the Lord is granting it in order that you might prove your love, thereby preparing yourself for the kingdom. What has been the great desire of your heart from the time you made a consecration. The Prophet again puts the words of answer into the mouth of the saints, saying: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple". (Psalm 27:4) With earnest anticipation the saint is looking forward to the time when he may enter into the presence of the Lord, behold his glorious face, and continue in his presence to acquire knowledge and to glorify God through the ages to come. The Captain of our salvation now says to those who follow him: "Be thou faithful unto death, and I will give thee a crown of life" (Revelation 2:10), which is the desire of your heart.

It might be well for the workers to change territories from time to time. At any rate, see to it that you have a part in the service.

On September 25 began the best organized campaign we have had during the harvest period. In every part of the United States and Canada on that day every brother qualified to speak delivered a public lecture on the subject, "Millions Now Living Will Never Die". On September 30, following the thundering forth of this message from the platform, the division of the Lord's army this side the vail went into action with the above-mentioned combination. Another service week will begin October 30, continuing until November 6. On October 30 again the brethren throughout the United States and Canada are requested to arrange to address public meetings the same as was done on September 25. During the week following, let a special effort be put forth to place the combination in the hands of the people; and in the meantime let all the workers who can daily engage in this work, giving as much time as they reasonably can. May the Lord's blessing attend such efforts.

# PAUL'S EXPERIENCES AT JERUSALEM

— — NOVEMBER 6—ACTS 21:18—23:24 — —

PAUL SEIZED BY A MOB — HE MAKES A COURAGEOUS DEFENSE — THE COUNCIL DIVIDED—PAUL RESCUED FROM THE PLOTTERS.

*"God is our refuge and strength, a very present help in trouble. Therefore will we not fear."— Psalm 46: 1, 2.*

AFTER the reception held by the Jerusalem church for Paul and the brethren accompanying him another meeting was held with James and the elders. At this meeting the Apostle Paul rehearsed very minutely all his experiences of the last few years. He told them of the wonderful things which God had been doing for the gentiles through his ministry. Of these manifestations of divine blessing the Jerusalem brethren were glad; but there was another point which seemed to them of pressing importance. They believed that the presence of Paul in the city should be used to negate the constantly repeated rumor that Paul and his followers had thrown Moses and the law entirely over their shoulders. The charge centered on St. Paul's instructions to the Jewish believers in gentile cities. Not much was expected from those who had been gentiles. The popular rumor (and not without some foundation) was to the effect that he was teaching Jewish believers in Christ to apostatize from Moses.

The urgent suggestion of the Jerusalem brethren was that Paul associate himself with four brethren of the local congregation who had a Nazarite vow on them, and that he should go with these to the Temple and assume the costs of their purification. One who thus stood the expense of purification was understood to share in the whole matter. For these four men there would be the cost of sixteen sacrificial animals and the accompanying food offerings. Seven days before the expiration of the Nazarite vow the vowers had to present themselves in the Temple and declare the fact that their vow was about expired. They were then assigned to one of the chambers in the first sacred or Women's Court. Here they remained for seven days, when they appeared before the priest again, had their heads shaved, and the hair burned. Thereupon the special offerings were made.

### INTO THE TEMPLE

Paul agreed to this proposition and went with the four brethren to the Temple. All this took place during the Feast of Pentecost—or at least the seven days seem to have begun during that period. Toward the close of these seven days the Apostle was espied by some in the vast throngs which surged back and forth through the Temple courts and was recognized by Jews from Asia Minor, apparently from Ephesus inasmuch as they had also known Trophimus, an Ephesian. As soon as these Asian Jews discovered Paul they started a great uproar, appealing to the religious fervor and national bigotry of the people. The Greek word for *stirred up* means literally *poured together*. This implies some degree of intelligent planning and cooperation. The leaders cried out a threefold charge against Paul. They claimed that he was against the people, against the law, and against the Temple. This was almost the same charge which had been made against Stephen many years before. (Acts 6:13) But those charges were rather indefinite, being points which would have to be settled by the Sanhedrin. A little spice was added to the excitement by shouting that he had defiled the Temple by bringing Greeks into it. This Paul's enemies merely supposed. The wish was father to the thought. They had seen Trophimus with him in the city, and, therefore, he must have been with him in the Temple too. The shallowness of this reasoning is not to be attributed so much to a lack of capacity as to an indisposition to know the truth. This is the chief opposing influence against the word of righteousness at all times.

An oriental mob is one of the most volatile things in the world. It assembles as if by magic and is always attended with great hubbub, swinging of arms, shouting; and waving of garments. This mob was no exception. Paul was apprehended in the Women's Court, hustled down the fourteen steps to the Court of the Gentiles, and the doors shutting off access to the sacred ground were immediately closed, lest the infuriated mob surge back into the holy courts and work some violence, shed some blood, and thus defile the Temple at an awkward time of the year. How careful they were of the small things, and how careless of the weightier matters of the law!

### A SUPPOSED INSURRECTION

Having dragged Paul out of the sacred precincts, the mob proceeded to administer the rebel's beating. This was lawful to do when anyone was actually seen to defile the Temple; but in this case the defilement was purely supposititious. They were pummeling him back and forth and shoving him on to avoid personal responsibility in the matter of his death, when news reached the colonel of the Antonian Guard, whose headquarters were just adjacent to the Temple. Only a short while prior to this time there had been a formidable movement toward sedition, headed by an Egyptian desperado who had assembled around him four thousand low characters, probably refugees from justice and bandits of the hills. He had emerged with his band from the ravines in the deserted country southeast of Jerusalem, and had taken up his stand on the Mount of Olives and declared unto the assembling curiosity-seekers that the walls of Jerusalem would fall at his bidding. By the time thirty thousand more-than-half-convinced people had assembled on the Mount of Olives, the local Roman cohorts

moved out against them and slew several thousand people. The Egyptian leader and most of his gang of desperadoes escaped into the desert. Lysias, the local commander, must have been constantly on the alert for fear of a new attack. And when word came to him that the whole city was in an uproar he but naturally thought that the expected had happened.

Inasmuch as the account says that Lysias took soldiers and *centurions*, there must have been at least two hundred soldiers, inasmuch as a centurion had charge over one hundred. It was no small affair. Some of the multitude shouted one thing to Lysias, and some another. Probably some of the believers were also present and tried to tell the truth of the matter. But so great was the uproar and so conflicting the statements that the colonel decided to take the prisoner into the castle and ascertain later what the real trouble was. But as Paul was being led up the steps to the castle keep the colonel was surprised by hearing himself addressed in Greek. Paul asked leave to speak to him. The colonel had supposed all the while that his prisoner was the leader of the Sicarii, or "Men of the Dagger", the society of assassins who were determined to overthrow the Roman rule by extreme measures.

Lysias granted Paul's request to speak to the people, and when Paul had beckoned for silence he began to address the populace in the Hebrew tongue. This was not the ancient Hebrew, which had not been used since the days of the captivity, but was Syro-Chaldaic, or commonly called Aramaic. This was the language our Lord used and is the language of one of the oldest translations of the New Testament, the Syriac Version.

### PAUL'S SPEECH FROM THE STAIRS

Then follows a recountal of the Apostle's experiences, a brief personal history. When it became necessary to tell about his conversion he avoided the use of the word Christ, but referred to him by a Jewish phrase as "The Righteous One". Likewise he avoided, as long as possible, the use of the hated word gentiles, but alluded to them under the expression "all men". Then he adds a bit of information regarding his first visit to Jerusalem after conversion. He tells that there God directed him to leave the city and to go elsewhere with his message. In the trance, but not in fact, he demurred to the Lord's suggestion, but the same vision told him that he was to go "far hence unto the gentiles". It was not possible longer to avoid the use of the word. And that hated word was a climax. It fell like a spark on the inflammable mass of their national bigotry and fanaticism, which they probably would have described as patriotism. The crowd broke out again in shouts, saying that such a man was not fit to live and that he should be removed from the earth.

The chief captain had evidently not understood Paul's address to the people. What had this man been saying in his outlandish lingo, anyway? Perhaps he is fooling me after all and is merely taking advantage of my generosity to incite the people to sedition; still, their threats against him do not seem to favor that thought. I will find out by torture. I don't purpose to be made light of. The dignity of the Roman army is at stake.

Accordingly, instruction were given that Paul be tortured to get him to divulge the cause of the uproar. This method of getting a clue to an obscure case is still employed by police forces everywhere. Now they call it the "third degree". The same system of torturing information out of people is likewise employed at times in court-rooms by attorneys at law. In none of these cases is there an honest effort to ascertain the cold and unbiased facts. The effort is really to elicit statements which will tend to support the theories of the torturers.

But before the actual scourging began Paul called the attention of the colonel to the fact that it was against the Roman law to scourge an uncondemned Roman citizen. This remark startled the chief captain; for no one would lay claim to being a Roman citizen who was not such. The death penalty hung over a false claim in this direction. The Roman law had already been violated in the apprehending of Paul. But as the colonel observed his prisoner there seemed to be some occasion for doubting his statement. He was not prosperous-looking, and was not an Italian by birth. 'Where did he ever get money enough with which to purchase a Roman citizenship? It took about all the capital I could get together to purchase the one I have.' Thus the colonel reasoned; but Paul answered the question of his mind by stating simply: "I am so born".

### BEFORE THE SANHEDRIN

On the next day Paul was liberated from his chains and brought into an extraordinary meeting of the Sanhedrin, assembling somewhere else than in the holy court of the Temple, possibly in the Court of the Gentiles, to which the Roman soldiers would have access. This court was set off from the Court of the Women by a balustrade some seven feet in height, on which were engraved warnings in Greek and Latin that non-Jews who went beyond that limit were subject to the death penalty.

On the day before Paul had addressed his hearers as "Brethren and Fathers". This day he addressed the Sanhedrin simply as "Brethren". Evidently there was no member of the council who seemed to be older than himself. This expression favors the view that Paul himself had been a member of the Sanhedrin at the time of his persecution of Stephen and other early Christians. This expression recognized the council to be on a parity with himself, as far as national dignity was concerned. The council was in no mood to listen to any presentations from Paul. They had been assembled on command of the hated Roman representative, and not by any initiative of their own. They were determined, therefore, that they would make short shrift of the whole matter. Accordingly, Paul's first sentence became the occasion for an insult from the high priest. The speaker was ordered to be smitten on the mouth. Smarting under the un-called-for treatment, the Apostle made response: "God shall smite thee, thou whited wall". Despite the provocation under which these words were uttered, they constituted a prophecy and not a threat. The Greek says literally, "God is about to smite thee". The Apostle was guided by the spirit of prophecy in this utterance, for it was not long after this until this cruel and rapacious high priest was slain by the Sicarii, the black-hand society of that time. He was dragged from a sewer mouth where he was in hiding and done to death with daggers.

The fact that Paul did not recognize the high priest as such is nothing remarkable. This was not a regular meeting of the council, and the high priest, who was forbidden by Roman edict to wear his pontifical robes at any time saving on the national atonement day was at this time, therefore, wearing ordinary garments such as the other members of the council wore. Furthermore, the high-priestly office changed so frequently, that it is not at all impossible that Paul did not even know the name of the then incumbent. Added to this is the fact that the high priest was some distance removed from the Apostle and he may have been hindered from observing his official location by an impaired eyesight.

### A CLEAVAGE

Seeing no opportunity of getting a fair hearing, Paul tried another tactic. He avowed that he was a Pharisee and that the real basis for the opposition which had arisen

against him lay in the fact that he was proclaiming the resurrection of the dead, which, of course, all true Pharisees believed. The effect of this statement was to throw dissension into the council itself, and thus to demonstrate to Lysias that the whole argument was one backed by purely religious differences and bore no relationship to the Roman empire whatever.

The principal difference between Pharisees and Sadducees is here explained to us. The difference was not threefold, as it seems at first sight to be, but merely two-fold. The Sadducees did not believe in (1) the resurrection of the dead, nor did they believe in (2) the existence of spirit beings, whether angels or previously human. This is shown by the remark of the Pharisees: "What if a *spirit* hath spoken to him, or an *angel*?"

As Paul's very life seemed to be endangered, Lysias ordered his men to rescue him and bring him again into the castle That night the Lord stood by Paul and gave him needed encouragement. He was assured that he should bear witness also at Rome.

But while the Lord was visiting his own, the devil was likewise not less busy with those who were his. He put ideas of murder into the minds of forty men of prominence. They had been foiled in accomplishing what they had hoped to accomplish and now their anger led them to most desperate measures. They vowed neither to eat nor drink until Paul had been killed. But it would not be possible for Paul to bear witness in Rome and also to be killed at Jerusalem at this time. And since He who had all power in heaven and earth had promised that His Apostle should bear witness at Rome, all the power of the Omnipotent One was pledged to the fulfillment of that which had been purposed.

This determination to kill Paul was made known to the Sanhedrin, so that thereby at least a hundred and thirty people knew about the conspiracy. The body of Pharisees was essentially a guild, almost equivalent to a secret society, and all the wives and members of families were by virtue of their birth or relation likewise Pharisees. We do not know that Paul's sister was a Christian. The inference is that she was not. But since her father was a Pharisee she would be a Pharisee too and, according to the custom, would almost surely marry another Pharisee. It was thus not impossible for her to know about the plot. But the account does not honor her with any participation in the matter. It does not even say that she was in Jerusalem. Apparently her son had appointed himself a committee of one to linger around the council place and points of chief interest and find out what was going on with respect to his uncle. Evidently he had not only natural-born affection for his mother's kinsman, but probably also admired him as being a heroic sufferer of persecution. The young man learned of the plot and betook himself to his uncle Paul in the castle. When Paul heard of the conspiracy he asked a centurion to conduct the young man to Lysias. Lysias grasped the young man kindly by the hand to reassure him and led him aside to a place of privacy. There the young man told of the plot to murder his uncle. Lysias saw an opportunity to get his unwelcome guest off his hands, and with honor to himself. He cautioned the young man to tell no one that he had divulged the matter, lest a counter plot be formed which could not be well met.

That night at nine o clock the prisoner was taken under a heavy guard of four hundred and seventy men, infantry, cavalry, and spearmen, toward Cæsarea, to Felix, the governor of Palestine, who had his seat of government in the Mediterranean city of Cæsarea, some sixty-two miles northwest of Jerusalem.

# ANNOUNCEMENTS

## KINEMO KIT AND FILM

In the August 15, 1920, issue of THE WATCH TOWER announcement was made concerning the making of certain film to be exhibited on a miniature projecting machine suitable for use in parlors of homes, small halls and schoolhouses, in connection with teaching the truth. Following that Brother Driscoll and Brother Rutherford visited Europe, Egypt and Palestine and made a number of films. Films have also been made of the Imperial Valley (California). These pictures have been exhibited on standard projecting machines at a number of places, namely, Oklahoma City, Boston, Detroit, Buffalo, and some other places, and many of the friends have expressed themselves enthusiastically in favor of them.

As heretofore announced, the Society cannot engage in the manufacturing business; hence the manufacture and sale of the projecting machines and the film must be done by a separate corporation. Brother Driscoll is the manager of the Kinemo Kit Corporation and has put forth his best endeavors, together with others who have assisted him, to produce films and a projecting machine that would be useful in teaching the message of present truth. While the Society cannot engage in the manufacture and sale as above mentioned, yet it is the desire of the Society that every possible means for teaching the truth be employed.

The Imperial Valley film is produced for the purpose of showing fulfillment of prophecy in the reclamation of the desert land and interesting people in the truths concerning restitution. The films made in Palestine more particularly relate to the return of the Jews to that land and the rebuilding of Palestine, while those made in Egypt have reference to the Great Pyramid and the lessons it teaches. The general subject matter, of course, has the endorsement of the Society; and the effort of the Kinemo Kit Corporation to produce a satisfactory picture has the endorsement of the Society.

From this time forward the Kinemo Kit Corporation will assume all responsibility of production, handling, sale and distribution of the machines and film. The price, as we are informed by the Kinemo Kit Corporation, will be announced in the near future. All orders received heretofore by the Society, will be transmitted to the Kinemo Kit Corporation for filling. Future orders should be sent direct to the Kinemo Kit Corporation at 1342 Gordon St., Los Angeles, California.

The Kinemo Kit Corporation will continue to produce film from time to time for the purpose of teaching the message of present truth and which will be available for use upon the machines it will manufacture for sale. The price of the future film will be regulated according to the length of the story and will be duly announced by that company from time to time.

## UNORDERED COMBINATION SUPPLIES

In order to distribute the stock for the combination drive beginning on September 30, and having also in mind the possible contingency of a railway strike, the Society shipped out considerable quantities of books and booklets to classes which were known to be active in the field work, even though these classes had not specifically ordered these supplies. The delay in printing some issues of THE WATCH TOWER, due to absorption of our printing facilities by the great demand for booklets, made it impossible to get out announcements to the various classes in time to hear from them and then make shipments. This method having been employed once before in an emergency, doubtless most of the classes have understood the situation; but for those classes which are newer this word is given.

## PRAYER MEETING TEXTS FOR NOVEMBER

November 2: JEHOVAH CLEANSES: "I will cleanse them from all their iniquity."—Jeremiah 33:8.

November 9: JEHOVAH FORGIVES: "Thou, Lord, art good and ready to forgive."—Psalm 86:5.

November 16: JEHOVAH BEGETS: "Of his own will begat he us by the word of truth."—James 1:18.

November 23: JEHOVAH ANOINTS: "He which . . . hath anointed us is God."—2 Corinthians 1:21.

# International Bible Students Association Classes

## Lectures and Studies by Traveling Brethren

### BROTHER J. A. BOHNET

Knoxville, Tenn. .....Oct. 16
New Tazewell, Tenn.....Oct. 17
Lebanon, Tenn. .....Oct. 18, 19
Nashville, Tenn. ..... " 20, 23
Murfreesboro, Tenn. .....Oct. 21
Winchester, Tenn. .....Oct. 24
Mcminnville, Tenn. ..... " 25
Doyle, Tenn. .....Oct. 26, 27
Dunlap, Tenn. .....Oct. 28
Chattanooga, Tenn. Oct. 30, 31

### BROTHER R. L. ROBIE

Salem, Ind. .....Oct 13, 14
Bedford, Ind. .....Oct. 16
Sparksville, Ind. ..... " 17
Lawrenceville, Ill. ..... " 18
Flora, Ill. ..... " 19
St Louis, Mo. .....Oct 21-23
Mt Vernon, Ind. .....Oct. 24
Wadesville, Ind. .....Oct. 25, 26
Evansville, Ind. ..... " 27, 28
Boonville, Ind. ..... " 30, 31

### BROTHER E. F. CRIST

Sioux City, Ia. .....Oct. 16
Waterloo, Ia. ..... " 17
Burlington, Ia. ..... " 18
Quincy, Ill. ..... " 19
St. Louis, Mo. .....Oct. 21-23
Anna, Ill. .....Oct. 24
Mounds, Ill. ..... " 25
Paducah, Ky. ..... " 26
Mayfield, Ky. ..... " 28
Memphis, Tenn. ..... " 30

### BROTHER W. J. THORN

Chester, Pa. .....Oct. 19
Annapolis, Md. ..... " 20
Waynesboro, Va. ..... " 21
Roanoke, Va. ..... " 23
Leaksville, N. C.....Oct. 24
Greensboro, N C. .....Oct. 25
Liberty N. C ..... " 26
High Point, N. C ..... " 27
Winston Salem, N C. Oct 28, 30
Durham, N. C.....Oct. 31

### BROTHER A. J. ESHLEMAN

Danville, Ill. .....Oct. 16
Broadlands, Ill. ..... " 17
Monticello, Ill. ..... " 18
Mattoon, Ill. .....Oct. 19, 20
Arcola, Ill. .....Oct. 21
Terre Haute, Ind.....Oct. 23
Martinsville, Ill. ..... " 24
Effingham, Ill. ..... " 25
Alma, Ill. ..... " 26
Flora, Ill. .....Oct. 27, 28

### BROTHER T. H. THORNTON

Mobile, Ala. .....Oct. 17
Bay Minette, Ala. ..... " 18
Pensacola, Fla. .....Oct. 19, 20
Florala, Ala. .....Oct. 21
Dothan Ala. ..... " 23
Bainbridge, Ga. .....Oct. 24
Thomasville, Ga. ..... " 25
Albany, Ga ..... Oct 26, 27
Eufaula, Ala. .....Oct. 28
Montgomery, Ala. ..... " 30

### BROTHER A. M. GRAHAM

Wilmington, Del. .....Oct. 16
Washington, D. C..... " 17
Richmond, Va. ..... " 18
Enneld, N C..... " 19
Rocky Mount, N. C..... " 20
Wilson, N. C.....Oct. 21
Mt. Olive, N. C..... " 22
Wilmington, N. C..... " 23
Sumter, S. C. ..... " 24
Charleston, S. C. ..... " 25

### BROTHER W. A. THRUTCHLEY

Grand Forks, N. Dak.....Oct. 18
Fargo, N. Dak..... " 19
Aitkin, Minn. ..... " 20
Duluth, Minn. .....Oct. 21, 23
Superior, Wis. .....Oct. 23
Vulcan, Mich. .....Oct. 25
Manistique, Mich .....Oct. 27
Sault Ste. Marie, Mich. " 28
Bay City, Mich. ..... " 30
Saginaw, Mich. ..... " 30

### BROTHER M. L. HERR

Holyoke, Mass. .....Oct. 17
Easthampton, Mass. ..... " 18
Springfield, Mass ..... " 19
Pittsfield, Mass. ..... " 20
North Adams, Mass. ..... " 21
Pownal, Vt. .....Oct. 23
Rutland, Vt. ..... " 24
Burlington, Vt. ..... " 25
Waitsfield, Vt. ..... " 26
St. Johnsbury, Vt.....Oct. 28, 31

### BROTHER S. H. TOUTJIAN

Centropolis, Kan. .....Oct. 19
Garnett, Kan. ..... " 20
Lane, Kan. ..... " 21
Fort Scott, Kan. ..... " 23
Iola, Kan. ..... " 24
Cherryvale, Kan. .....Oct. 25
Neodesha, Kan. ..... " 26
Independence, Kan. ..... " 27
Coffeyville, Kan. ..... " 28
Parsons, Kan. .....Oct. 30, 31

### BROTHER W. H. PICKERING

Garden City, Kan.....Oct. 16
Rocky Ford, Colo..... " 17
Pueblo, Colo ..... " 18
Denver Colo ..... " 19
Cheyenne, Wyo. ..... " 20
Casper, Wyo. .....Oct 21
Butte, Mont. ..... " 23
Deer Lodge, Mont. ..... " 24
Missoula, Mont. .....Oct 25, 27
Pablo, Mont. .....Oct. 26

### BROTHER J. B. WILLIAMS

Haileybury, Ont. .....Oct 18
North Bay, Ont. ..... " 19
Bracebridge, Ont. ..... " 21
Orillia, Ont. ..... " 23
Midland, Ont. ..... " 24
Elmvale, Ont. .....Oct. 25
Barrie, Ont ..... " 26
Collingwood, Ont. ..... " 27
Meaford, Ont. ..... " 28
Toronto, Ont. ..... " 30

### BROTHER G. R. POLLOCK

Miami, Ariz. .....Oct. 13
El Paso, Tex.....Oct. 16, 17
Alpine, Tex. .....Oct. 18
Utopia, Tex. ..... " 20
San Antonio, Tex.....Oct. 22-24
Bandera, Tex. .....Oct. 26
Tarpley, Tex ..... " 27
Corpus Christi, Tex..... " 30
Alice, Tex. ..... " 31
Premont, Tex. .....Nov. 1

### BROTHER W. M. WISDOM

Helena, Mont. .....Oct. 18
Great Falls, Mont. ..... " 19
Virgelle, Mont. ..... " 20
Big Sandy, Mont. ..... " 21
Reserve, Mont. ..... " 23
Outlook, Mont. .....Oct. 24
Scobey, Mont .....Oct. 25, 26
Bonetrail, N Dak. ..... " 28, 30
Zahl, N Dak. ..... " 29
Dore, N. Dak. ..... " 31

### BROTHER V. C. RICE

Point Marion, Pa.....Oct. 19, 20
Rices Landing, Pa. .....Oct. 21
Waynesburg, Pa. ..... " 23
Washington, Pa. ..... " 24
Canonsburg, Pa. ..... " 25
Wheeling, W. Va. .....Oct. 26
Marietta, Ohio ..... " 27
Gallipolis Ferry, W. Va. " 28
Ashland, Ky. ..... " 30
Patrick, Ky. ..... " 31

### BROTHER G. YOUNG

Springvale, Me. .....Oct. 19
Kittery, Me. ..... " 20
Lynn, Mass. ..... " 21
Boston, Mass. ..... " 23
Worcester, Mass. ..... " 24
Springfield, Mass. .....Oct. 25
Hartford, Conn. ..... " 26
New Haven, Conn. ..... " 27
Bridgeport, Conn. ..... " 28
Brooklyn, N. Y. ..... " 30

### BROTHER C. ROBERTS

Malahat, B. C.....Oct. 24
Courtenay, B. C. ..... " 25
Port Alberni, B. C..... " 26
Nanaimo, B. C..... " 27
Ladysmith, B. C..... " 28
Vancouver, B. C..... Oct. 30
Kamloops, B. C.....Nov. 1, 2
Revelstoke, B. C.....Nov 3
Twin Butte, B. C..... " 4
Calgary, Alta. ..... " 6

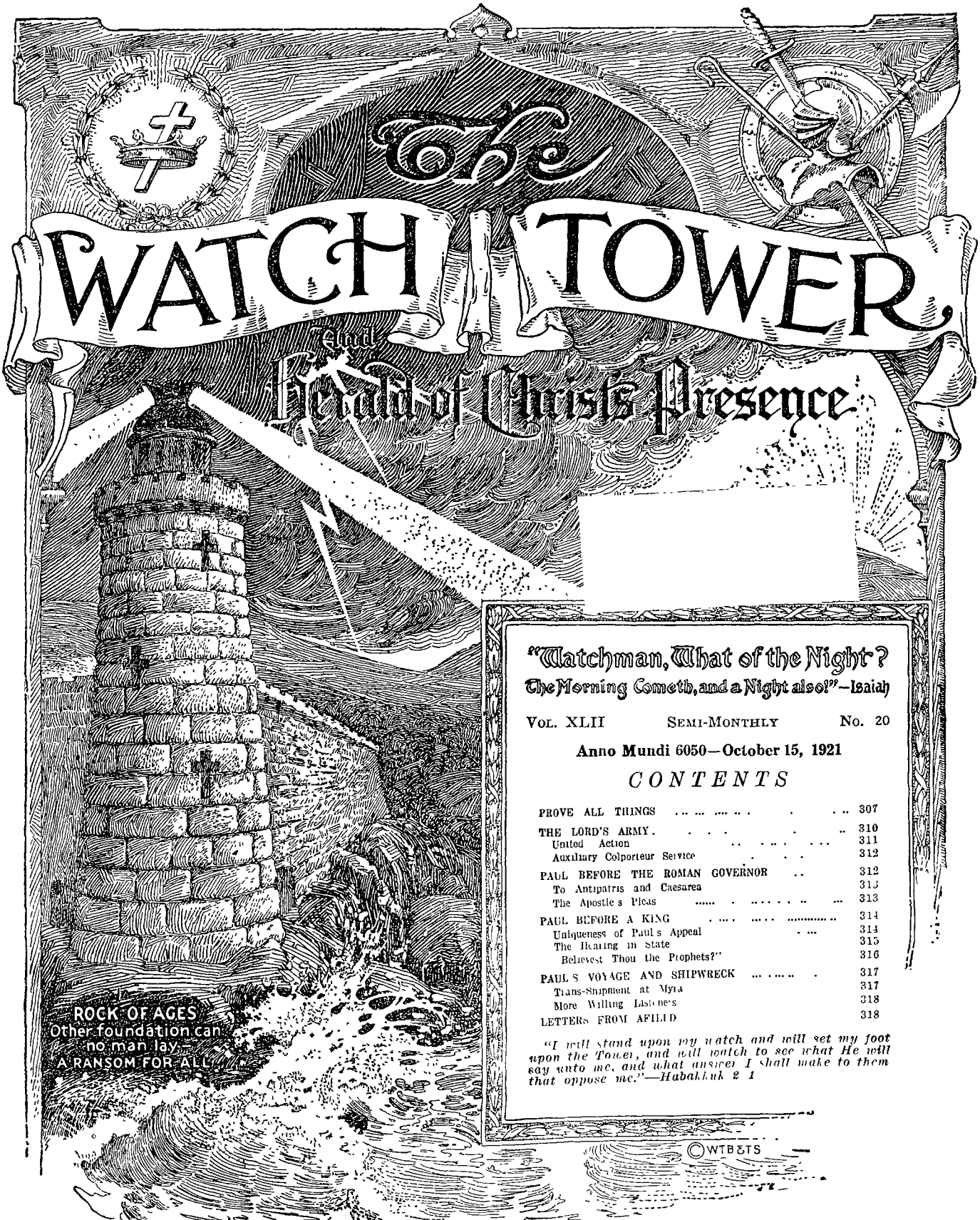
### BROTHER L. F. ZINK

Halifax, N S .....Oct. 17
Truro, N S ..... " 18
Hopewell, N S ..... " 19
Stellarton, N S ..... " 20
Port Hood, N. S.. ..... " 21
Inverness, N S. .....Oct. 23
Mabou, N S ..... " 24
Long Hill, N. S..... " 25
North Sydney, N. S. ..... " 26
Sydney, N. S. .....Oct. 28, 30

# The Watch Tower

and

# Herald of Christ's Presence




"Watchman, What of the Night?
The Morning Cometh, and a Night also!"—Isaiah

VOL. XLII SEMI-MONTHLY No. 20

**Anno Mundi 6050—October 15, 1921**

## CONTENTS

PROVE ALL THINGS ..... 307

THE LORD'S ARMY ..... 310
United Action ..... 311
Auxiliary Colporteur Service ..... 312

PAUL BEFORE THE ROMAN GOVERNOR ..... 312
To Antipatris and Caesarea ..... 313
The Apostle's Pleas ..... 313

PAUL BEFORE A KING ..... 314
Uniqueness of Paul's Appeal ..... 314
The Hearing in State ..... 315
Believest Thou the Prophets?" ..... 316

PAUL'S VOYAGE AND SHIPWRECK ..... 317
Trans-Shipment at Myra ..... 317
More Willing Listeners ..... 318

LETTERS FROM AFIELD ..... 318

*"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Habakkuk 2 1*

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Upon the earth distress of nations with perplexity, the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken When ye see these things begin to come to pass, then know that the Kingdom of God is at hand Look up, lift up your heads, rejoice, for your redemption draweth nigh —Matt 24:33, Mark 13 29; Luke 21.25-31

# THIS JOURNAL AND ITS SACRED MISSION

THIS journal is one of the prime factors or instruments in the system of Bible instruction, or "Seminary Extension", now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1884, "For the Promotion of Christian Knowledge". It not only serves as a class room where Bible students may meet in the study of the divine Word but also as a channel of communication through which they may be reached with announcements of the Society's conventions and of the coming of its traveling representatives, styled "Pilgrims", and refreshed with reports of its conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V. D. M.), which translated into English is *Minister of God's Word*. Our treatment of the International Sunday School Lessons is specially for the older Bible students and teachers. By some this feature is considered indispensable.

This journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated —redemption through the precious blood of "the man Christ Jesus, who gave himself a *ransom* [a corresponding price, a substitute] for all". (1 Peter 1:19; 1 Timothy 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Corinthians 3:11-15; 2 Peter 1:5-11) of the Word of God, its further mission is to "make all see what is the fellowship of the mystery which . . .has been hid in God, . . . to the intent that now might be made known by the church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed".—Ephesians 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the divine wisdom granted unto us to understand his utterances. Its attitude is not dogmatic, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made to facilitate such testing.

## TO US THE SCRIPTURES CLEARLY TEACH

That the church is "the temple of the living God", peculiarly "his workmanship"; that its construction has been in progress throughout the gospel age—ever since Christ became the world's Redeemer and the Chief Corner Stone of his temple, through which, when finished, God's blessing shall come "to all people", and they find access to him.—1 Corinthians 3:16, 17; Ephesians 2:20-22; Genesis 28:14; Galatians 3:29.

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones", "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Revelation 15:5-8.

That the basis of hope, for the church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "a ransom for all," and will be "the true light which lighteth *every man that cometh into the world*", "in due time".—Hebrews 2:9, John 1:9; 1 Timothy 2:5, 6.

That the hope of the church is that she may be like her Lord, "see him as he is," be "partakers of the divine nature',' and share his glory as his joint-heir—1 John 3:2; John 17:24; Romans 8:17; 2 Peter 1:4.

That the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace, to be God's witness to the world; and to prepare to be kings and priests in the next age.—Ephesians 4:12; Matthew 24:14, Revelation 1:6; 20:6.

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial kingdom, the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church, when all the wilfully wicked will be *destroyed*.—Acts 3:19-23; Isaiah 35.


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The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLII OCTOBER 15, 1921 No. 20

# PROVE ALL THINGS

*"I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another [without prejudice] doing nothing by partiality."—1 Timothy 5:21.*

SUPPOSE that each word in every language had but one meaning, and that the meaning could be so easily defined that there could be no room for controversy; would it not simplify language and remove most of the causes for misunderstanding? Could enough words be found or formed with which to build such a language? Undoubtedly. At present we have some words that have a dozen different meanings, and sometimes a half dozen that mean practically the same thing, with comparatively few that have no more than one meaning. The conveyance of accurate thought is thus rendered difficult by the generally bad condition of the road-bed of language, and the misconnected and sometimes doubled track and broken rails of words. The difficulty is multiplied when it comes to transferring thoughts from one language to another, and prompt delivery in good condition is often uncertain.

We may laugh at the squib told of a Frenchman who endeavored to translate a story for children from English into French. In the story a traveler was said to dismount from his horse and to hitch it to a locust, meaning a locust-tree. The word locust, as meaning tree, was a new one to the translator, so he consulted his dictionary. The only definition given there was: An insect much like a grasshopper, some species of which grow quite large It seemed preposterous to tie a horse to a grasshopper, but imagination was equal to the task. There was the dictionary. A happy thought struck him. 'Some grew quite large.' So he added a foot-note to the effect that in America locusts sometimes grow very large and may be domesticated and trained to be of service, much as watch-dogs. So the meaning was clear; the traveler had given the reins of his horse to a trained locust to hold, very much as to a dog.

Doubtless all will be glad when there is a perfect language; but that blessing is for the times of restitution. In the meantime we must needs use the best we have, and as much of the spirit of a sound mind as possible. No doubt the extra work necessary in searching is for our good, otherwise the Lord would have provided differently. If gold and diamonds were to be had for the picking up they would not be so prized; and we might not have learned their intrinsic value, and, additionally would have missed much knowledge and training acquired while searching for them.

The Bible, the Word of God, is given for the edification, sanctification, and perfection of the man of God. It is a mine of unfathomable wealth and joy, but it must be dug into and searched as thoroughly as possible. Divine assistance is promised, if requested. Directions and instructions are couched in the vernacular of imperfect languages, but by the assistance promised none need go far wrong, or go long without being abundantly rewarded for his pains. Patient searching will sooner or later reveal a key for each locked-up storeroom of knowledge. No one key seems to fit every lock. Sometimes we find similar treasures in different rooms, and we may be at first inclined to conclude that they are identical, only to find later that they are somewhat dissimilar, and doubtless intended by the maker for different purposes. At one time it was thought that Advocate and Mediator meant the same thing. Now quite a difference is observed.

To use a different illustration, two tools may very much resemble each other, and have the same name, but close scrutiny reveals the fact that very different work was intended. They may be carpenter's planes, similar handles, same in general appearance, have the same name; but one is intended to smooth a board while the other is for cutting a groove. So often with words; they look alike, are spelled alike, yet are used in different ways in different sentences. The simple word 'see' as a verb is given seven different definitions; and as a noun is defined as 'episcopal or papal jurisdiction, authority or rank; a bishop's or pope's office, sometimes the territory embraced within such jurisdiction'.

The Scriptures hold before each child of God the goal of absolute cleanness, holiness, God-likeness and perfection, and promises each successful runner very great rewards. The goal must be finally reached, but only beyond the vail, and then all imperfection will be a thing of the past. In the meantime some are mentioned as though already clean, holy, just, righteous, upright, and perfect. A child in the primary grade of school runs home and proudly announces: "I got one hundred percent; I was perfect; not a mark against me". The goal of the child is graduation. Was the child perfect because the teacher gave it a credit of one hundred percent? No! It was counted perfect for the grade it was in; no more.

God has schools for the training of his people. He opened one at Sinai, and started the children of Israel in schools. Some of those pupils were mentioned as "just" (Luke 2:25); others mentioned as "righteous before God, walking in all the commandments and ordinances of the Lord blameless". (Luke 1:6) The Apostle makes a similar expression concerning himself in Philippians 3:6. The records mention others who seem to have constituted a sort of private school for individual training, as being "just", "perfect," and "upright".—Genesis 6·9; Job 1:1-3.

Contrast the above with Romans 3:10: "There is none righteous [same Greek word as in Luke 1:6], no, not one". Can they refer to the same grade? Evidently not. Though the same word may be used, it is used to express a different thought. In other words, it becomes a different tool when placed in another handle, or setting. Electricity may become light, heat, or power, according to the handle or method used. The electricity is the same.

In interpreting Scripture some people are inclined to be unbendable. If a word has a certain meaning in one sentence, it should have the same meaning everywhere. Such people find difficulty in viewing a text from more than one standpoint. The first impression received must never be changed. If another offers a slightly different explanation which may clarify the text, and not only make it more luminous but also throw more light upon other passages, the suggestion is immediately repudiated as erroneous, and the one offering it looked upon as "a little off". The first person is likely to measure the correctness of an interpretation by the first view which he accepted conscientiously. Conscious of honesty of heart and of a desire to serve the Lord, he wants the truth and nothing but the truth, and reasons that the Lord would not have permitted him to accept the first view if there were anything wrong with it. Therefore, because he accepted it at first, it must have been right. Consequently any other view must be wrong. There cannot be two rights. He is still conscientious. Why should any one desire to present anything different?

Two lines of thought are likely to present themselves: 'Either the brother presenting the new view has done something to incur the disfavor of the Lord, and therefore the Lord is permitting him to become more or less dim of vision, and not able to see straight; or, there is a desire to "bring forth something new", and if that be the case he will be apt to go "out of the truth" ere long. In either case it would be unwise to accept the view, especially as "I cannot see it that way".'

Some go further and think they must immediately "put others on their guard" and thus soon become busybodies, and manifest a spirit of judgment, and are soon able to discern just where every one stands. They know who are of the little flock, who are of the great company, who are of the Levite class, etc., etc. The Word of the Lord becomes secondary as their standard. They think themselves able to "judge" even though the Lord commanded his people not to exercise such judgment, and also said that whoever did not keep his commandments proved conclusively that he did not love him.—Matthew 7:1-5; 1 John 2-4.

Differences of opinion are bound to arise, when there are so many differently shaped heads among the Lord's people. Nothing but the spirit of the Lord could weld such a mixture of mental differences into one body of mutual love. But in case of such differences of opinion, is there any danger? What should be done? Some minds are progressive and move rapidly; others move very slowly, and even when they move make long halts after each move. Some are very contentious about the meaning of words. Apparently the same was true in the Apostle's day; for he wrote to Timothy: "Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings; for they will increase unto *more ungodliness.*" (2 Timothy 2:14-16) Paul further speaks of two "who concerning the truth *have erred,* saying that the resurrection is past already; and overthrow the faith of some". We notice that the Apostle did not say they had "gone out of the truth". We wonder why. We have frequently noticed some such expression among friends of present truth when speaking of some who used to walk with us, but for some reason do not at present. Are we able to judge that such a one has "gone out of the truth"?

The probabilities are that Hymenæus and Philetus and others thought Paul had departed from the truth and were endeavoring to persuade others to follow them, whereas the truth of the matter was they themselves were the ones in error. Apparently there was danger. To whom? To those who had turned their eyes from the Lord to themselves or others.

How often the same has been true during the harvest can be vouched for by many who have been in the way for a number of years. Many can remember when it was held that the church was under the new covenant, and that Christ was representing us in the capacity of Mediator. As further light became due, it was clearly seen that the new covenant could not be in operation until all the atonement day sacrifices should be completed and the blood of the antitypical bullock and goat had been presented before the antitypical mercy-seat. Further, no Scripture could be found to state that Christ was acting as Mediator for the church. When Brother Russell saw this clearly, he immediately gave it forth, and many at once concluded that he had "gone out of the truth"; he was "denying the ransom"; had become that wicked servant", and other things.

At first it sounded strange to almost all, for they had taken the other view for granted, without discussion. Every honest-hearted consecrated one began to search diligently and prayerfully. It was not long before the Lord made it clear to all who earnestly desired it. Others thought it was one of the severe trials which would if possible "deceive the very elect" and withdrew themselves that they might not be deceived. What has been the result? Has the Lord in any way indicated where his blessing has been bestowed? Let each decide for himself. The Lord places no constraint upon any except the "bond of love". If one desires to withdraw he can do so, for the Lord has sufficient at the door to take the place of any who may wish to retire. Probably no one would withdraw willfully. Such usually think they are really pleasing the Lord by taking the step, or that they have new light, which others do not have; and to wait for the rest to catch up would so hinder their progress that they might be too late, so they must hasten ahead. How necessary it is for each to keep an eye upon the Lord continually. "Wait upon the Lord and he shall direct thy way" is still true to every saint of God.

We could mention many other incidents during the harvest period, but it would only recall sad memories. For the benefit of some who are now somewhat perplexed we refer to more recent experiences. In the June 1, 1920, WATCH TOWER there appeared an article "The Court—Type and Antitype". The presentation is there set forth clearly, logically and Scripturally. About the same time some changes were suggested in the wording of the "Tabernacle Shadows". In neither were there any doctrinal alterations. A more careful study, together with increasing light gradually coming due, clarified a number of minor points and they were presented, with full reasons therefor. Most of the friends have been greatly helped by the elucidations, and many have written or expressed their appreciation. A few, comparatively, have apparently found difficulty in grasping the changes. But most of these have not worried, as they realized it was not a doctrinal matter, and doubtless many had made their calling and election sure and passed on into the kingdom who could not have explained these points clearly before they reached the other side. They were doubtless glad their salvation did not depend upon their ability to comprehend all the details about the Tabernacle types, or which came first, justification or consecration. They knew they had made a full consecration, had been accepted, and they hurried on to advanced studies in character building. As long as they had been admitted they were too busy to stop long to argue over what was past. They used what knowledge was obtainable, kept seeking for more, knowing that perfect knowledge is a thing of the future. —1 Corinthians 13:12.

A few who have not been able to see these things clearly for themselves have worried over them considerably, and have worked themselves into a sort of fear, lest either they have come short somewhere, and the Lord will not grant them the understanding, or that the Lord has permitted the Society to take some sidestep to test the loyalty of the church, and that this may be another of those severe tests which is liable "if it were possible to deceive the very elect". They desire to serve the Lord, but are perplexed. We offer a few suggestions which have been of assistance to different ones often, with the prayer that they may help still others. It is not our purpose to enter into controversy with any one. Much less shall we presume to judge any who may not be able to see these things clearly as "having gone out of the truth". We do not know, nor should we presume to know. All are liable to make mistakes. We recall the experience of the apostle Peter before the church at Antioch. (Galatians 2:11) What about the apostles when they all declared loyalty to the Lord and soon after denied him? (Matthew 26:35) Had they gone out of the truth?

We all know we must make a full consecration, and we all know we must be justified before we can make any progress towards the high calling. There is but one part for us to do, that is to consecrate; the giving of justification is for God to do, if we exercise the faith. If we have passed these, what particular difference does it now make which one came first? The principal thing is: Are we in the race? How it would please the adversary to have us go back to the entrance and waste time trying to ascertain how we did get in! If we can see it clearly, let us be thankful, but if we cannot, let us not worry. It will in no way affect our present standing with the Lord unless we permit it to worry us, or cause us to be critical of others, or lessen our interest in the race. Let us "wait on the Lord" and he will sooner or later clear it fully. No one who has fully and faithfully waited upon the Lord has ever been or will be permitted to become deceived to the extent of losing out. A passing cloud or temporary lack of full understanding may be permitted to test our tenacity of faith, but the Lord is sure to send a greater blessing soon. Note the examples of Abraham, Jacob, Joseph, Daniel, and others along even temporal lines. These are examples for our encouragement. Hear the encouraging promise: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne". (Revelation 3:21) Overcome in what? In full faith in him and in his ability to direct his work.

If anything appears in the WATCH TOWER that readers are not able to see at once, let them compare it carefully with the Scripture, noting the expressions of the article, then withhold their decision until they have had time to think it over. Lay it on the shelf, and pick it up occasionally and look at it again.

Some one was criticising Brother Russell upon his manner of conducting the WATCH TOWER. He listened

closely and then replied, in substance: 'I believe the Lord is still able to conduct his work without my assistance; but as he has placed me here, and entrusted me with some responsibility, I shall endeavor to fulfill that trust to the extent of my ability, as he shall give me light. Any time he may desire to place the responsibility upon another, he can easily remove me within a few minutes, and appoint another, and I shall be the last to murmur or complain. If he should desire to place you in control I shall not say a word, but will be anxious to coöperate to my full ability; for I would still desire above all else to be in his service, be it small or great.'

The point of greatest danger is the heart. It is very necessary that each saint guard his own heart above all else. To permit bitterness, fear, doubt, or carelessness to enter may prove fatal to the new creature.

This is not intended to imply that the Lord may not permit some imperfect statements or expressions or even some incomplete views to be presented in the WATCH TOWER. He is still working with imperfect instruments, and has done so all down through the harvest; but sooner or later the light will shine out the clearer, even as the sun appears to be brighter after the passing of a cloud. We may be sure he will not permit anything to remain that would really stumble his little ones. He has promised that nothing shall take them from his strong, loving, protecting hand. We suggest to any who may still have difficulty with any of the articles above referred to that they first ask for the wisdom promised in James 1:5, and then reread them carefully. If still in doubt, do not worry. Follow the suggestion of the Apostle in Hebrews 6:1-3. "And the very God of peace sanctify you wholly."

# THE LORD'S ARMY

*"And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war . . . . And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean."—Revelation 19:11, 14.*

ARE YOU a soldier of the army of the Lord? Are you doing your part as opportunity offers? These are pertinent questions for the immediate consideration of every child of God.

St. John was given a vision of the overthrow of Satan's empire and of the triumphant entry of the Messianic King. In symbolic phrase he records the vision. The time is fixed after the end of the Gentile lease of power. The iniquitous systems of the false heavens and wicked earth have reached the fullness. The day of God's wrath has come. The Lord of heaven and earth takes control. He is described as having eyes as a flame of fire. His wisdom says the time has come to strike wrong and iniquity from the throne, to exalt truth and righteousness. "And on his head were many crowns;" symbols of authority, symbolizing here the complete right and authority to rule all the kingdoms of heaven and earth. "And out of his mouth goeth forth a sharp sword, that with it he should smite the nations," for he is now the King of kings and Lord of lords, exercising his authority.

The Revelator then describes the armies that follow him. The fact that this body is described in the plural shows that the army of the Lord is in two divisions, one division resurrected and caught up with the Lord, as the Apostle describes, and the other division this side the vail finishing the work which the Lord has committed to them. "And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean." The Lord himself is described as riding on a white horse, which is symbolic of the teachings of truth now due to be given to mankind. His followers, then, must likewise be engaged in the same work of proclaiming the message of truth. This message of the Messianic kingdom is a tremendous punishment to many. It is destructive of things iniquitous.

No such honor was ever before conferred upon earthly beings. These now participate with the great King of the universe in a great work to be done and done quickly. Who are these who are in the army of the Lord? The Psalmist says of them, these are "all his saints", meaning those who have been purified through the blood of Jesus, begotten and anointed, enlisted under his banner, and following where he leads.

The world does not understand, as indeed it cannot understand, this army and its work. War from the human standpoint means to do injury to human beings, as well as to destroy property. Hence carnal weapons are used. The Christian uses not a carnal weapon, but he uses the message of truth, and it is mighty to the pulling down of the strongholds of error; and ultimately this warfare will result in good to all the human race, particularly to those who give heed early to the Lord's message.

This great conflict will result in the destruction of the wicked heavens and wicked earth and in the full establishment of the new heavens and new earth wherein dwelleth righteousness. The wicked heavens reserved for destruction until this time is composed of Satan, the host of demons unseen to mankind, yet ruling in the minds of the humankind, and all other unseen agencies which Satan employs to carry on his work. The whole wicked earth consists of the unrighteous systems organized among men, and this specifically is symbolically described as the beast. It is to be noted

that the instrument of warfare in the hands of the saints is the message of truth. This message is not man's, but the Lord's, and the earthly division of the Lord's army is commissioned and permitted to go forth and use this instrument or message of truth for the pulling down of the strongholds of error that the people might be released from their thraldom. Satan through his various emissaries has deceived millions and is deceiving many more millions of the people with the thought that the living are not dead but still alive, and that these dead can communicate with the living. The demons are the principal agencies used for the purpose of practicing fraud and deception, and with these are used earthly agencies in the way of mediums. These fallen angels must be judged, because their judgment time is here; and since the King of glory comes forth to judge as well as to make war, his armies have a part in this work. The Lord has placed in the hands of his soldiers on earth the message in booklet form, "Can the Living Talk with the Dead?" This exposes the deception being practiced by the demons and to that extent constitutes a judgment against this part of Satan's empire.

Satan has employed many instruments in the earth to practice his deception, particularly gigantic and oppressive organizations financial and political, as well as ecclesiastical. The Lord has armed his saints with the weapon "The Finished Mystery", which tears off the cloak, and exposes the fraudulent systems, thereby judging them and making war upon them.

Love is the motive that prompts the Lord of glory to take action now. Love is that which induces all of his followers to follow where he leads. Hence it is the purpose of the Lord that all of those who mourn and who desire to be comforted shall at this time have some comfort. To this end the Lord has placed in the hands of his people the comforting message that "millions now living will never die", because his kingdom is here.

These three instruments are now in the hands of a division of the Lord's army. The time is here to use them. Are you doing your part? Are you availing yourself of the opportunity thus granted by the Lord?

The children of the Lord can get some wisdom from things earthly. Before a general charge it is customary in earthly armies to "lay down a barrage", as it is called. On the 25th of September last all the pilgrim brethren in the United States and Canada, all the elders of every one of the ecclesias that could speak, were asked to arrange and did arrange for public meetings. The result was thousands of meetings in the land, every one proclaiming the message "Millions Now Living Will Never Die". On the 30th of September the Lord's army moved out in solid phalanx, armed with their instruments and using them effectively. The reports from every quarter are gratifying and the blessings were great.

Arrangements are made that the same thing shall be repeated. Hence we call upon all the brethren who are able to deliver public discourses, be they pilgrims, elders, or others qualified, in every part of the United States and Canada (and we are asking also the foreign branches to take up the same work, and this is being done) to address a public meeting on Sunday, October 30. We ask all the ecclesias everywhere to join in arranging for these meetings, following out the same general methods of advertising as were used on the 25th of September. We ask the class secretaries everywhere to keep an accurate record of the number of meetings held, the speaker, the attendance and the cost of the meeting, and report as quickly as possible to the Service Department at this office. This is very important and we hope everyone will observe it.

The subject of every discourse on this occasion should be what it was before, "Millions Now Living Will Never Die". Do not think that because this has been used before it must not now be used. It is not the man or the speaker that we want to parade before the people, but it is the message that we want to get into their hands. It is the truth that we want them to hear. At each meeting place there will be a different speaker from the one who spoke there before, and he will have a different method of presenting the subject, of course. It will be just as entertaining to those who have heard once to hear it again. In the discourse delivered the combination of three books, "The Finished Mystery," "Can the Living Talk with the Dead?" and "Millions Now Living Will Never Die", should be exhibited to the people and the fact emphasized that these contain the message showing the cause of the trouble in the earth, the cause of the distress of nations, the cause of increased suicide and crime, and the divine remedy for it all. This combination, as before, will be sold for 78 cents (in the United States, 87 cents in Canada, and money equivalent in other countries), in order that it might get into the hands of as many people as possible.

### UNITED ACTION

Remember that the chief purpose of these public meetings is to advertise the message of the truth contained in the combination of books above described. Immediately, then, there should be an organized and concerted movement on behalf of all the Lord's consecrated who can do so in the sale and distribution of these books. The day following the public discourse, to wit, Monday, October 31, is the anniversary of Brother Russell's change to glory. It would seem quite appropriate, then, for several reasons, that on that date the classes everywhere send out everyone who can participate in the united and concerted action of canvassing for the books. Will you go? Are you of the Lord's army? and will you do your part? Remember, the purpose is to get the message to the people. "This gospel of the kingdom shall be preached in all the world as a witness unto all nations, and then shall the end come."

A synopsis of the public discourse has heretofore been

sent to all the classes. The copy should be prepared and as many of the papers as possible asked to publish this report. From the advertising of the meeting, from the meeting itself, and from the reports that follow on Monday morning, the people will be aware of the fact that there is a message extant for them. The canvassers, then, calling upon them can present the subject "millions now living will never die" and ask: 'Did you hear the lecture?' or 'You saw about it in the paper? Well, here is the entire matter in amplified form giving the reasons for the hard times, for the distress amongst the people, for the great amount of unemployment, for so much suicide and crime which we see at present, and above all the happy and divine remedy for it. It has been placed in this form and at such a price that all may have it, and I have brought it to you.' What greater honor could you have than this? Being an ambassador of the Lord, the king of glory, and a member of his army; with him you are going forth to make war and to judge the unrighteous things and to comfort those whose hearts desire to be comforted. You are a messenger of the kingdom.

Surely the angels of heaven rejoice as they behold this army, led by the great King of glory, knowing that it is marching on to certain victory and that soon righteousness will be established in the earth under the great Messiah and the period of reconstruction will be in full sway. This army is publishing peace, lasting peace to the people. It is bringing them a message of salvation. It is comforting their hearts. This is the mighty one whom the Prophet Isaiah in vision beheld. He saw the feet of him, the feet of the Christ, standing upon the kingdoms of this earth. In other words, he saw the earthly division of the Lord's army engaged in service under their mighty leader. The feet of this mighty one were so beautiful to him that it filled his heart with gladness and his mouth with song, and he exclaimed: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" —Isaiah 52:7.

Begin to make preparation now for the 30th of October and for the 31st. If possible, get a day or even a half day's vacation that you may go out in this work. Be of good courage, and the Lord will strengthen your heart.

### AUXILIARY COLPORTEUR SERVICE

In the Lord's providence there has been a great quantity of the above mentioned books prepared. They should go into the hands of the people quickly, and it is the privilege of the consecrated to do this work. The Society has therefore determined that in order to give more opportunity to be more fully identified with the work there has been organized what we designate an *"Auxiliary Colporteur Service"*. Many of the Lord's dear people are out of employment, yet cannot leave their homes. Some of them have other employment for part of the day, must sell something else, or have duties about home that require a part of their time. Others who are housewives are required to attend to their household duties and can give only two or three hours per day. Yet all of these are anxious to have a part in the work. The arrangement of the auxiliary colporteur force, therefore, is for the purpose of enabling more to enter into this part of the service. To this end every one of the consecrated who will devote an average of two hours per day, or an average of ten hours per week to canvassing for the books and who will make application to the Society, stating this fact, will be placed on the auxiliary colporteur list and be granted special prices enabling them to sell the books at a reasonable profit and thus contribute to their material support. The elders and class leaders should bring this matter before the classes everywhere and let every one who feels that he or she could become an auxiliary colporteur under this special arrangement write the Society immediately, addressing your letter to the Watch Tower Bible & Tract Society, Service Department, 124 Columbia Heights, Brooklyn, New York, asking for a blank application to become a member of the auxiliary colporteur force and for the special prices to these members of this part of the Lord's army.

Remember that this message must go into the hands of the people quickly. Pray the Lord to send more workers into the field. Pray the Lord that he may send you, that the opportunity for you may be opened. Enter it quickly, and may the Lord grant unto you a rich blessing to your good and to his glory.

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# PAUL BEFORE THE ROMAN GOVERNOR

— — NOVEMBER 13 — ACTS 23:25 — 24:27 — —

*"Herein I also exercise myself to have a conscience void of offense toward God and men always."—Acts 24:16.*

SAFE IN CÆSAREA — TERTULLUS' FALSE CHARGES — PAUL'S NOBLE REPLY — THE PROCRASTINATION OF FELIX.

ON A balmy June evening, while the new moon visited the landscape with silver, there clattered forth from one of the north gates of the city of Jerusalem a cavalcade of four hundred seventy men, each bound by his duty as a Roman soldier to protect a man whose very name and works were anathematized throughout the Roman empire only a few short years thereafter. For those whose eyes could see ordinarily well there was the hill Golgotha, lying in the greenish pallor of the moonlight, just beyond the exit gate. For those who could see them, there were stars, all numbered and called by name, like the sheep of the Master's fold.—Isaiah 40:26; John 10:3.

Behind the detachment lay the glistening and, despite its size, now quiet city, the city that had been stormed and besieged and pillaged and sacked for fifteen hundred years, but yet to be brought down to the dust and in other times

to be exalted again unto the heavens. The city had just spurned its last opportunity for repentance, was feverishly pulsating with murderous designs against the Lord's Apostle, as it had been some twenty years before against the Lord's Anointed. From the moment the military escort with its peculiar ward, whose sole crime consisted in giving a personal testimony concerning a heavenly vision, passed out the city gate the fate of that city was sealed; the destruction which had been foreseen and foretold was now foreordained. Paul's preaching to the gentiles had not provoked the rulers of the city and nation to turn to Messiah. Instead, it provoked them to murder.

### TO ANTIPATRIS AND CÆSAREA

The detachment of heavy and light infantry and cavalry must have proceeded at a steady gait, in order to reach Antipatris by morning. Antipatris was thirty-six miles away, and if it was reached by six o'clock the marchers made an average of four miles an hour. This is nothing remarkable, but it was a good night's work. At this place the infantry returned, leaving Paul in charge of seventy cavalrymen who proceeded with him to Cæsarea, twenty-six miles further on. Hardly more than a week had elapsed since Paul had gone up the same road with the committee from the Asiatic, Macedonian, and Achaian churches, and with other brethren from Jerusalem and vicinity.

When the party arrived at Cæsarea Paul was taken to Governor Felix, and a letter of commitment from Lysias, the colonel in charge at Jerusalem, was delivered. Lysias had made the letter an occasion to play up his own prowess as a keeper of law and order. He described the circumstances, condensed and abridged the facts, in such a way as to make it appear that he himself was to be commended for having rescued a Roman citizen from the fury of a mob. In fact, Lysias knew nothing about Paul's being a Roman citizen until after he had been arrested. But such are the customs of men in similar positions the world over.

Felix' first question to Paul was concerning the place of his birth. This question was put with a view to ascertaining whether his case would fall under his jurisdiction or whether he should be transferred to some other governor. On being told that he was from Cilicia Felix accepted the case as his own, for his authority evidently extended over all of Syria and Cilicia. The hearing was deferred until his accusers could be brought from Jerusalem.

After five days the high priest came down, together with some of the elders, or other members of the Sanhedrin. They brought with them a Roman attorney, who was to act as counsel for the prosecution. Tertullus, for such was his name, after the usual hypocritical palaver, entered his charges against Paul. These were divided into four counts: first, he was charged with being a pestilent fellow; second, it was claimed that he was a stirrer-up of sedition; third, he was a ringleader of the sect of the Nazarenes; and fourth, he was said to have profaned the Temple. And having preferred these charges Tertullus retired.

### THE APOSTLE'S PLEAS

Felix then gave Paul an opportunity to plead to the open indictments. He passed over the first count entirely as it was too general to be worthy of an answer, and was understood by all to be brought up merely to lend atmospheric color to what followed. To the second count Paul pleaded 'not guilty'. There was no proof of sedition; the facts were open and ascertainable by anyone. He alluded to the fact that only twelve days had passed since he had gone up to Jerusalem. Felix could ascertain the truth of this statement himself, if he were so disposed, by inquiry in the city of Cæsarea, where Paul had been less than two weeks before and where he had landed from a ship, which ship would bear record of his passage. All of these means of information were open to Felix; hence he was referred to them.

To the third count St. Paul put in a plea of *nolle contendere*—no contention. He would not plead guilty to the charge; for there was no guilt attached to it. But he would not contend against the truth of the statement made. He did not waste time by arguing about the propriety of the nicknames attached to Christians; he simply confessed that he was a Christian, but that, while being such, he was worshiping his fathers' God. That charge could not be made a basis for prosecution, either in Roman or Jewish law.

To the fourth count the Apostle pleaded 'not guilty'. He proceeded to explain how his six days, or so, in Jerusalem had been spent. Nearly all of the time had been spent in the Temple in connection with the fulfillment of vows. The ones who had raised the tumult there were Jews from Asia. Evidently they had not taken the matter seriously, or they would have been present in Cæsarea to press their charges.

The claim of profanation of the Temple died in its own tracks, for want of proof to feed it.

Reverting again to the underlying charge of sedition, the Apostle said that there was no proof and that he had done nothing which could even vaguely be interpreted as approaching an outcry, unless it be the single statement of his made before the council, and in the presence of the soldiers, that 'for the resurrection of the dead he was called in question'. That was the only statement concerning which the present witnesses could bear any testimony. They had seen none of the other things asseverated, and that even these bigoted elders should hope to sustain a charge of sedition on the slender bit of evidence which they were able to bear was not thinkable—so the undercurrent of the argument runs.

### ACTION DEFERRED

Felix saw the point, and having report of the other side of the question from Lysias, he perceived that nothing but jealousy was behind the whole move. The prosecution was dismissed with a promise to look into the matter further. The defendant was retained in custody, though given great freedom. We may reasonably suppose that Philip and his four daughters, as well as other brethren in Cæsarea, visited him frequently and did everything in their power to contribute to his comfort.

Felix was a freedman, having been a slave of Antonia, mother of Claudius, the then emperor. He was notably unscrupulous, and this trait of character shows up in his dealings with Paul. Felix' wife at that time was Drusilla, a Jewess, sister of Agrippa. She was interested in religious subjects, and Felix had Paul brought forth to explain something about the Christian religion. This was done with such clearness that Felix trembled, seeing the helpless state in which he was, and being brought face to face with the greater problems of life. But avarice was stronger than love of truth; so he sent Paul away until he could recover his equanimity of mind.

After that he sent frequently for Paul and conversed with him, hoping that Paul would take the hint and arrange pecuniary considerations for his release. It is thinkable that Felix had had Paul's family record looked up and had found that Paul's father was about to die. This, Felix probably reasoned, would bring Paul into his patrimony. And who would not be willing to share a little bit of it for the privilege of freedom? But somewhere Felix's reasonings failed to run parallel with the facts. No bribe was forthcoming, and no liberty either. Two years dragged along, and the time would probably have been longer had not complaints been made against Felix, and had not a new governor been sent in his place.

The character of Felix is testified to by Josephus when he says that "when Porcius Festus was sent as successor to Felix by Nero, the principal inhabitants of Cæsarea went up to Rome to accuse Felix; and he had been certainly brought to punishment, unless Nero had yielded to the importunate solicitations of his brother Palias, who was at that time had in the greatest honor by him".—*Antiquities*, Bk. 20, Ch. 8, Art. 9.

# PAUL BEFORE A KING

NOVEMBER 20 — ACTS 25:1-26:32 — —

PAUL'S TRIAL BEFORE FESTUS — REVIEW OF THE CASE BEFORE AGRIPPA — AN INTERRUPTION — A JUDICIAL OPINION.

*"Now hath Christ been raised from the dead, the first fruits of them that are asleep."—1 Corinthians 15:20.*

THE Jewish question as a whole was acknowledged to be the most delicate and difficult in the whole Roman empire. And this was the reason why the Herods were so useful to and influential in Rome. Claudius had trouble with the Jews residing in Rome (Acts 18:2) and rashly expelled all of them from Italy. This was about the time of St. Paul's second missionary tour. He met some of the refugees in Corinth. And during his third tour, toward the end of his three-year stay in Ephesus, Claudius died at the hand of his wife Agrippina. With him died his personal edicts; so the Jews were again at liberty to reside in Rome. It was then that the Apostle's desire to go to Rome took shape and grew so on him that it became a constant subject of prayer. (Romans 1:10; 15:23) He would have no particular desire to go thither while such a thing was impossible and while there were no Jews there to preach to. The lifting of this prohibition against Jews made it possible, also, for him to write his letter to the Roman church, the Jewish section of which had gone back upon Nero's accession to the throne of his father. Aquila and Priscilla were evidently among the first to return; for they were saluted from Corinth some fifteen months after Nero was made emperor.

Nero succeeded his father on October 13. The Apostle left Ephesus the next Pentecost, and was in Jerusalem the second Pentecost, and was there taken prisoner by Lysias. This was Nero's second year. Paul was held in Cæsarea under Felix two years, which would be about the middle of Nero's fourth year and, naturally, in the early summer. It was then that, yielding to complaints from all over Judea, Nero removed Felix and put in his stead another freedman, Porcius Festus. Within two weeks after his arrival in his governorship Festus called up the case of Paul, having been urged to action when he was in Jerusalem's bitter enemies there.

Nothing can exceed the zeal of religious bigotry. Many kinds of animosity would have died out in those two years; but not so religious hatred. Therefore, seeing the ruin it has wrought throughout the whole history of the church, should not each one strive to be humble and leave the judging of those who differ from them to the One who never errs? Seeing the mistakes that others have made, it is too much to expect that we would find no similar tendencies in ourselves. But tendency ought not to govern.

## BEFORE FESTUS

Paul's appearance before Festus was not notable in itself. Prominent Jews came down from Jerusalem and accused him in a manner similar to that of their first indicting. Festus was new in the pestiferous province and he desired to make a good impression upon the Jews. He saw that there was no sustainable charge, yet instead of dismissing the prisoner at once he asked Paul if he would be willing to be tried in Jerusalem before him, with him as temporary president of the Sanhedrin. Paul was weary of the dilly-dallying which had already marked his case, so he declined to be a party to any such uncalled-for and extraordinary proceeding. Cæsarea was the place for trial, and why after detaining him unjustly for two years should he be moved back east when the Lord had shown him he was to go west to Rome? Festus surely knew that Paul would decline his proposition, and doubtless hoped that he would do so, for he wished to be rid of an awkward case right in the beginning of his tenure of office The proposition was merely a *coup d'état*, a move for political popularity.

Accordingly, Paul appealed to Cæsar, to the imperial bench in Rome, which was the supreme court of the empire.

And why, may we suppose, would God allow his Apostle to languish two years in prison in what might be looked upon as the most useful period of his life? Two reasons are justly supposable: first, that it might work for the Apostle's own subjective good, and second, that conditions at Rome might be such that at least a favorable delay might allow the Apostle time for building up the believers there.

Had Paul arrived in Rome before the time when he did he would surely have encountered the vengeful Agrippina, who still had much influence with her son Nero. But during the time of Paul's stay at Cæsarea Nero was becoming acquainted with Poppæa, one of the many famously infamous women at Rome. She became Nero's minion at about the very time of Paul's departure from Cæsarea. Agrippina lost her power, and in the following year, after Paul had actually arrived in Rome, she was slain at the instigation of Poppæa but at the hand of Nero, her own son.

It was not that the all-powerful God of heaven and earth was dependent on these filthy intrigues of depraved and debauched humans, but rather that he chose to allow the contrast between the devil's doings and his own to stand out the more sharply when his great work shall finally be done.

## UNIQUENESS OF PAUL'S APPEAL

Probably St. Paul's appeal away from the Sanhedrin to the pagan judgment seat at Rome was the first of its kind in Jewish history. Possibly it was the only case of its kind; for the Jews were strongly averse to being tried at all save by their own court. Why did the Apostle do this; did he not know that Nero was the false messiah, the one before whom every knee at least on earth and, as the court flatterers were wont to say, in heaven too was supposed to bow, who not only bore the false title of *Dominus*, or lord, but who insisted that it be everywhere used? Did he not know that he would be expected to worship this emperor, call him *Dominus*, and pronounce the word *anathema* (accursed) against Nero's rival Jesus? Yes, St. Paul knew all this; he had written just three years before to the Corinthians of the courage necessary to stand one's ground against the emperor-worship system: "Ye know that when ye were gentiles ye were led away unto those dumb idols [among which was the emperor's statue, particularly that of Julius Cæsar in Corinth], howsoever ye might be led [whether by childish superstition or political compulsion]. Wherefore I make known unto you that no man speaking in the spirit of God saith, Jesus is *anathema**; and no

man can say, Jesus is *dominus* [moved by any human motive], but [can only do so] in the [power of the] holy spirit."—1 Corinthians 12:2, 3.

But why did God's Apostle appeal to a heathen tribunal surrounded by the fawning obsequiousness of the talented and the craven hypocrisy of the masses? The answer is that he desired above all things to preach the gospel, and God having shown him that he should go to Rome, he embraced the first opportunity which was offered to move in that direction, trusting to the guidance of that Lord whose he was to sustain him and to accomplish through him his good purposes. And, to think, we read ere many years had passed of saints in that same Cæsar's household! —Philippians 4:22.

### AGRIPPA VISITS

Some time passed, evidently a month or so, when King Agrippa came to pay his respects to the new governor. This was Agrippa II, the last of the line of Herods. He was twelve or thirteen years old at the time of our Lord's crucifixion, though during that period of his life he was in Rome, being brought up with the young Nero, as Herod Agrippa I had been brought up with Nero's father Claudius. This King Herod was also superintendent of the Temple in Jerusalem, being a Jew, though not a Hebrew. He used his influence to save Judea for the Roman empire. He was pro-Roman and against the intrigues of the priests; and when Titus moved against Jerusalem Agrippa's soldiers actually joined forces with those of the Roman prince. His father Agrippa I, unlike the other members of the Herodian family, was a strict observer of the law. It was doubtless because of his zeal in this respect that he put the Apostle James to death and imprisoned the Apostle Peter. (Acts 12:1-3) Herod Antipas it was who preceded Agrippa I and who killed John the Baptist and mocked our Lord Jesus when he was sent to him from Pilate. (Luke 23:11) To him was the initial application of Psalm 2:1, 2 made. (Acts 4:27) Herod the Great, the worst of them all, was he who sought to kill the babe Jesus and who did kill the hundred or so babes of Bethelem and vicinity. (Matthew 2:16) Roughly speaking, the reign of Herod the Great was parallel with that of Augustus Cæsar, Herod Antipas with that of Tiberius, Herod Agrippa I with Caligula and Claudius, Herod Agrippa II, the one of our lesson, with a part of Claudius', the whole of Nero's, and a part of Titus' reign.

With King Agrippa came his sister, and more than sister, Bernice, who, in turn, was sister of Drusilla, the wife of the former governor Felix, who had kept and left Paul bound. In the course of his remarks to the king Festus spoke of Paul's case and of how he was at a loss to know what to write to Rome, seeing there was no indictment built on Roman law and apparently no brief of the hearing before Felix. 'All I could find out was that the controversy centered in one dead Jesus, whom Paul believed to be alive; and that is no kind of thing to be sending on to Rome with an imperial prisoner. Nero would think it a joke, or perhaps be vexed for having his time taken up with Jewish religious questions. Now, I know, King Agrippa, that you are familiar with the Jewish religion, and perhaps you would be willing to give me a few pointers while you are here. I really don't know what to say.' To which Agrippa answered: 'Why, yes, Governor Festus, I was just wishing that I might hear the man myself'. 'Very well, you shall hear him. Tomorrow we will call court and make it a social occasion. I will ask in the aristocracy, the military gentry, and the chamber of commerce crowd. We might as well do it up in style. A little preaching won't do us any hurt, especially since we have the advantage of being able to stop him whenever we wish to do so. Tomorrow it shall be, then.'

### THE HEARING IN STATE

The next day state court was held with dignitaries from the city and army present, as also King Agrippa and his sister-consort Bernice in much pomp or fantasy, as the Greek says. Lacking in the true dignity of virtue, they did their best to put dignity on from the outside.

Picture the scene: All the "best" citizens of the city and people prominent in the official life of Judea were there. Here was Festus, the personal represenative of Satan's empire; there was Agrippa, a dinky little king who should have known better, since he was learned in the law; there was Bernice, a shrewd daughter of Eve, who had started her public career by marrying her uncle, and who had improved not at all as she passed down the line of her intimates, not even bothering to marry the last two. All were seated and huge ostrich-feather fans were moving slowly up and down over the central trio, for it was summer. A nod from Festus to the captain of the guard, a shuffle of sandals upon the stone pavement, and there entered, surrounded by soldiers of the legion, an oldish, smallish Jew, slightly known to those present, better known throughout the succeeding centuries, envied by disbelievers and higher critics, still to be known and honored throughout eternity, Paul, God's ambassador and the apostle of Jesus Christ to the gentiles. And had he letters of accredit to these foreign potentates? Yes, but their eyes were too blinded, and they could not read them. Had he a royal signet from his King? Yes, the manacles of iron upon his wrists. Those were his credentials

Festus and Agrippa were both interested in what Paul was going to say, the one out of convenience and the other out of curiosity. But Paul was willing not only to look at God's message with curiosity, but to stake his life, his reputation, his all upon its truth. He was willing to defend it everywhere and before any class of men. At the same time he urged his rights as a Roman citizen, yet it was mainly that he might preach the gospel At the same time that he was anxious to secure justice to himself, his first anxiety was to declare the truth of God. Before any tribunal, before any class of men, in the presence of princes, nobles, and kings, of Romans and Jews, he was ready to pour forth his testimony in defense of the truth. Who would not rather be Paul than either Festus or Agrippa? Who would not rather be a *prisoner* like him than invested with authority like Festus or clothed in tinsel like Agrippa?

King Agrippa gave Paul the word to speak; and that word gave occasion to the noblest defense which was ever made before any tribunal and to as genuine eloquence as can be found anywhere in any language It is remarkable not because of its flower, but because of its spirit of intense sincerity and soberness, the rarest of qualities on earth

### A STATEMENT OF FACTS

Paul was not now on trial, but was to defend himself or state his cause so that Agrippa might be able to aid Festus in transmitting a true account of the case to the emperor. It cannot be supposed that St Paul expected his defense to be attended with a relief from confinement; for he had himself appealed to the Roman Emperor. His design in speaking before Agrippa was doubtless to vindicate his character, and obtain Agrippa's attestation of his innocence, as he had already obtained the testimony of Lysias and Felix and Festus; to obtain a correct representation of his case to the Emperor; but third, and most important of all, to give a witness to the truth of the Christian

*Cæsar est dominus; Jesus est anathema were the six words which would free any man or woman from the charge of being a Christian Although during St Paul's activities it was not a crime in and of itself to be a Christian, it became such by formulation of a special decree either at the time of his death or shortly thereafter.

message, fulfilling part of the prophecy that he should bear his Master's name before kings. (Acts 9:15) His defense is, consequently, made up chiefly of the most eloquent statement of the *facts* just as they had occurred.

Paul did not know how to flatter, but he made honest reference to the fact that Agrippa was familiar with the "customs" (rites, institutions, laws) and "questions" (subjects of debate and of various opinion) which were prevalent among the Jews. He was not unwilling to state the truth, even though it was complimentary. Disagreeableness was no virtue in his sight.

He even bore testimony to the zeal of the Jewish people up to that moment, notwithstanding the fact that their leaders were persecuting him. Only the largest of hearts can see anything commendable in an enemy. He said they served God day and night; and this was no hyperbole. The priestly representatives of the people were constantly on duty in the Temple, day and night, as were also the Levites. It will be noted that the twelve tribes were represented in the service. The theories of Anglo-Israelites that the Anglo-Saxon people are the ten lost tribes have not the slightest support in Scripture. And even if it could be proved that Anglo-Saxons were the ten tribes it would spell no advantage for them; for as Jews they would have no share in the heavenly promises, and as the ten tribes they would have no earthly blessing apart from the ruling tribe of Judah.

The gentiles are described as being in darkness and as needing their blind eyes opened. Ignorance is represented by the eyes being closed, and the instruction of the gospel by the opening of the eyes. The heathen nations of "Christendom" still sit in darkness. The ideas they have about *human* establishment of *Messiah's* kingdom are no more like the truth than a will-o'-the-wisp is like the Sun of Righteousness. There is enough light in those ideas to mislead, but not enough to illumine.

Having reached that part of his story which related to his more recent experiences in Jerusalem when the Jews went about to kill him, he said: "Having therefore obtained *help of God*, I continue unto this day". There is nothing even approaching a boast here, although his experiences and his whole life had been highly dramatic. Paul had seen and felt his danger. He had known the predetermined malice of the Jews, and their efforts to take his life. He had been rescued by Lysias and had made every effort to avoid the danger, and to save his life; and at the end of all he traced his safety entirely to the help of God. It was not by any power of his own that he had been preserved; God had interposed and rescued him.

### WATCHING FOR A CLUE

All the while Paul had been speaking Festus was watching for a clue by which he might understand the matter. Amazed at the zeal and ardor of the speaker, he thought he saw it all. This Jew had been reading and studying and expecting these things until he had become afflicted with hallucinations. The conclusion broke in on Festus and he expressed it at once: 'Paul, thou art deranged; much study hath excited thee to madness'. The absolute conviction under which Paul spoke looked to Festus like the proof of delirium. This is not an uncommon charge against those who are Christians, either then or now, and especially when they evince unusual zeal. The world regards them as under the influence of derangement and fanaticism, or as misguided by fanatical leaders. Husbands often think their wives deranged, and parents their children. The gay think it proof of derangement that others are serious, and sober, and prayerful; the avaricious, that others are willing to part with their property to do good; the ambitious and worldly, that others are willing to leave their country and home to go among strangers in the service of the Lord, making known to them the unsearchable riches of Christ. The really sober and rational part of the world—those who love and fear God and are wise enough to obey rather than choose—are charged with insanity by those who are really deluded.

'I am not mad; I am not deranged,' was Paul's instant rejoinder. And he brings in Agrippa for a witness that he was not deranged. 'I speak forth the words of truth—not delusions, nor imposture, nor fraud—and soberness,' literally, wisdom, sanity, not derangement. 'The king is familiar with all the things of which I speak.'

Agrippa could have told much about the matter had he chosen to do so. His uncle had put James to death on account of the Christian faith. The same Herod had experienced strange things in the liberation of Peter from prison. Another near relative of Agrippa had had personal contact with Jesus, in fact was king over Galilee, where Jesus lived and wrought. The same relative had put John the Baptist to death. Agrippa's great grandfather had tried to kill Jesus. It was impossible that Agrippa be ignorant of the wonderful happenings among the Jewish people during the last twenty-five years.

### "BELIEVEST THOU THE PROPHETS?"

But the Apostle did not embarrass the king by actually waiting for him to speak. He knew Agrippa knew and he knew Agrippa would not deny that he knew, so he passed on and turned the situation into a pointed catechizing of Agrippa. "Believest thou the prophets? I know that thou believest." Agrippa saw that Paul was not guilty of sedition or of profaning the Temple, and he saw the conclusion to which a belief of the prophets inevitably tended. Yet, something stood in the way. It was probably a lack of depth and sincerity. He was not *dead in earnest* about it all, though probably convinced of its truthfulness. He replied: "With little persuasion thou thinkest to make me a Christian". 'You think to win me, a king, over to your despised little sect, and as easily as that!' To which Paul: 'Whether with little or much persuasion, I would to God that not only thou, but also all that hear me this day might become such as I am, except these bonds'.

The thing had gone far enough. The inquirers were becoming inquired of, and that would not do. Possibly the gorgeous Bernice, with a rustle of silken garments, leaned over to her brother and whispered, 'Agrippa, dear, I wish you would send that old man away. I don't like his eyes, and, besides, this seat is getting dreadfully hard. He is getting around to personalities now, and who knows but that he will be airing our private relations, as John the Baptist did with Uncle Antipas and Aunt Herodias.'

The king made the first move to break up the audience. The governor and Bernice followed, then the other distinguished auditors. What! an Apostle preaching and not one at the mourners' bench? Correct. And not a one (as far as we know) came anywhere near being at the mourners' bench. Gallons of glycerine tears have been shed by pathetic evangelistic pleaders on the basis of Agrippa's near conversion. He came nowhere near being converted, as witness the Revised Version and the Greek text itself.

### ADDITIONAL TESTIMONY

But conversion rested with the hearer. The Apostle was the preacher, by whom the message of grace might be heard and believed upon. (Romans 10:14) He was not responsible for the outcome. He had borne the witness. There was also another fruitage of the hearing: Agrippa bore testimony to Paul's innocence. This was the conclusion to which the dignitaries came, after hearing all that the Jews had to allege against him. It was the result of

the whole investigation; and we have therefore the concurring testimony of Lysias (Acts 23:29), of Felix (ch. 24), of Festus (25.26,27), and of Agrippa to his innocence. More satisfactory testimony Paul could not have desired. It was a full acquittal of all the charges against him; and although he was to be sent to Rome, yet he went thither with every favorable circumstance of being acquitted there also.

# PAUL'S VOYAGE AND SHIPWRECK

— — NOVEMBER 27 — ACTS 27:1-44 — —

PAUL'S WISE ADVICE — HIS CHEER AND CONFIDENCE — HIS COURAGE AND RESOURCEFULNESS — THE PRUDENT MEAL.

*"I know him whom I have believed, and am persuaded that he is able to guard that which I have committed unto him against that day."—2 Timothy 1:12.*

WHEN suitable arrangements had been made for the transfer of Paul and other prisoners from Judea to Rome, the party was placed in charge of a centurion by the name of Julius, belonging to a distinguished unit of the Roman army which had at one time been the bodyguard of Augustus Cæsar. It is a notable fact that every centurion mentioned in the New Testament was particularly noble This centurion, or captain, with a detachment of soldiers sufficiently large to allow for constant watches, embarked in an Asian ship whose home port was Adramyttium Possibly it had come down with a chartered load and intended to make a coast trip back, calling in at various Ægean ports In the party, doubtless proceeding at their own expense, were Luke and Aristarchus. Aristarchus was subsequently a fellow prisoner with Paul in Rome.

One day out from Cæsarea, the sailing vessel put in at Sidon, possibly hoping to pick up some cargo. The stop gave opportunity, when supplemented by the kindly permission of Julius, for the Apostle to go ashore and be refreshed by meeting with brethren there. The Greek says, "to receive attention," thus implying that they bestowed upon him some dainties and other edibles, as well as refreshing him with their presence.

Hardly had the ship left port when it encountered westerly and northwesterly winds which were unfavorable for traveling northwest. As a result the boat worked slowly up the coast and sailed under the lee of Cyprus, between that island and Cilicia, instead of passing through the open sea west of the island, as the committee had done on its downward voyage more than two years before.

### TRANS-SHIPMENT AT MYRA

The strong winds kept up, thus making necessary a tacking or zigzag course which occupied much time and required much patience. Finally the vessel arrived at Myra in Lycia. There the centurion found a grain ship from Alexandria bound for an Italian port. Just why the loaded grain ship was in Asia Minor is not made plain; but probably it had encountered the severe northwest winds and worked up to the coast of Asia Minor for safety.

The batch of prisoners was taken on board and the vessel put out to sea, evidently intending to sail westward, north of Crete and south of Achaia, thence up to Italy—a relatively shielded course. But the same head-winds were still prevailing so that this ship also was obliged to tack back and forth in such a manner as to consume much time and break up the centurion's schedule for arrival in Italy before the dangerous navigating season had arrived.

Evidently the purpose of the boat was to gain Cnidus and abide there for more favorable weather, but the northwest winds were so strong that it could not come into the port, but only approached to it some miles distant. The next best move was to take advantage of the wind and sail almost south to Crete. This was done, but barely missing the rocky promotory of Salmone. Rounding the southeastern shore of Crete, the vessel heaved to in what the Bible narrative describes as Fair Havens, but called by some ancient geographers Fair Shores. Evidently there was no real harbor, but only a favorable anchoring place protected from north and northwesterly gales, but not from east or southerly winds. This place lay off Lasea.

The fast of Atonement, falling toward the latter end of September at about the time of the autumnal equinox, had now passed, and the dangerous season for navigating the Mediterranean had set in. The equinoctial storms were likely to break at any time.

The Apostle Paul was probably as experienced a traveler as any on board, and he ventured to make a suggestion to the centurion, who in turn transmitted it to the gubernator and to the owner of the vessel. The fact that the Apostle's suggestion was given any weight at all shows that he was held in considerable respect by the centurion. But the captain finally acceded to the judgment of the master and owner of the vessel that they proceed along the coast of Crete to Phœnix, now Sutro, where was an unusually-shaped harbor specially favorable for wintering. Therefore, when a soft wind from the south blew up, giving treacherous promise of fair weather, the ship hove anchor, and set sail. The vessel hugged closely to the shore in order to gain the protection of the high mountains of the island; and it had not reached Phœnix when a tempestuous wind called Euroclydon (Greek, wind-wave or hurricane) beat down upon them so strongly that they were unable to make any port. These winds are now called Levanters, because they occur chiefly in the Levant or eastern part of the Mediterranean.

Running under the lee of a small island nearly due south of Phœnix, the vessel was partly protected from the heavy sea and mighty wind which prevailed in the open. There was no harbor, and the crew was barely able to save the ship's small boat, which was commodious enough to hold most of the crew, as appears later. Whether this boat was on the davits, or in tow at the stern does not appear; but the importance of securing the small boat is known by all seamen. In all probability it was hanging in part overboard in readiness for instant use, and the present action was to bring it in on deck and lash it securely to save it from being staved to pieces.

The ship was well loaded with grain; and for fear that the seams would part, hawsers or cables were passed round the ship's hull, under keel and over deck, to prevent her from opening under action of the waves. This precaution was doubly necessary because of the nature of the cargo. If the joints opened only a little and let in water, the grain would swell; and the process of swelling would work more certain damage than the waves alone would do.

Fearing lest the boat should be driven across the sea and onto the shifting sandbars of the north Libyan coast, the crew lowered both sails and masts and let the ship drive with the wind. The second day some freight was thrown overboard; the third day much of the ship's tackling and rigging—ropes sails, etc.—followed. And for many days the boat was tempest-tossed, neither sun nor moon being visible. The ferocity and extent of the storm was such as to wear out the hope of the experienced sailors.

Just at this juncture an angel of the Lord appeared to Paul by night and assured him that all who were in the boat would be spared, but that both the ship and its cargo would be a loss.

### MORE WILLING LISTENERS

Those who had given small heed to his advice before, were now willing to listen. Their own stock of ideas had run out. The Apostle was the only man on board who had anything to impart; and that was due to the fact that God had promised that he should reach Rome and had additionally assured him concerning certain particulars of the trip. Was God not too dignified and formal to extend mercy to those *heathen* seamen? No: he is a God of order, but he does not appear to be nearly as interested in impressing his creatures with his dignity as he is in impressing them with his love and grace and goodness. The extension of the line of preservation need not have been made beyond Paul and his personal guard, or Paul, one soldier, Luke, and Aristarchus. But it was just like God to save the whole group of two hundred seventy-six because of their association with his honored ambassador.

The Apostle reminded them of the advice which he had given while they were standing by at Fair Havens. He did not do this in an "I told you so" spirit; but merely alluded to it now by way of establishing credence for what he was about to say at this time. He told them of God's message to him and of his goodness in guaranteeing their safety. He also told them that they would be cast upon a certain island. This put the sailors on the alert, no doubt, and enabled them to discern more keenly when land was near.

On the fourteenth day, being driven back and forth below the foot of Italy, the sailors perceived that land was near. In normal weather they might have told this by land odors or the sound of distant breakers, but this was hardly possible while they were being driven with the wind and land was to leeward. Possibly the clue lay in the size or frequency of the waves. At all events, their suspicions were aroused and they took a sounding. This was done by lowering a weight fastened on the end of a cord or wire. The measurement showed twenty fathoms or about one hundred twenty feet. A little later a second sounding was taken which showed fifteen fathoms, or about ninety feet. This revealed the fact that the ship was running into shallower water and approaching land. Accordingly, it was deemed prudent to cast out anchors from the stern and let the craft pull at her anchorage until daylight should reveal the coastline. Four anchors were cast out, the while all wished for the day.

# LETTERS FROM AFIELD

### "MY OWN CASE, FOR EXAMPLE"

MY DEAR BROTHER RUTHERFORD:

I suspect that in your mail these days there is a good deal more of criticism and censure than of love and assurances of support. Perhaps this is a sign of the times; for we know that the "love of many shall wax cold", and the Lord possibly knew what he was doing when he picked a man of large capabilities along the line of natural affection, to fill a position which is probably the most onerous and difficult that any man has ever been called on to fill in the truth at any time, and, as I believe, in the world today.

Take my own case, for example. I haven't given you by any means the support that I might have done in the past two years, not that I am at all influential, or one whose opinion is at all sought in any community, but even as a very small cog in the machine, or a very small joint in the body, I might have done a good deal more than I have done to help things along and make your burden a little bit lighter.

You see, up to six months ago I met with the Winnipeg class, than which there is no more loyal class in this or any other country, but the adversary, roaming around as usual to see whom he could torment, found a little root of bitterness in my heart and promptly proceeded to water it, until a fine big growth of sedition was evident, and instead of taking a firm hold on the Lord's Word and work, I began to cavil at the things he provided, and figured I could carve out a much finer road to salvation than my brethren were able to do. Result—what you might expect. You never in your life saw anyone out of harmony with the Lord's arrangements, and at odds with his servants that was happy, and I was no exception to the rule. I never put in two more miserable years in my life, simply because I was so chock full of dirty pride that I wouldn't admit I was wrong, and come back where my heart (really) always was.

But the Lord doesn't desert us even when we are rebellious, and after I had had these miserable experiences long enough to realize that I wasn't getting anywhere, he sent along his messenger with the old question, "Why persecutest thou me? It is hard for thee to kick against the pricks." And do you know, dear Brother, it was hard to persistently resist the love of the brethren, and try to convince myself that I was right, and all the rest of the body wrong. I am glad that I never actively opposed you, or tried to incite others to do so, but I did enough, and I'm heartily ashamed today of the paltry attitude I took with regard to God's plan and his works. However, he has forgiven me, and now I feel that I am once more in the light of his countenance, and in his favor.

This doesn't altogether clear my conscience, however, and I feel that a little expression of my loyalty to you, as well as to the Lord, will not be altogether out of place. The Lord is certainly testing out all those who profess complete submersion into his will, to see whether or not they meant what they said when they made their consecration. This experience of mine, though it was mighty unpleasant, at least has been the means of making me appreciate even more than ever the wonderful truth of the TRUTH, and the unreasonableness of the so-called "Truths" that nowadays seem to spring up over night like mushrooms.

> "So many gods, so many creeds,
> So many paths, that wind and wind;
> When just the art of being kind
> Is what this sad world needs."

Possibly Ella Wheeler Wilcox had the right conception in a vague way, but most certainly the church today needs to learn the lesson of *kindness* one to another. I believe that Brother Howlett was right when he said, in private conversation with me here a few days ago, that "no critic will make the kingdom", for that certainly seems to be the devil's way in putting the stumbling blocks in the way of the Lord's people today. Criticize Headquarters, sneer at the truths coming out today, call the channel 'Popery', malign and impugn the motives of those directing the harvest, laugh at the mistakes in "The Finished Mystery" and destroy the value of the whole book because its writers were not perfect—that's today's program for many of us, and I'm sick and tired of it all.

Brother Rutherford, I want to hold up your hands and those of the brethren associated with you; I want to do all I can to boost the work and show the right spirit of

tolerance and love at all times. It may be that on the basis of my past two years record of lack of coöperation you may not have much confidence in me. That I must expect until I show by my works that I really am repentent and desiring to do good. You have my earnest prayers, and the assurance of my desire to do all I can to forward the work and glorify my Father's name. May his blessing rest upon you and those at Bethel. I want to assure you of my love for you personally and my unquestioning co-operation when you want to call for it.

Ever your brother, by his favor, DONALD H. COPELAND, *Ill.*

### "SHALL ENDEAVOR TO PRAISE THE LORD"

DEAR BRETHREN:

Many times in the past I have been constrained to express to you my appreciation of the WATCH TOWER for the wonderful food contained therein. I never cease to praise the Lord for it; for truly it is food from heaven and breathes such a sweet spirit so like the Master.

Especially am I constrained to express my feelings to you this time for two reasons aside from the rich spiritual food which the TOWER always contains. When I read some months ago concerning your statement relative to tobacco I smiled to myself and I even heard some say that you were hardly severe enough in condemning this bad habit, but to my mind it was just right. How that wretched spirit of intolerance lingers with us and is constantly seeking something to justify its expression!

I have always been thankful to the Lord for the fact that I was, by his grace, able to drop the use of tobacco very quickly after I saw that the covenant of sacrifice included 'doing all things to the glory of God'. The stopping of its use has left little if any temptation with me. Yet I know dear brethren who have had severe trials in this respect and those who never used this useless weed consider it unthinkable that a saint can have trials and temptations with tobacco after having been walking with the Master. Surely your recent note of explanation should clarify matters and inculcate the spirit of magnanimity.

Then again your statements in the article on "Health and the Holy Spirit" were most pleasing to me. How the Lord does permit all experiences to prove us and test us and bring out in us the love and sympathy for others! Many times as I have struggled with myself in the midst of severe experiences I have thought of the wonderful article in the July 1 TOWER of 1918. All of it is rich but one point in particular in this connection, viz 'The love of truth is the most noble quality in the human intellect, the most enjoyable in the interchange of confidences; yet of all qualities it is the most rare'. How very profound! How can we see our imperfections except they be brought forcibly to our attention! . . .

I hardly know when I would stop in expressing my appreciation and love to you all for your services to the Lord and his people; but this I do assure you, that I shall endeavor to praise the Lord more in the future for it all and so live that with you I may, by his grace, 'win Christ and be found in him'.

Yours in the closest of bonds, H. L. PHILBRICK, *Mass.*

### PROTESTANT DIFFICULTIES

BELOVED BRETHREN:

I cannot refrain longer from writing you to express my deep appreciation for the 'meat in due season' which our Heavenly Father is providing us with from his table at this time, especially those two articles on "Love Divine" and "'Our Reasonable Service". These have certainly given courage and strength to us in going forward in the service.

Everything seems to point very clearly to the fact that Babylon will very soon be cast into the sea. One lady told me recently that she had made an every-member canvass of their church (Christian) to get pledges. She said that nine out of every ten refused even to promise a cent. I know through my own experience in Babylon that a good percent of their promises do not mean cash.

I told this lady that the churches were going down and that the Lord's kingdom was being established. She was glad to hear it. . . . Even among the higher-ups we find many that are done with the churches. There is not ten percent of the people that even claim to believe in eternal torment any more.

The "Millions" message certainly puts them to thinking. It is encouraging to know that more than two million copies have been published in so short a time.

May the Lord bless thee and keep thee is my prayer.

Your brother by his loving kindness, F. A. ROBBINS, *Colp.*

### "WE NEED THIS HELP"

MY DEAR BRETHREN:

Reading the late WATCH TOWERS, I marvel how the full measure of the holy spirit is guiding you in the deep things, which are stored in the great house of blessings from above. The March 15 and April 1 WATCH TOWERS have brought more light to me, with their holy and true explanation of the death and resurrection of our Lord and the Passover. All of the issues, I want to say, impress me more and more that THE WATCH TOWER has been and will be the channel for distributing the meat in due season as long as there are still members of the body of Christ in the flesh. Rejoice, dear brethren, because the Lord is using you in this service.

It is certainly evidenced that the Lord is using you the same as he used our dear Pastor Russell to help us in this day of temptation. We need this help because the great adversary is working as an angel of light, trying to lead astray some of the dear ones and make them believe that THE WATCH TOWER is no more the channel.

May the Lord bless you dear ones and keep you in this service unto the end.

I am, Yours in his holy name, G. PAPACOSTAS, *N. Y.*

### "WHOLE-HEARTED APPRECIATION"

DEAR BRETHREN:

I am constrained to write you a few words of whole-hearted appreciation of your work. The TOWER articles are just splendid. They breathe such a spirit of wisdom and understanding, of humility and love, as can emanate from no other source than the Lord himself. Surely his hand is manifest to our spiritual vision, guiding and directing his affairs.

One finds the TOWER giving evidence of such breadth of view, such clear insight into all the fact and circumstance of Scripture, and such apt interpretation and application of it all for the enlightenment and encouragement of those who are blessed with an ear to hear, as makes it invaluable to the Lord's people. Its quiet, dignified, scholarly style is particularly pleasing and deserves high commendation.

Without doubt, in his placing of the members in the body as it pleases him, the Lord does all things well. Daily do I remember you at the thone of heavenly grace. May the peace of God which passes understanding be your portion; and an abiding consciousness of the presence underneath and around you of the everlasting arms be your consolation and safeguard in your hours of stress and trial.

With Christian love and greetings, your brother in the Lord, W. TINNEY, *B. C.*

# International Bible Students Association Classes

## Lectures and Studies by Traveling Brethren

### BROTHER R. H. BARBER

Philadelphia, Pa. ..... Nov. 6
Havre de Grace, Md. ..... " 7
Boyce, Va. ..... Nov 8, 9
Rock Enon Spgs., Va ..... Nov. 11
Waynesboro, Va ..... " 13
Charlottesville, Va. ..... " 14
Orchid, Va ..... Nov 16
Richmond, Va ..... " 17
Petersburg, Va ..... " 18
Norfolk, Va ..... " 20
Newport News, Va ..... " 21
Suffolk, Va ..... " 22

### BROTHER J. A. BOHNET

Dayton, Tenn ..... Nov 1
Albany, Ala ..... " 3
Tuscumbia, Ala. ..... " 4
Birmingham, Ala ..... Nov 6, 7
Bessemer, Ala ..... Nov 8
Cullman, Ala ..... " 9
Pell City, Ala ..... Nov 10
Cropwell Ala ..... " 11
Riverside, Ala ..... Nov 13
Lincoln, Ala ..... " 14
Anniston Ala ..... " 15
Piedmont, Ala ..... 16

### BROTHER E. F. CRIST

Paragould, Ark ..... Nov 1
Greenway, Ark ..... " 2
Dexter, Mo ..... " 3
Clarkton, Mo ..... " 4
Bloomfield, Mo ..... " 6
Fornfelt, Mo. ..... " 7
Poplar Bluff, Mo ..... Nov 8, 10
Neelyville, Mo ..... Nov 9
Chaonia, Mo ..... " 11
Mountain Grove, Mo ..... " 13
Thayer, Mo ..... " 14
South Fork Mo ..... Nov 15, 16

### BROTHER A. J. ESHLEMAN

Cisne, Ill ..... Nov 1
Bellmont, Ill. ..... " 2
Lawrenceville, Ill ..... " 3
Sullivan, Ind ..... " 6
Paris, Ill. ..... " 7
Arcola, Ill ..... " 8
Peoria Ill ..... Nov 9
Canton Ill ..... " 10
Burlington Ia ..... " 11
Keosauqua, Ia ..... " 13
Moulton, Ia ..... Nov 14, 15
Chariton, Ia ..... " 17, 18

### BROTHER A. M. GRAHAM

Orlando, Fla ..... Nov 1
Apopka, Fla ..... " 2
Sanford, Fla. ..... " 3
Titusville, Fla ..... " 4
Miami, Fla ..... " 6
Delray, Fla. ..... " 7
Belglade, Fla ..... Nov 10
Moore Haven, Fla ..... " 13
Avon Park Fla ..... " 14
Lakeland, Fla ..... " 15
Arcadia Fla ..... " 16
Punta Gorda, Fla ..... " 17

### BROTHER M. L. HERR

Newport, Vt. ..... Nov 1
Hanover, N H ..... " 2
Canaan, N H ..... " 3
Pittsfield, N H ..... " 4
Nashua, N H. ..... " 6
Manchester, N. H. ..... " 7
Milford, N H ..... Nov 8
Leominster, Mass. ..... Nov 9, 14
Greenfield, Mass ..... " 10, 11
Orange, Mass ..... Nov 13
W Chelmsford, Mass. ..... " 15
Lowell, Mass ..... " 16

### BROTHER M. A. HOWLETT

MacLennan, Ont ..... Nov 2
Toronto, Ont ..... Nov 4-6
Hamilton Ont ..... " 7 8
Beamsville, Ont. ..... Nov 9
St Catherines, Ont. ..... " 10
Niagara Falls, Ont. ..... Nov. 11, 13
Thorold, Ont ..... Nov 14
Welland, Ont ..... " 15
Dunnville, Ont ..... " 16
Caledonia, Ont ..... " 17
Simcoe, Ont ..... Nov 18-21
Tilsonburg, Ont ..... Nov 22

### BROTHER W. H. PICKERING

Rosalia, Wash. ..... Nov. 1
Colfax, Wash ..... " 2
Moscow, Ida ..... " 3
Latah, Wash. ..... " 4
Colville, Wash. ..... " 6
Spokane, Wash. ..... " 7
Mesa, Wash ..... Nov 8
Walla Walla, Wash ..... " 9
Dayton, Wash ..... " 10
Pomeroy, Wash ..... " 11
Pendleton, Ore ..... " 13
La Grande, Ore ..... " 14

### BROTHER G. R. POLLOCK

Piedmont Tex. ..... Nov 1
Shulmore, Tex. ..... " 2
Mathis, Tex ..... " 3
Driscoll, Tex ..... " 4
McAllen, Tex. ..... " 6
Sam Fordyce, Tex ..... " 7
Harlingen, Tex ..... Nov. 8
Kingsville, Tex ..... " 9
Corpus Christi, Tex. ..... " 10
Simmons, Tex ..... " 11
Kerrville, Tex ..... " 13
Comfort, Tex. ..... " 14

### BROTHER V. C. RICE

Paintsville, Ky. ..... Nov 1, 2
Lexington, Ky ..... " 3, 4
Frankfort, Ky ..... Nov 6
Shelbyville, Ky ..... " 7
Jeffersontown, Ky. ..... " 8
Louisville, Ky. ..... Nov 9, 13
New Albany, Ind ..... Nov 10
Jeffersonville, Ind ..... " 11
Brandenburg, Ky. ..... " 14
Magnet, Ind ..... " 16
Oriole, Ind ..... " 18
Owensboro, Ky. ..... " 20

### BROTHER C. ROBERTS

Kamloops, B C. ..... Nov 1, 2
Revelstoke, B. C. ..... Nov 3
Twin Butte, B. C. ..... " 4
Calgary, Alta ..... " 6
Red Deer, Alta. ..... " 7
Lacombe, Alta. ..... " 8
Leduc, Alta. ..... Nov. 9
Calmar, Alta ..... " 10
Edmonton, Alta ..... Nov. 11, 13
Viking, Alta ..... " 14, 15
Phillips, Alta ..... " 16
Sedgewick, Alta. ..... " 17

### BROTHER R. L. ROBIE

De Pauw, Ind. ..... Nov. 1
Palmyra, Ind ..... Nov. 2, 3
New Albany, Ind. ..... " 4, 13
Madison, Ind ..... " 6, 7
Columbus, Ind ..... " 8, 9
Batesville, Ind. ..... Nov 10
Greensburg, Ind. ..... Nov 11
Elizabethtown, Ky. ..... Nov 14, 15
Sonora, Ky ..... Nov 16
Guthrie, Ky ..... " 18
Nashville, Tenn ..... " 20
Lebanon, Tenn ..... " 21

### BROTHER W. J. THORN

Durham, N C ..... Nov 1
Stem, N C ..... " 2
Oxford, N C ..... " 3
Henderson, N C. ..... " 4
Raleigh N C ..... " 6
Louisburg, N C ..... " 7
Wendell, N C ..... Nov 8
Wilson, N C ..... " 9
Rocky Mount N C ..... " 10
Enfield, N C ..... " 11
Scotland Neck, N C. ..... " 13
Vanceboro, N C ..... Nov 14, 15

### BROTHER T. H. THORNTON

Clayton, Ala ..... Nov 1
Brownwood, Ga ..... 2
Columbus Ga ..... Nov 3, 4
Macon Ga ..... Nov 5
Eastman Ga ..... Nov 6 S
Rentz, Ga. ..... Nov 7
McRae, Ga ..... Nov 9
Fitzgerald, Ga ..... " 10
Black bear, Ga ..... " 11
Savannah, Ga ..... " 13
Dawson Ga ..... " 14
Irwinton, Ga ..... " 15

### BROTHER S. H. TOUTJIAN

Chetopa, Kan ..... Nov. 1
Cherokee, Kan ..... " 2
Baxter, Kan ..... " 3
Pittsburg, Kan ..... Nov. 4, 6
Crowebug, Kan ..... Nov 7
Girard, Kan ..... " 8
Benson Kan ..... Nov. 9
Pittsburg, Kan ..... " 10
Augusta, Kan ..... " 11
Winfield, Kan ..... " 13
Arkansas City, Kan ..... " 14
Wichita Kan ..... " 15

### BROTHER J. B. WILLIAMS

Milton West, Ont ..... Nov 1
Hamilton, Ont ..... " 2
Toronto, Ont ..... Nov 4-6
Orangeville Ont ..... " 7, 8
Chatsworth, Ont ..... Nov 9
Bognor, Ont ..... " 10
Owen Sound, Ont ..... Nov 11, 13
Wiarton, Ont ..... Nov 14
Hepworth, Ont. ..... " 15
Allenford, Ont ..... " 16
Harriston, Ont ..... " 17
Palmerston, Ont ..... Nov 18, 20

### BROTHER W. M. WISDOM

Scobey, Mont ..... Oct 25, 26
Bonetrail N Dak ..... " 28 30
Zahl N Dak ..... Oct 29
Dore, N Dak. ..... Oct 31, Nov 1
Belfield, N Dak ..... Nov 3
Bismarck, N Dak ..... " 4
Fredonia, N Dak ..... Nov 6, 7
Berlin N Dak ..... Nov 9, 10
Fargo, N Dak ..... " 12, 13
Enderlin, N Dak ..... " 14, 15
Wyndmere, N Dak ..... " 16, 17
Conde, S Dak ..... " 19, 20

### BROTHER L. F. ZINK

Pictou, N S ..... Nov 1
Amherst, N S ..... " 2
Moncton, N B ..... " 3
St John, N B ..... Nov 4, 6
Evandale, N B ..... Nov 7
Gaspereaux, N B ..... " 8
Fredericton, N B ..... Nov 9
Woodstock, N B ..... " 10
Piercemont, N B. ..... " 11
Sherbrooke, Que ..... " 13
Granby, Que ..... " 14
Montreal, Que ..... Nov 15, 16

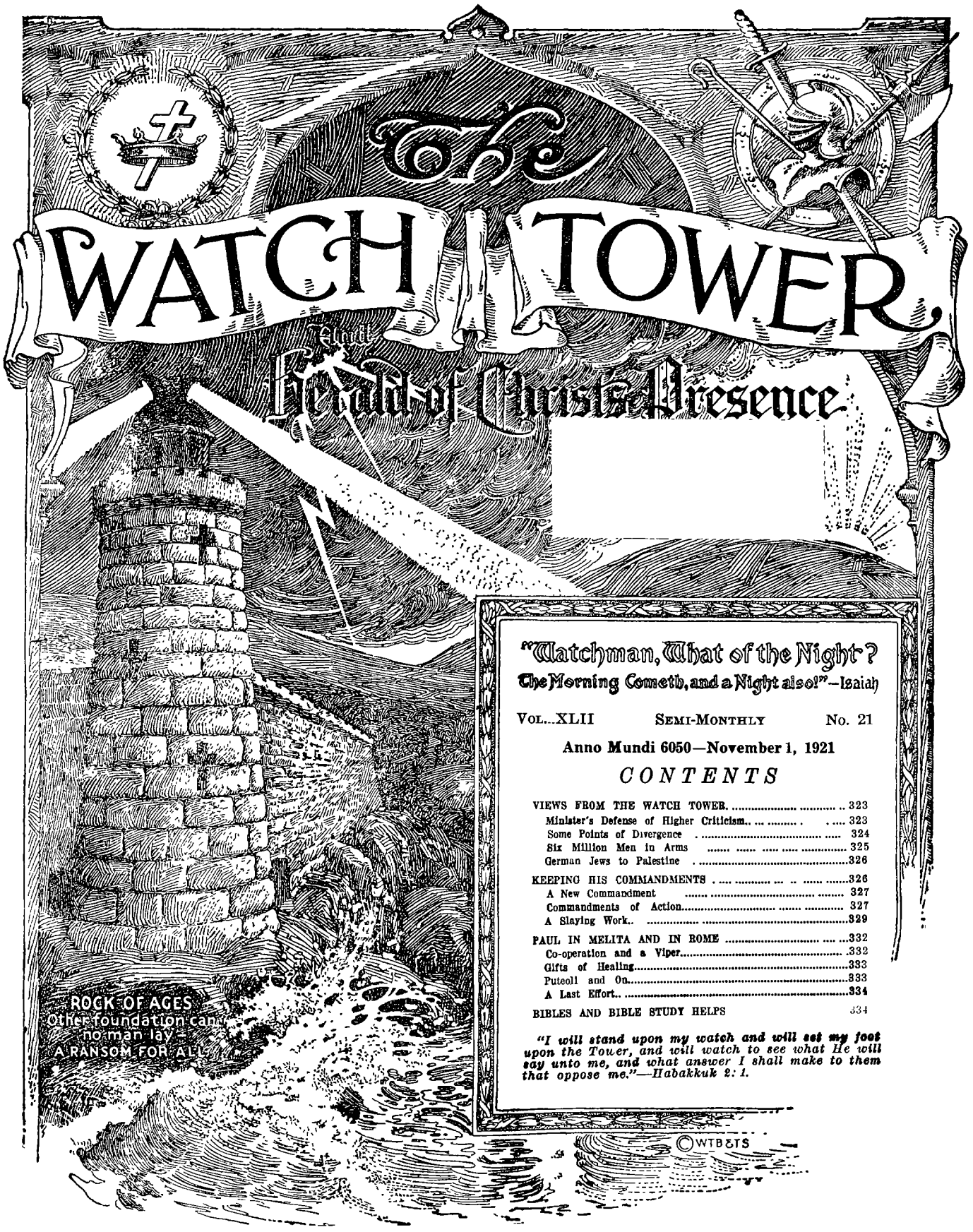
### CONVENTIONS TO BE ADDRESSED BY BROTHER RUTHERFORD

ST LOUIS, MO Oct 21-23 ..... J B Bernoudy, 7033 Lindell Ave.
EVANSVILLE IND, Oct 25 ..... Mrs H Forstmeyer, 210 Read St
ZANESVILLE, OHIO, Oct 27 ..... G E Marsh, 628 Dryden Road
PITTSBURGH, PA, Oct 28-31 ..... C H Stewart, 317 Grace St (Mt Wash. Sta)
TORONTO, ONT, Nov 4-7 ..... Society's Canadian Branch, 270 Dundas St West.
LYNN, MASS, Nov 12, 13 ..... P E Doliber, 149 Essex St, Swampscott, Mass.
MONTREAL QUE, Nov 20 ..... Society's Canadian Branch, 270 Dundas St W. Toronto
WASHINGTON, D C, Nov 27 ..... A L. Smith, 126 Tenth St N E.

### ANNUAL MEETING AND CONVENTION AT PITTSBURGH, PA

A convention of Bible Students will be held in Pittsburgh, Pa., October 28-31. The annual meeting of the Watch Tower Bible and Tract Society will be held on Monday, October 31, at 10 00 a. m., Soldiers and Sailors Memorial Hall, Fifth Avenue and Bigelow Boulevard, where the convention sessions will be held Public meeting Sunday afternoon at 3 o'clock addressed by Brother Rutherford in Syria Mosque, Bigelow Boulevard

Further information regarding rooms, etc., may be had by addressing the class secretary C. H. Stewart, 317 Grace St., Mt. Washington Sta., Pittsburgh Pa.




"Watchman, What of the Night?
The Morning Cometh, and a Night also!"—Isaiah

VOL. XLII SEMI-MONTHLY No. 21

**Anno Mundi 6050—November 1, 1921**

## CONTENTS

VIEWS FROM THE WATCH TOWER ..... 323
Minister's Defense of Higher Criticism ..... 323
Some Points of Divergence ..... 324
Six Million Men in Arms ..... 325
German Jews to Palestine ..... 326
KEEPING HIS COMMANDMENTS ..... 326
A New Commandment ..... 327
Commandments of Action ..... 327
A Slaying Work ..... 329
PAUL IN MELITA AND IN ROME ..... 332
Co-operation and a Viper ..... 332
Gifts of Healing ..... 333
Puteoli and On ..... 333
A Last Effort ..... 334
BIBLES AND BIBLE STUDY HELPS 334

*"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Habakkuk 2: 1.*

Upon the earth distress of nations with perplexity, the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24:33; Mark 13 29; Luke 21 25-31.

# THIS JOURNAL AND ITS SACRED MISSION

THIS journal is one of the prime factors or instruments in the system of Bible instruction, or "Seminary Extension", now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1884, "For the Promotion of Christian Knowledge". It not only serves as a class room where Bible students may meet in the study of the divine Word but also as a channel of communication through which they may be reached with announcements of the Society's conventions and of the coming of its traveling representatives, styled "Pilgrims", and refreshed with reports of its conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V. D. M.), which translated into English is *Minister of God's Word*. Our treatment of the International Sunday School Lessons is specially for the older Bible students and teachers. By some this feature is considered indispensable.

This journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated —redemption through the precious blood of "the man Christ Jesus, who gave himself a *ransom* [a corresponding price, a substitute] for all". (1 Peter 1:19; 1 Timothy 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Corinthians 3:11-15; 2 Peter 1:5-11) of the Word of God, its further mission is to "make all see what is the fellowship of the mystery which . . .has been hid in God, . . . to the intent that now might be made known by the church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed".—Ephesians 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the divine wisdom granted unto us to understand his utterances. Its attitude is not dogmatic, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made to facilitate such testing.

## TO US THE SCRIPTURES CLEARLY TEACH

That the church is "the temple of the living God", peculiarly "his workmanship"; that its construction has been in progress throughout the gospel age—ever since Christ became the world's Redeemer and the Chief Corner Stone of his temple, through which, when finished, God's blessing shall come "to all people", and they find access to him.—1 Corinthians 3:16, 17; Ephesians 2:20-22; Genesis 28:14; Galatians 3:29.

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones", "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Revelation 15:5-8

That the basis of hope, for the church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "a ransom for all," and will be "the true light which lighteth *every man that cometh into the world*", "in due time".—Hebrews 2:9; John 1:9; 1 Timothy 2:5, 6.

That the hope of the church is that she may be like her Lord, "see him as he is," be "partakers of the divine nature',' and share his glory as his joint-heir.—1 John 3:2; John 17:24; Romans 8:17; 2 Peter 1:4.

That the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next age.—Ephesians 4:12; Matthew 24:14; Revelation 1:6; 20:6.

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial kingdom, the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church, when all the wilfully wicked will be *destroyed*.—Acts 3:19-23; Isaiah 35.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PLEASE ADDRESS THE SOCIETY IN EVERY CASE.

YEARLY SUBSCRIPTION PRICE: UNITED STATES, $1.00; CANADA AND MISCELLANEOUS FOREIGN, $1.50; GREAT BRITAIN, AUSTRALASIA, AND SOUTH AFRICA, 8s. American remittances should be made by Express or Postal Money Orders, or by Bank Draft. Canadian, British, South African, and Australasian remittances should be made to *branch offices only* Remittances from scattered foreign territory may be made to the Brooklyn office, but by *International* Postal Money Orders only.

*(Foreign translations of this journal appear in several languages)*

***Editorial Committee:*** This journal is published under the supervision of an editorial committee, at least three of whom have read and approved as truth each and every article appearing in these columns. The names of the editorial committee are: J. F RUTHERFORD, W. E VAN AMBURGH, F. H. ROBISON, G H. FISHER, E. W. BRENISEN.

***Terms to the Lord's Poor:*** All Bible students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied free if they send a postal card each May stating their case and requesting such provision We are not only willing, but anxious, that all such be on our list continually and in touch with the Berean studies.

***Notice to Subscribers:*** We do not, as a rule, send a card of acknowledgment for a renewal or for a new subscription. Receipt and entry of renewal are indicated within a month by change in expiration date, as shown on wrapper label.

*Entered as Second Class Matter at Brooklyn, N Y., Postoffice under the Act of March 3rd, 1879.*


## PRAYER MEETING TEXTS FOR DECEMBER

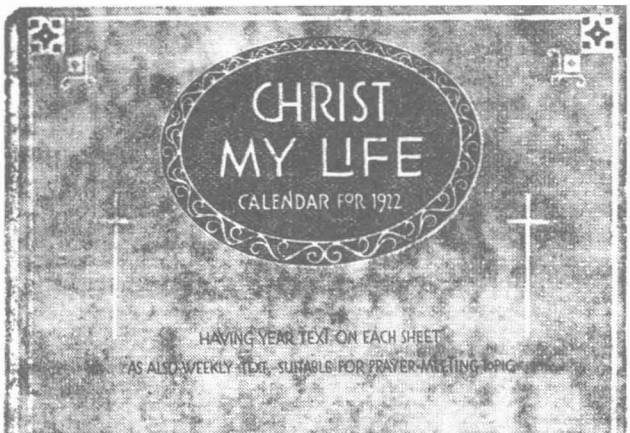
November 30 JEHOVAH ILLUMINES Jehovah my God will enlighten my darkness"—Psalm 18 28

December 7: JEHOVAH FEEDS "Trust in Jehovah, and do good, . . . and verily thou shalt be fed"—Psalm 37:3

December 14: JEHOVAH STRENGTHENS "Jehovah, even Jehovah, is my strength" —Isaiah 12 2

December 21 JEHOVAH SATISFIES "He satisfieth the longing soul, and filleth the hungry soul with good"—Psalm 107:9.

December 28. JEHOVAH GIVES VICTORY "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."—1 Corinthians 15:57.




## YEAR-AND WEEKLY-TEXT CALENDAR

The year-text for 1922, "God . . . giveth us . . . victory through . . . Jesus Christ" (1 Corinthians 15:57), appears on every sheet (though not shown on the cover sheet pictured above) together with a suitable week-text which we recommend to be used as a prayer-and-testimony-meeting topic. In addition to these items there is a regular weekly calendar on each sheet, under the dates of which occur the hymn numbers for those days.

The size of the pad is 7½" x 5⅝" and is so arranged as to stand up on a desk or table, or hang on the wall. Price, 30c each, postpaid; or 25c each, carriage collect, if procured in lots of twenty-five.

# The WATCH TOWER
## AND HERALD OF CHRIST'S PRESENCE

VOL. XLII NOVEMBER 1, 21 No. 21


## VIEWS FROM THE WATCH TOWER

FEW people there are who can correctly state the position of an opponent. It is in recognition of this fact that many have thought our publications generally to be too extreme or radical in their statements about the tenets of modern theologians, college professors, doctors of divinity, and others. It is in recognition of this fact on our own part that, insofar as possible, we have sought to give the actual evidence of unfaithfulness on the part of the shepherds of Christendom, whenever that subject has arisen.

The subject has come up again through a lecture recently delivered by Mr. William Jennings Bryan in Louisville in defense of the Bible. It is to Mr. Bryan's credit that he is one among the few prominent men of the world who still believe in the divine inspiration of the sacred Scriptures, in any valid sense of the term. He is confused along with most of the better-endowed believers, on the point of "Christian citizenship". From his actions and affiliations we are obliged to believe that he still holds to the view that it is appropriate for Christians to meddle with the world's affairs in hope of rectifying them and of making the earth a fit place for Christ Jesus to come to. There is no occasion to question the benevolent intention of such people; but there is occasion to question their faith and humility. To take up with a serious work which is unauthorized by the Church's Lord and Head is the kind of presumption which will not only lead to abject failure but which is also dishonoring to the One called Master.

A copy of Mr. Bryan's remarks in favor of the Bible and against infidelity in the pulpit and professor's chair is not before us; but it drew the fire of more than one prominent pulpiteer, among them the Rev. A. E. Whatham. This gentleman, in a letter addressed to and published in the Louisville *Herald,* so well sums up the present-day views of higher critics and evolutionists that the letter seems to be worth reproducing practically in full. Mr. Whatham asserts that he takes up the defense of higher criticism "for the sake of decency and education", after having called in question Mr. Bryan's qualification for approaching Bible subjects at all by saying that "a cobbler should stick to his last". The article follows:

### MINISTER'S DEFENSE OF HIGHER CRITICISM

"Mr. Bryan divided his topic into four parts, (1) the atheist, (2) the agnostic, (3) the higher critic, (4) the evolutionist. These Mr. Bryan specially named as 'the four enemies of the Bible'. There was, however, one enemy, greater than any one of the four named by Mr. Bryan, that he did not name because, evidently, had he done so he would have been naming himself. I mean the literalist, as a professed believer in the entire Bible as it is written, who, in defending this aspect of the Bible, has lighted the fires of the stake, spilled human blood, hindered the progress of education, and turned civilization into a wrong direction more than the other four enemies named by Mr. Bryan. This is, of course, a mere assertion, but its truth is abundantly confirmed by evidence adduced in White's 'Warfare of Science'. I would, then, have my readers bear in mind this point as they peruse my reply to Mr. Bryan, that he himself with all those holding his view of the Bible, is the greatest enemy that the Bible possesses.

"I begin my reply by saying, (1) I am something of an atheist, (2) slightly more of an agnostic, (3) very much a higher critic, and (4) entirely an evolutionist. And yet I am a staunch evangelical in religious thought. When men of my views, who comprise the majority of college professors attacked by Mr. Bryan, are denounced as enemies of the Bible I am surely called upon to defend at least my own position to the contrary. In such defense it will be my effort to show that it is men like Mr. Bryan and not like myself who are the real enemies of the Bible.

"First.—The so-called orthodox God is, with men of thought, a being of the past. The Hebrew deity who is recorded as having by a flood destroyed the whole earth and its inhabitants excepting eight persons and two of each kind of beast, has long since in the minds of scholars, taken his place with the gods of Babylonia, who arranged a similar flood. The deity who sent a foreign people into the homes of other men, directing the invaders to slay every body and every thing except a sufficient number of virgins for the use of the Lord's army, no longer exists in the minds of thoughtful people. In plain English, Yahweh, the War God of the Hebrews, and the sex-deity of the Canaanite-Israelites, is as dead as the Egyptian Osiris, without any possibility of a resurrection such as this divinity had in the minds of his worshipers.

"What god, therefore, is it in whom I believe? Certainly not this god as sketched with these attributes in the Old Testament, so that here I am somewhat of an atheist according to the orthodox view of the Bible. That I do believe in another sort of god altogether different in character from the God of the Hebrews, goes without saying, but of this anon. In the eyes of Mr. Bryan I must be something of an atheist, and of this I am justly proud.

"Second.—I am slightly more an agnostic than an atheist. When Job said, 'Canst thou by searching find out the deep things of God,' he showed himself to be very much of an agnostic, for in plain English what he meant was that as a mathematical certainty we know nothing whatever either about God or his ways, and the same applies to us today, for no man has ever orally heard the voice of God,

which the Bible itself declares even while here contradicting itself. (Exodus 33:11 cf. John 1:18, 5:37) The eminent scholar, Professor Plummer, says that not even Moses heard the voice of God, while the equally eminent scholar, Professor Driver, says, 'The divine communications made to Moses were presumably internal rather than external; and were imparted through the avenues of reflection and conscience rather than by the outward hearing' (John:Ex. Cam. Bib.) It was to the soul of Moses, as Delitzsch says, that God spoke, an unavoidable conclusion in view of the Biblical statement that no man at any time has either seen God or even heard his voice. It is to the soul of man that God speaks today as clearly as he ever spoke to any one at any time any where. The errors in the Bible, of which there are many, as well as the errors we make in our understanding of divine purposes, notwithstanding that the Bible says that we have the spirit of God within us teaching and guiding us, are the results of the human failure to correctly apprehend the divine promptings. Thus it is that we are all more or less agnostics, for we know not clearly either God or his ways, and have here to work along the road of discovery, for 'discovery' is today admitted by scholars to be the new word for revelation.—Tennant, Barton, etc.

"Third.—From the above it will be seen that I am very much of a higher critic, and this I am forced to be if I would adopt Christ as my Teacher, seeing that of the modern school of Old Testament criticism Jesus Christ himself was the original founder. When he denounced the teaching of 'an eye for an eye, and a tooth for a tooth,' including all similar doctrines he was denouncing the barbaric cruelty of the God of the Hebrews, who is recorded as himself commanding all the ancient Israelitish ordinances of this character. (Matthew 5:38; cf. Exodus 21:24; 34:3, 4) If anyone should endeavor to carry out some of these ordinances today, such as the burning of a witch, and the stoning of a man for gathering sticks on the Sabbath (Exodus 22:18; Numbers 15:32-36), the public would lynch him.

"The chief work of the higher critic is to show the errors in history and the mistakes in ethics of both of which the Old Testament is full. The aim, however, in this chief work is neither the destruction nor the belittling of the Bible, as Mr. Bryan seems to think, but the enhancing of its value; especially in the case of those who have a modern scientific training, which Mr. Bryan does not seem to possess.

"Says Canon Driver, one of the most spiritually minded, while eminent scholars of the English Church of today: 'The Bible cannot in every part, especially in its early parts, be read precisely as it was read by our forefathers. We live in a light which they did not possess, but which it has pleased the providences of God to shed around us; and if the Bible is to retain its authority and influence among us, it must be read in this light, and our beliefs about it must be adjusted and accommodated accordingly.' (Genesis WC, p. 42) This, then, is the aim of the higher critic, to retain and perpetuate the authority of the Bible among us by showing us in detail how the Bible must be read in the new light to accomplish this end.

"Mr. Bryan admitted that the trend in the thought of the majority of university and seminary students of today is 'away from the faith of their fathers'. Now this is perfectly true, and being true, is, as Mr. Bryan rightly assumes, a tremendous menace to the success of our future civilization. But Mr. Bryan in his tirade of abuse against the higher critic and modern university professor, does not seem to be aware of the true cause of this 'falling away from the faith', or of the only possible method of once more establishing it in the hearts of those who now discard it, whose ranks are daily widening. There is, we may say, in the air, a feeling that something is wrong with the Bible, and when the thoughtful man, or the student, goes to the shelves of the various libraries for the special works dealing with the Bible, such as the latest published commentaries and encyclopædias, he finds one and all treating the Bible from a very different standpoint from that in which it was treated by our forefathers. This, of course, is necessarily so, owing, as Canon Driver intimates, to the new light which in the providence of God our modern knowledge has thrown upon the Bible. This light makes it impossible for the thoughtful man and student of today to accept the Bible as his forefathers accepted it, and, consequently, unless there is some competent teacher to whom he can go for guidance in this matter the Bible will very soon become to him a closed and discredited book. To prevent this lamentable conclusion is the work of the higher critic.

"Fourth.—Mr. Bryan's greatest hostility was shown toward the evolutionist, and here he began by saying, 'To believe in evolution is to tear the first three chapters of Genesis out of the Old Testament and to discard the first chapter of Matthew and the story of the resurrection'.

"Now this whole statement is as absurd as the later statement that 'higher critics are not evangelists', by which he evidently meant are not evangelicals. But Canon Barnes, D.Sc., who preached a course of sermons in Westminster in the spring of this year defending and explaining the doctrine of evolution, in preaching the sermon at the recent London conference of 'Modern Churchmen', declared himself to be an 'evangelical', and not a 'modernist'. In a recent lecture delivered at Oxford Canon Barnes said, in referring to the narratives recorded in the three opening chapters of Genesis, 'Though the Genesis account has no essential connection with the Bible as a whole, there is no need to be ashamed that it has been accepted so long by the church. It is a fine description, free from the grossness of other stories of creation, a piece of imaginative speculation with a noble theistic conception'.

"Now this is the language of an evolutionist, who yet declares himself an evangelical and a staunch believer in the resurrection of Christ, a man who while a distinguished divine of the English Church is also a distinguished scientist. It only shows what a very absurd lecture Mr. Bryan's address was as a whole and in its parts, the talk of a man unqualified to speak on the subject chosen by him. Such talks as these by men of this character do infinitely greater harm than the talk of a professional infidel. The very fact that Mr. Bryan acknowledged that most university professors and seminary lecturers were teaching evolution and higher criticism should have caused him to treat the subject with the respect due from a thinker and not with the empty jibes of a platform orator. When Mr. Bryan represented certain evolutionists as claiming that 'a water puppy crawled out of the water onto the land, and that we are descendants from that water puppy,' he turned what should have been an address upon an important subject by a man of education into the loquacious harangue of the street lecturer. This is why I said that for the sake of decency and education I would undertake to reply to Mr. Bryan's last Monday evening's address on the Bible."

### SOME POINTS OF DIVERGENCE

It would be invidious to pick this contribution to small pieces. The reader will have noticed its most important divergence from the Scriptures. According to this gentleman, it is the work of the higher critic to discern and to declare which parts of the Bible are acceptable as good ethics. The higher critic must also

allow the sparkling light of his wonderful intelligence to illuminate the pages of God's Word. That Word itself, according to the Bible, is a lamp for the believer's feet. According to the view above presented evolution is not in accord with the Bible, therefore the Bible is wrong. This reverend teacher also overstepped himself in saying that if one should endeavor to burn a witch or stone a man for Sabbath desecration the public would lynch him. Of course it is ever so much nicer to lynch a man than it is to stone him!

The marvel is not that worldly-wise men disagree entirely with the Bible and fail utterly to discern its beauty; the wonder is that while so doing they claim to defend it and to be followers of the Lord Jesus who, so far from finding fault with the teaching of the law, "an eye for an eye, and a tooth for a tooth," actually fulfilled the major portion of that passage by giving his "life for a life".

Is it any wonder that under the spiritual guidance of such blinded leaders of the blind Christendom has lost nearly all the faith it ever had and is confused and distressed beyond comparison? That Christendom *is* confused and distressed is clearly shown by an editorial in the Philadelphia *Inquirer*, commenting on certain remarks of former British Ambassador Bryce, made in New York on the eve of his departure home. Parts of the editorial we quote:

"There is ample evidence to support the view which Lord Bryce presented that the origin of the troubles of all kinds from which the Old World is suffering is fundamentally psychological . . It is in this circumstance that Lord Bryce recognized the most unfortunate and sinister feature of the conditions which he was considering In view of those conditions, how is it possible, he asks, for business to revive or for prosperity to return? and every one will understand that this question admits only of a negative reply. So long as each country is antagonistic to some other so long as jealousies and rivalries and animosities prevail, so long as national policies are actuated by fear and ill-will, rather than by a disposition toward mutually beneficial helpfulness, it is too plain for argument that little progress can be made toward the peaceful, friendly and definitive settlement which is so much to be desired, and that such is the existing situation one thing after another has demonstrated with a painfully impressive emphasis.

"Not until a remedy has been found for this basic evil can any great improvement be reasonably expected and only by slow stages is it likely that the indispensable appeasement will be reached through which alone the jarring, warring, jealous nations can work out their salvation. Eventually the ex-belligerents through the education of a painful experience will arrive at an understanding of the direction in which their interests really lie, and having been thus instructed will cease from a sterile and suicidal strife, but there are few indications that they are as yet within sight of that so devoutly to be wished-for consummation, and how far the healing process can be hastened by exterior influence is quite problematical."

### SIX MILLION MEN IN ARMS

The situation is not clearing one particle, for recently-published statistics as printed in the New York *Herald* show that active armies of the fourteen most important nations of the world today include approximately six million men:

"While China stands first among the nations in this summary of soldiers actually under arms about September 1, 1921, being credited with 1,370,000 active troops, France is far ahead among the nations not distressed by civil strife in the number of men with the colors. The French army strength is placed at 1,034,000 men, the British Empire standing next with 740,500, and Germany last with 100,000 The United States stands thirteenth with 149,000 men in the Regular Army, exceeding only Germany, while Italy has 350,000 and Japan 300,000 active troops.

"Figures for other Powers include Russia, 538,000; Poland 450,000; Greece, 255,000; Spain, 253,000; Switzerland, 170,000; Turkey 152,000 Czechoslovakia, 150,000"

Some of these armies are engaged in intense military operations in Asia Minor—namely, the armies of Greece and of Turkey. Few facts are allowed to get into the public press about the campaign, as is shown by a contributed article in the London *Foreign Affairs*, a forward-looking British periodical:

"Stage management for the benefit of newspaper correspondents is one of the arts in which the Greeks have no rivals. Few, indeed, are the correspondents whom they fail to deceive, and it was a sad blow for them when a distinguished representative of the Manchester *Guardian*, who was recently in Asia Minor, discovered and reported the truth about the treatment of the Turkish population under Greek rule. But there are other journalists in Anatolia who are more gullible or less honest. By one of them, at least, we have been solemnly informed that the Turks welcome the Hellenic army with delirious joy, and even (among other picturesque details) that many of the Moslem peasants regard the Greek officers with 'religious veneration'!

"It is unnecessary to warn readers of *Foreign Affairs* against absurdities such as these Whenever the Greeks have annexed new territory, whether in Thessaly, Macedonia, Crete, or Thrace, the result has been the rapid disappearance of the Moslem and other non-Greek elements of the population. If the Greeks succeed in establishing their rule in Western Anatolia, the same result will happen there. For all the arguments of the Greek propagandists and their British supporters are based on a false assumption —i.e., that the Christian Greeks have a higher standard of conduct than the Moslem Turks. This is the Great Illusion about the Near East. Greek Christianity means Greek Nationalism, and has no relation to justice or humanity."

The same number of the same journal issues a warning to the British public, showing that not all Englishmen are blinded to that nation's foreign policy:

"We are spending for the current financial year on *public education*, £62,518,000; on the *army, navy*, and *air force*, £207,794,000; i.e., more than three times more to destroy than to construct. We can only spare £30,000 to patch up slum property in the whole of Scotland, but we can spare £24,960,000 *upon the military occupation of Mesopotamia* We have cut down a building programme, recognized as indispensable, by about one-half, but we are presenting a dove of peace to the Washington Conference in the shape of *four new dreadnoughts, whose initial cost is to be from eight to ten million pounds apiece.*

"The key to these contrasts is to be sought in an autocratic, secretive, nationally uncontrolled FOREIGN POLICY.

"In the ten years before the war we spent £684,000,000 *on armaments*, which we were told would insure *peace*. The

result was war, and our national debt stands today at £8,000,000,000

"We won the war. The war was to bring us unexampled advantages. We have added a million square miles to our empire, and added two millions to our unemployed as the result of it. The peace settlement was to be a just and equitable one. It was an unjust and wicked one, drawn up behind closed doors. Today we are spending four times more on armaments than we were in 1913."

### GERMAN JEWS TO PALESTINE

All has not been pleasant for the Jews in Germany, not even for the richer ones, if a report contained in the Philadelphia *Public Ledger* and dated from Berlin be true. Both of the names mentioned in the following quotations were prominent in helping the German Republic get on its feet financially. Without them the revolution would certainly have fallen through. As soon as the Republic got on its feet both radicals and imperialists turned bitterly against them because they were Jews. They are now actively engaged in the Zionist work, as the following lines show:

"Unobserved by the press and general public, the movement for emigration to Palestine has assumed very large proportions, so that the world will soon hear of an invasion of the Holy Land by German Jews. The movement is being handled by such astute business men as Sklarz brothers and Parvus Helphand."

"Both the Sklarz brothers and Parvus Helphand, deeply disappointed that the Republican Government was unable to combat the ever-growing anti-Semitism, combined with a number of their wealthy co-religionists, who were equally disgusted, to take the Zionist movement in hand and organize a wholesale emigration from Germany to Palestine.

"Their agitation has been conducted unobtrusively from house to house, and thousands of families already have enlisted for the land of milk and honey, but they will not be allowed to emigrate until the ground has been prepared for them, and for this purpose large sums of money have been collected from wealthy German Jews.

"An exploration expedition is leaving Germany within a few days, headed by one of the Sklarz brothers, to study the Holy Land and make arrangements for the multitudes to follow. Despite the bitterness prevailing between the Jews and the Junkers, the former succeeded in placing a number of young men on the large feudal estates to acquire the methods so successfully practiced here and to introduce them in the 'promised land,' which will also be explored regarding its mineral possibilities."

# KEEPING HIS COMMANDMENTS

*"For this is the love of God, that we keep his commandments, and his commandments are not grievous."—1 John 5:3*

THE writer of these words was the inspired witness of the Lord, addressing himself to those begotten to membership in the new creation. In this epistle he emphasizes the necessity of being perfected in love, without which none can gain the prize.

The gentile times having ended, the harvest period of forty years having passed, some of the fully consecrated ask, Why do we find ourselves yet this side the vail? The correct answer to this question seems to be: (1) To perfect ourselves for the kingdom; and (2) to appear as witnesses to the world *against* Babylon and *for* the kingdom of Messiah. These two reasons are so closely associated that they cannot be separated. To show forth our love for God and the King of glory we must now be witnesses as opportunity is afforded; and indeed blessed is this privilege.

To prove our love for God we must keep his commandments, not because of morbid fear or by restraint; but with a ready mind and a joyful heart. When we were in the Babylonish systems, were taught and believed that eternal torture would be the fate of those who failed to reach heaven, we may have been inclined to serve God, keeping his commandments in a measure in order to escape such a terrible fate. But the true Christian, now enlightened and privileged to serve the Lord, must be moved by a different cause in serving. His inducement for service must be love out of a pure heart, taking a real joy and delight in the service of the Lord.

To love God means to appreciate that he is the great and gracious Jehovah and the rewarder of all those who diligently seek him; to have gratitude to him for what he has done for us; to have a worshipful adoration for him, trusting him fully, and joyfully submitting to his holy will. Such love cannot be manifested without relegating self to the rear and making some sacrifice. Indeed, it seems that true love is manifest only by and through some sacrifice.

Jehovah, the almighty and eternal One, in manifesting his love toward mankind sacrificed his beloved Son, the treasure dearest to his heart. He did this in order that we might have life and have it more abundantly. Can any intelligent creature understand and appreciate this fact without having gratitude in his heart? Having bought us with the life-blood of his precious Son, he opened the way for us to enter into peaceful relationship with him through the merit of Christ Jesus. We responded to the call, leaving behind the world, coming to Jesus and fully surrendering self. God received and justified us by reason of the imputed merit of Christ. Thereupon he begat us to the divine nature and adopted us into his house of sons, of which Christ Jesus is the Head. Then he illuminated our understanding and broadened our vision of his wonderful plan. He gave us his Word, long ago prepared for our benefit, that we through its study might receive comfort in all the trying experiences that are ours, and that our hope might be increased of reaching our home of glory. (Romans 15:4) He has placed about us his care and protection, that no evil should befall us and that we should be delivered in all times of stress when we look to him. —Psalm 91:10-12; 34:7.

Can any Christian understand and appreciate these provisions made for his benefit and fail to respond in love to the great Giver of all good gifts? The Psalmist

seems to put the appropriate words in the mouths of all Christians who appreciate these loving provisions, when he wrote: "I will love thee, O Lord, my strength. The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower. I will call upon the Lord, who is worthy to be praised: so shall I be saved from mine enemies."—Psalm 18. 1-3.

Christ Jesus, the glorified head of the church, made the supreme sacrifice in order that we might live; thus manifesting his great love for us. His pathway to glory led through sorrow and suffering. He proved his love for Jehovah by delighting to do and by doing God's holy will. It was his joyful submission to the Father's will that resulted in his exaltation to the highest place, next to Jehovah. The other members of the house of sons must reach their goal of glory along a similar pathway of trial and suffering, and in joyful obedience to the Father's will.—1 Peter 2: 21.

### A NEW COMMANDMENT

As head of the new creation and as spokesman of the heavenly Father to the members of the house of sons, Jesus delivered a new commandment. Directing the attention of those to his own course, he said to them: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." (John 13: 34, 35) To this he adds: "If ye love me, keep my commandments".—John 14: 15.

Commandments mean rules of action, directing what must be avoided and what must be done in order to be pleasing to the heavenly Father. These rules we ascertain from the Word of God. They must be kept not in a selfish manner, but with a heart that responds in gladness, a heart that delights to do the will of God. While the church is bound with the other commandments set forth in the Word of God, a specific commandment is here named, and Jesus emphasizes the importance of keeping it.

Love for one another, as here expressed, means love for the brethren. To love our brethren means that we possess an unselfish desire to do good unto them; that we joyfully put that desire into action at a sacrifice of self or self-interest; and that we do this without regard to whether such love is reciprocated or not. If we find ourselves doing good to the brethren in order that we might have their approval and might receive some recognition or commendation at their hands and be reciprocated in kind for such love, then we are not moved by an unselfish desire to do good; hence are not manifesting the true Christlike love. If we expect, because of our supposed learning, our more favorable position, or greater influence, that we should have a little special attention, and in order to call forth this attention from others we manifest love for them, such is not unselfish love, as described by the Master. If one holds the position of an elder or other servant of the church, or stands prominently amongst the brethren, and in order to maintain such position in the eyes of the brethren he outwardly manifests love for them, such is not the true unselfish love that has the Lord's stamp of approval. If one is given to magnifying his own virtues in the presence of others by speaking of his attainments, in order that he might call forth the admiration and commendation of others, and manifests outwardly love for the brethren in order to encourage such commendation, this is not the manifestation of an unselfish love such as the Lord designates.

The Christlike, unselfish love is such that puts self in the background and delights to render aid and comfort to the brethren regardless of what others may say or think concerning the one in question. If one is moved by an unselfish desire to aid his brother to grow as a new creature in Christ, and puts forth an effort at a sacrifice, that benefit may result to his brother regardless of whether his brother knows it or not, or whether the one acting receives any reciprocity or not, then he is actuated by the pure unselfish motive. So doing, he has learned something of the love of Christ and is growing in the likeness of the Lord; and this causes joy to abide in his own heart. Such unselfish love kills pride and ambition, tends to prevent trouble in the ecclesias, and when manifested by all members of the ecclesia a division or a separation is an absolute impossibility. Such unselfish love establishes and maintains a unity of heart amongst the brethren. Heart unity will lead to unity in action, to the Lord's glory.

Unity of heart and unity of action, in obedience to the Lord's command, proves our love of God. Such condition maintained brings assurance that all those following in the Master's footsteps will have an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.

### COMMANDMENTS OF ACTION

The commandments of the Lord concerning the activity of his people are clearly set forth in his Word. Every spirit-begotten and anointed one is given the commission and commandment to put in action his love for God; and this commission and commandment is found in the words of the Prophet: "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn". (Isaiah 61: 1, 2) It seems reasonable that any one who loves the Lord could not fail to put in action this commandment insofar as opportunity is offered him.

The manner of going into action, in obedience to our Lord's commandments, is set forth in the Scriptures under various symbols. Some of these have particular application to the day in which the church now finds itself on the earth. When Jesus on the sabbath day in the synagogue at Nazareth was handed the book of the prophet Isaiah, he read this commission and commandment; but it will be observed that he omitted in the reading the words: "and the day of vengeance of our God". The fact that he omitted these words would strongly indicate that it was God's purpose to reserve that message of vengeance until some later date; and it is reasonable to suppose that he would reserve such message until the end of the gentile times.

God permitted the gentiles to organize a universal empire, and thereupon Satan seized the dominion and became the god of this world; and thereafter all the nations lay in the wicked one. We believe that the lease of gentile dominion ended in the year 1914, and from that time forward until Satan's empire falls is the 'day of God's vengeance' Hence during that time such declaration of his vengeance must be given. Following the end of the gentile times, the day of God's vengeance seems to be the time referred to by our Lord when he said: "And the nations were angry, and thy wrath is come, and the time that thou . . . shouldest destroy them which destroy the earth". (Revelation 11: 18) The prophet Isaiah seems to refer to the same day of God's vengeance when he wrote: "Come near, ye nations, to hear; and hearken, ye people: . . . For the indignation of the Lord is upon all nations." (Isaiah 34: 1, 2) And when he said: "The heavens shall vanish away like smoke, and the earth shall wax old like a garment" (Isaiah 51: 6); "for it is the day of the Lord's vengeance". (Isaiah 34: 8) It is not the day of the vengeance of the church, but it is the day of God's vengeance against Satan's empire, visible and invisible, and all the evil elements that go to make up that empire. It means that the time has come for the winding up of the affairs of Satan's realm; and some instrument must be used of the Lord to testify concerning that fact to the nations of earth. The honor of giving this testimony he declares he will give unto those who love him, who will compose the new creation.

In symbol Christ Jesus is pictured as the true vine, and his body members as the branches thereof. (John 15: 5) In symbol, and by way of contrast, the vine of the earth is shown to be the systems of this world operating in the name of Christ, yet in truth and in fact the offspring of Satan. (John 8: 44; Revelation 14: 14-19) Here the Revelator pictures the Lord of glory present, using the troublesome times upon earth to dash to pieces Satan's organized system. He is shown as having a crown of gold upon his head, symbolizing divine authority to act. And in his hand he is shown as having a sickle, which is the message of truth due to be declared; and the commandment is given to thrust in the sickle and reap, for the fruit of the vine of the earth is fully ripe and the time is come to reap. We behold the reaping of the vine of the earth now in progress.

Practically all the ecclesiastical systems of the world, while divided upon everything else, are a unit in their enmity toward and opposition to the message of the Messianic kingdom, and against those who lovingly proclaim that message. In this they are supported by the various political and financial organizations which together with the ecclesiastical systems form the "beast", the devil's organization in earth. The fruit of this organization has reached its fullness, and the time for its reaping is at hand, which reaping it seems reasonable must begin shortly after the end of the gentile times and continue until Satan's empire falls.

Under another figure the "beast" is shown as making war against the Lamb and against those who follow him and who are with him as messengers. (Revelation 17: 14) Those who love the Lord are on his side and joyfully keep his commandments in participating in the warfare which he is leading. But some have said and yet say that the followers of Christ Jesus must not participate in this war; that it is the "beast" making war against the Lamb and not the Lamb and his followers having anything to do with it. They say it is the duty of all Christ's followers to remain quiet, feed upon his Word, and patiently wait until their change shall come. But we remind all such to remember the words of the Master: "He that hath my commandments, and keepeth them, he it is that loveth me". (John 14: 21) One of the commandments is that we shall declare the day of God's vengeance; and other Scriptures hereinafter mentioned show that the members of the body of Christ, in order to keep the commandments of the Lord, must engage with him in the warfare as opportunity offers. While the weapons of warfare of the church are not carnal, yet they are mighty to the pulling down of the strongholds of error. (2 Corinthians 10: 4) The strongholds of error are the entrenched false doctrines and systems of Satan. How could the saints use their weapons of warfare unless they participate in the proclamation of his message of vengeance against Satan's empire?

As further corroborative proof that the church is to participate in this war, we note the words of the Master given to St. John in Revelation 19: 11-16. Here the King of kings and Lord of lords, the glorified, present head of the new creation, in symbol is shown as seated upon a white horse, representing pure doctrine of truth. He is called Faithful and True, "and in righteousness he doth judge and make war". In symbolic language he is described as far-seeing, his wisdom testifying that the time has come for action against Satan's empire. On his head are many crowns, symbolic of absolute and complete authority, both in heaven and in earth. "And the armies which are in heaven follow him upon white

horses, clothed in fine linen, white and clean." The word *armies* here is used in the plural, suggesting at once the two divisions of the Lord's army; viz., those who have already been caught up to meet the Lord in the air—those saints who have been resurrected and with him form the invisible army; while the saints this side the vail, joyfully and in obedience to the Lord's commands participating in action, form the other division. These are pictured as clothed in fine linen, white and clean, representing that they are of the priestly order, ministering with the great High Priest, Christ Jesus. The picture represents the King of kings "clothed with a vesture sprinkled with blood". The sprinkling of his vesture with blood seems clearly to represent that the body members must participate in this warfare to the full consummation of their own sacrifice. Whithersoever he leads they follow; and as he gives command to declare the day of God's vengeance, with a joyful heart each one responds as the opportunity is offered him, some in one place, some in another, all being engaged in one common cause.

### A SLAYING WORK

As heretofore suggested in THE WATCH TOWER (August, 1919), Elijah pictured the work of the church up to a time certain; and thereafter Elisha pictured the work of the church this side the vail. Elisha was anointed to take the place of the prophet Elijah, and the commission given at his anointing specified that Elisha was to do a certain slaying work. This seems to foreshadow that the church, in giving the witness in the day of God's vengeance, should do a slaying work, the word *slaying* being used, of course, in a symbolic sense.

A similar picture appears in the ninth chapter of Ezekiel. In this chapter we observe that "six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them [among the six, therefore a seventh] was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brazen altar". In this picture an office is clearly foreshadowed which, in the fulfillment of God's plan, must be occupied and filled by some faithful servant of his. The one described in this office shows he is of the priestly order and acting with divine authority; and being clothed with linen and with a writer's inkhorn by his side shows that he is commissioned with specific authority to do a specific work. The facts show that the Lord selected Charles Taze Russell as the one to fill this office. He became the pastor of many consecrated ecclesias throughout the world. The commission set forth here is to the effect that "he called to the man clothed with linen, which had the writer's inkhorn by his side; and the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof". During his ministry Brother Russell did go through the midst of the Christian people of the world, giving them an intelligent understanding of the divine plan, particularly the ransom, consecration, the mystery, and the glorification of the church; and those in various systems who hungered and thirsted for righteousness and sighed for relief truly received a mark upon their foreheads, i. e., an intelligent understanding and appreciation of the divine word. When he had finished his work the Lord called him home; and the Prophet shows in this picture: "The man clothed with linen, which had the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me".—Ezekiel 9:11.

As surely as the man clothed in linen with the writer's inkhorn by his side had a commission from the Lord, just so surely the other six men represent those having a commission from the Lord to do a certain work. Since the *one* man represents a particular office in the church, then what do the six men represent? The one pictured the office of the Laodicean messenger to the church, which was filled, as necessarily it had to be, by one man. The number six from the divine viewpoint symbolizes incompleteness. The church this side the vail is incomplete from two standpoints: only a part of the saints are this side, and these are not yet perfected. Our opinion, therefore, is that the six men here mentioned represent all the saints this side the vail engaged harmoniously in the common cause as witnesses for the Lord.

If we believe that the Lord Jesus is present, has been conducting the harvest, and is yet carrying on his work; that he selected Brother Russell to fill the office in the church here described, and that he filled that office faithfully, then we must conclude that Brother Russell was under the supervision of the Lord in the performance of the duties of that office. In the performance of his duties he organized the Watch Tower Bible & Tract Society, and stated that when he was gone the Society would carry on the work he had begun. It is reasonable to conclude that the Lord would have some such arrangement, because everything by him is done decently and in order. We should expect the concluding work of the church to be done in an orderly way by a concerted, organized movement. We believe that the Watch Tower Bible & Tract Society is such an organized arrangement for the carrying on of the Lord's work. While the Society is a body corporate, with required officers and servants, yet these alone do not constitute the Society. In the broader sense the Society is composed of the body of Christians organized in an orderly manner under the Lord's direction for the carrying on of his work; and all the consecrated ones this side the vail harmoniously working together for the proclamation of the message of the kingdom now due to be promulgated constitute the Society. All such working together may not ultimately be of the

royal priesthood, but the kingdom class this side the vail is surely included in the number who are thus laboring together.

Being incomplete, such number is very properly symbolized by the six. These are of the priestly order, as shown by the words of the Prophet. They come from the north; they go in and minister at the altar. After the special servant had finished his work, the words of the Prophet are directed to the others pictured by the six. "And to the others he said in mine hearing, Go ye after him through the city, and smite let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house." (Ezekiel 9:5, 6) God's vengeance is upon the unrighteous systems, in which systems are many tares, claiming to be followers of the Lord. As the message of present truth is proclaimed to them, the tares will become more confirmed in error. Thus the sword of the spirit will smite them and operate as a destroying weapon. And thus we see this work going on. This message of truth will be destructive to ecclesiastical systems young and old, and cause those within their walls who possess not the spirit of the Lord to disclaim the title Christian. The work begins, as it is observed, at the sanctuary class, i. e., those who profess to be Christians, particularly the "ancient men", the clergy, who represent their congregations.

The positive admonition, however, is given the commissioned ones — those who have the Lord's spirit — to *"come not near any man upon whom is the mark"*. The mark here means an understanding and appreciation of the divine plan as explained by the Laodicean messenger. No attempt should be made to slay or destroy their understanding or to interfere with them. Certainly this means that the Christian is not to engage in a controversary with others who have received a knowledge of present truth. No matter how others, who claim to be followers of the Lord, assault THE WATCH TOWER and its Editorial Committee, this journal will, by the Lord's grace, continue to treat such with silence and avoid all controversy.

This admonition from the Prophet would also seem to be positive proof that those who have received the knowledge of present truth through the writings of Brother Russell are not authorized to organize another or other movements contrary to the Society and attempt with that movement to interfere with the work of the Society in the proclamation of the Lord's message of the present time. The Lord is able to conduct his own affairs, and it lies not within the power of man or men to interfere with his work. If the Lord directed Brother Russell in the organization of the work, and he did organize the Society for that purpose, would it seem reasonable that the Lord would authorize others who had received a knowledge of present truth through the teachings of Brother Russell to create another organization and through it attempt to announce the message now due to be announced or carry on a different work?

This statement is not made with any view to curtailing the opportunities of service of others, but with the suggestion that all of the Lord's true followers should be working together in harmony to one end.

Some of our brethren who once walked with us, but who have thought best to withdraw and organize other movements, have conceived it to be their duty not to engage in the proclamation of the message concerning God's vengeance and the message of comfort to the people concerning the incoming kingdom of Messiah, particularly that millions now living will never die. Such have deemed it to be their duty only to meet together and study the Word, without any effort to make known the message to others. Some have gone even so far as to say that those who indulge in a proclamation or wide witness of the message of truth now to the world constitute the great company class By this sort of reasoning some of the Lord's dear sheep have been deceived and stumbled for a time, and later some of these have been recovered. Our hope is, the Lord willing, that all thus stumbled may be recovered. It is not for us to say who constitutes the great company class, because we are incompetent to judge. It is sufficient for us to do with our might what our hands find to do, that which is directed by the Lord, and to leave the reward to be given by the great Giver of all perfect gifts.

But for the benefit of those who have been stumbled and are yet stumbled, we here call attention to some of these matters. Where in the Scriptures do we find any commission given to the great company class to declare the day of God's vengeance? Wherein do we find a commission to such to comfort those that mourn? Our Lord shows that the great company class was pictured by the foolish virgins who did not have a large measure of the spirit of the Lord and who do not wake up to the importance of the occasion until the work is practically done. The Prophet shows that these do not discover the class to which they are assigned until the harvest is ended. (Jeremiah 8:20) Would it not seem inconsistent that the Lord would delegate to the 'foolish virgin' class the work of giving wise advice in his name to others? Would it not seem rather strange that those who have no oil in their vessels (the great company class) would be the ones to whom the Lord would grant the honor of making proclamation of the day of his vengeance and of his incoming kingdom and thereby comforting the hearts of those that mourn? Would it seem reasonable that the great company class would have that consuming zeal that would impel them fearlessly, boldly, lovingly, to proceed with the proclamation of the Lord's message? These are questions for the prayerful consideration of those who have been holding their hands and doing nothing.

If there were any doubt as to who participates in the Lord's work of proclaiming his message, his prophet settles that doubt beyond question when he wrote the one hundred forty-ninth Psalm, which is now in course of fulfillment.

"Let the saints be joyful in glory." The saints here without doubt refer to the representatives of the Lord on earth, the same as pictured by the six men in Ezekiel 9. Glory means honor in his presence. The Lord is present and he has conferred a great honor upon his followers now to represent him on the earth, and to participate with him in the war.

"Let them sing aloud upon their beds." Beds here picture a condition of ease, comfort, and trust in the Lord, undisturbed by all the turmoil in the earth.

"Let the high praises of God be in their mouth, and a two-edged sword in their hand." These praise Jehovah; they love him; they prove their love for him and show forth his praises by keeping his commandments. The two-edged sword represents the sharp, piercing message of truth, the Lord's message, which he has placed within the power of his people as a "slaughter weapon".

"To execute vengeance upon the heathen [nations], and punishments upon the people." It is God's vengeance upon those who are organized against the Messianic kingdom that is now being executed; and punishment upon the people who make up and who are in sympathy with such organized Satanic power.

"To bind their kings with chains, and their nobles with fetters of iron" The great ruling factor of the present evil order is Satan, and he and his emissaries are now being bound by chains (strong truths). (Revelation 20:1-3) The nobles (the exalted ones amongst the various organizations of earth, particularly ecclesiastical leaders) are being bound by the strong unanswerable truths now due. As an illustration, for centuries these preached Satan's lie, saying, "There is no death". Now, unable to answer the message "Millions Now Living Will Never Die", these preachers in various places are advertising subjects under this title: "Millions Now Living Will Never Die—So Saith Satan". They are repudiating their former statement and are estopped from further using it; and at the same time are trying to use Satan's falsehood to blind the people concerning the message of the Messianic kingdom; and thus they are being bound with these strong truths.

"To execute upon them the judgment written." This judgment written is found particularly in the prophecies of Ezekiel and Revelation.

Who are the ones privileged to engage in this work as the Lord's representatives? And the answer is clear and positive: *"This honor have all his saints.* Praise ye the Lord." (Psalm 149:9) Let the saints, then, prove their love of God by keeping his commandments, one of which is set forth here by the Psalmist.

The slaying work committed to the church must be done with the instruments or slaughter weapon provided by the Lord. This slaughter weapon is the sword of the spirit, the message of present truth. "The Finished Mystery" explains the judgment written by the prophet Ezekiel and the Revelator, and is an instrument against Satan's empire, visible and invisible. The message contained in the booklet "Can the Living Talk with the Dead?" exposes the fallacy of the so-called communication with the dead, is a judgment against the demons, and therefore is judging a part of Satan's empire invisible, as well as the visible instruments. The message that "the world has ended, Messiah's kingdom is here, millions now living will never die," is a message binding the false teachers, and at the same time is opening the eyes of the people to the dawn of a new era and bringing comfort to their hearts. These contain the message now due to be proclaimed, otherwise designated the slaughter weapon, which his saints are privileged to use. Speaking prophetically, as though he were uttering his words at this time, Jesus said: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come". (Matthew 24:14) Thanks be to God, he is blessing his people with the opportunity of carrying this message to all Christendom.

The moving cause for such service in the name of the Lord must be just one, viz., love. "Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world." (1 John 4:17) We are now in the day of judgment. As Jesus was in this world opposed by Satan and all of his emissaries, so are his followers now—in the world, but not of the world, and opposed by Satan and all of his organized systems in the earth. Boldness means a fearlessness in the proclamation of the message of truth. Shall the Lord's people be frightened and refrain from engaging in this proclamation because of some ill that might befall them from the enemies of the truth? Shall they fear stripes, imprisonment, or death? St. John here answers: "There is no fear in love; but perfect love casteth out fear". If we love the Lord, we shall have full confidence in him; and having full confidence, there will be no occasion for fear. Having shielded and protected his people until now, he will do it to the end. Those, then, who love him will boldly and joyfully keep his commandments by the grace of our elder brother, our beloved Lord and Master.

This is no time for Christians to indulge in controversy, either in classes or otherwise; but it is a time above all times to follow the admonition of the apostle Paul: "Let the lives you live be worthy of the good news of the Christ, . . . that I may know that you are standing fast in one spirit, and with one mind fighting shoulder to shoulder for the faith of the good news. Never for a moment quail before your antagonist."—Philippians 1:27,28, *Weymouth.*

The body of Christ is not divided. The members

stand together. While the world is in turmoil and strife, his people dwell together in peace. While the kingdoms of earth are frantically trying to hold themselves together the feet of Christ, the Christians on earth, are the only ones bringing good tidings and publishing peace. It was this class of faithful ones of whom Isaiah, the prophet of God, wrote: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" (Isaiah 52:7) These are they who keep his commandments with a joyful heart; and their joy is so full that they lift up their voice and together sing as they press on to battle. They are singing now the song of Moses and the Lamb, because they love the Lord.

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# PAUL IN MELITA AND IN ROME

— — DECEMBER 4 — ACTS 28:1-31 — —

SAVED FROM THE SERPENT — PUBLIUS, A KINDLY PAGAN — A PROPHET'S REWARD — THE GREAT WAY TO ROME — MET AND ENCOURAGED BY FRIENDS — IN THE NEW ABODE.

*"I am ready to preach the gospel to you also that are at Rome. For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth."—Romans 1:15, 16.*

SEA soaked and wave weary the two hundred seventy-six men from the stranded grain ship soon discovered that the island onto which they had been cast was Melita, or as it is now called, Malta. This fact was doubtless ascertained from the inhabitants who came down to view the sudden accession to their population; or the fact may have been noted by some of the sailors, from previous experience in that harbor.

But the natives did more than gaze on the dripping men. They did not say: "Depart in peace: be ye warmed and filled". No: pagan Malta was kinder than churched Jerusalem The inhabitants were uncommonly considerate of the unfortunates cast upon their shores, not only building a fire for them to warm and dry by, but when the rain set in afresh they took them into shelter; for it was now drawing close to November, and cold.

These kind-hearted and hospitable Maltese are called "barbarians", but with a far different meaning from that usually attached to the word today. The word then indicated a speech distinction, and had no reference to savagery or cruelty. The Greeks originally referred to every non-Greek-speaking person as a barbarian. But after the Romans gained supremacy the limitation was modified so as to make all to be barbarians who spoke neither Greek nor Latin This little island of Malta was peopled by Carthaginians, who spoke Phœnician; so that the language at the time of St. Paul's sojourn there was not a generally used tongue. This is still true; for the present-day Maltese language is a corrupt dialect of Arabic with an admixture of Italian.

Malta is only about seventeen miles long and sixty miles around. For many years it has been a British naval base and coaling station, and for this reason is much more populous than at the time of our narrative.

### CO-OPERATION AND A VIPER

The survivors of the storm did not stand idly by and expect their hosts and benefactors to do everything for them, however. The island folk had started the fire; the uninvited guests should keep it up. They did. Nor did the apostle Paul make any exception of himself, falling back on his dignity as God's ambassador, pleading the fact that he was unjustly a prisoner and insisting on the work being done by those who were responsible for him. There was nothing artificial about the Apostle; nor was there any patronizing condescension. There was work to be done and he helped to do it That was the whole story. Besides, the activity helped to warm him up in a physical sense, just as spiritual activity warms one up as a new creature and wards off the dread malady, the choking pneumonia of "neglect".—Hebrews 2:3.

While St. Paul was engaged in gathering sticks from the neighboring brush-wood, a viper, chilled by the cold and about ready to freeze up for the winter, was picked up by him with or among the fagots. When the bundle of sticks was laid on the fire the viper quickly "came to" and struck at the first moving object in sight, which happened to be Paul's hand.

The island natives at once concluded that Paul was a criminal of unusually dark dye, who, although he had escaped from the sea, was pursued by *Diké*, the relentless goddess-daughter of Jupiter, to avenge a crime of murder. The ancients supposed that death, in such a case, would be met by way of that member of the body which had sinned. The viper had fastened on Paul's *hand*: therefore he was an assassin. The barbarians reasoned from great original principles, written on the hearts of men with more or less clearness, even in their imperfect state. What men need is not so much a sense of sin, as an honest facing of the fact that they cannot by themselves get free from either it or its penalty, death.

The onlookers watched for signs of violent inflammation or for the deadly stupor which follows upon the viper's bite. But nothing happened to correspond with their expectations. So the fickle people changed their minds and determined that Paul must be a super-human being. No man had ever been known to escape that serpent's sting.

It is remarkable that the first miraculous sign in the Bible is recorded about a serpent (Genesis 4:3) and the last is so likewise. The symbols of Revelation were not realities and therefore do not fall into this class. The serpent is surely associated with sin. The Great Serpent is the father of sin. He has struck out fiercely at and fastened himself onto the Hand of God, the Agent of God in all creative and recreative work. A gaping multitude of ignorant humans, knowing not the pure and gracious language of truth, stands by, expecting that God's purposes either have fallen or will fall dead. A handful of believers interspersed among the crowd alone knows better. And when Jehovah shall finally shake off the great and venomous deceiver from his Hand into the fire of lasting destruction, it will be observed that no harm whatever has been taken. The Hand whom Satan stung will go about doing good according to the unlimited opportunities which are his.

So the hand of Paul, unharmed by the serpent's bite, soon found opportunity to bless. Publius, the Roman appointee of the island, serving under the proconsul of Sicily,

nearby had an estate near to the place of the wreck. He lodged the Apostle and his party for three days, until some permanent arrangement could be made. He did kindness to a prophet, and received his reward at the hands of the prophet.

### GIFTS OF HEALING

Publius' father lay sick of intermittent fever and dysentery. Paul went into the old man's room, prayed, laid his hands upon him and healed him by the miraculous power which was his as a gift from God. Following this others also were healed. Thus Publius was rewarded at the hand of the prophet whom he had befriended, and still more in another way. Roman officials were all hungry for fame—not differing in that respect from other office-holders. So Paul caused Luke to engrave Publius' name on an imperishable monument, which has stood the intervening centuries, and shall stand when heavens and earth have passed away.

The people of the island showed their appreciation for the Apostle's ministrations among them by bringing many gifts or marks of favor—as the word "honors" in this connection signifies.

After three months, toward the end of January, or at the beginning of February, the party left Malta in an Alexandrian bottom which had wintered in the isle and which bore the badge of Castor and Pollux, twin deities supposed to be favorable to mariners. Probably this was a grain ship, also, which had been driven into port by the same heavy gale encountered by the wrecked vessel.

To regale their honored and now doubtless beloved visitors on their voyage, the islanders brought still more gifts and, bestowed them upon Paul, Luke, and Aristarchus.

After traversing ninety of the four hundred sixty odd miles to Rome, the vessel put in for three days at the historic port of Syracuse, in Sicily. Then, sailing out of that beautiful land-locked harbor, the ship which carried St. Paul in the direction of Rome shaped its course northward toward the Straits of Messina. Unfavorable winds necessitated a circuitous track, or else the vessel was obliged to stand out to sea to get enough wind to fill her sails, seeing she was sheltered by the high mountains of the Italian coast.

The Alexandrian boat ran into Rhegium, in the extreme toe of Italy, to wait for a southerly wind with which to make the narrow strait. Here they remained only one day: for the springing-up of the desired south wind bade fair for good sailing to their maritime destination, Puteoli. The distance from Rhegium to Puteoli is about one hundred eighty-two nautical miles; so, if we assume that the vessel sailed at the rate of seven knots (about eight land miles) an hour, the passage would be accomplished in twenty-six hours, which agrees perfectly with St. Luke's statement that, after leaving Rhegium, they came "the next day" to Puteoli.

Before dark on the first day they would see on the left the volcanic cone and smoke of Stromboli, which has only this year been in eruption and from which island the inhabitants were barely rescued by Italian torpedo-boat destroyers. During the course of the night they would have seen that projecting part of the mainland which forms the southern part of the bay or Gulf of Salerno, from which port and Naples embark probably nine-tenths of the Italians who arrive on American shores.

A few hours more would bring our party past the promontory of Minerva into the grand bay of Naples, in the northern part of which was situated the port and city of Puteoli.

### PUTEOLI AND ON

To the right, as the glorious sun rose over the highlands, would seem to rise in dark and verdant silhouette Vesuvius, the sleeping mountain. It was not then an angry neighbor of Naples but a peaceful and vine-clad eminence. Who could suspect as St. Paul's ship plowed up the bay under full sail, off the lovely curves of the Campanian coast, that the time was so near when the mighty monster would belch forth molten rock enough to visit the two cities to the Apostle's right with almost as utter destruction as had long ago come upon Sodom and Gomorrah? Could he know that the Jewish princess, Drusilla, who had but lately conversed with him in his Cæsarean prison would find her tomb in that ruin, with the child she had borne to Felix, the wronger of Paul?

By this time the vessel would be well in bay and the idlers of Puteoli, or Pozzuoli as it now is, would be gathering to the pier to watch the arrival of the Alexandrian ship, probably the first of the season. Many of such minute details are given by Seneca, philosopher, traveler, and tutor of Nero, then Emperor. To the Apostle's left, off the point of Miseno, rode at anchor half the naval fleet of Rome.

The cream-white beach where quit the sunny expanse of blue waters drew near and nearer until the boat tied up at one of the concrete piers, parts of which are still intact. Puteoli (literally the wells) was the Liverpool, and Baiæ, close by, was the Brighton, the New York and Atlantic City, of Roman Italy. If Rome was the heart, then Puteoli was the wrist, where the heart's pulse-beat was clearly discernible.

Now the Apostle was on Italian soil and some of the colorful life of Rome was met with here: senators, ambassadors, distinguished-looking slaves, the idle rich, Oriental, Briton, Gaul. It is possible that at the very time of Paul's arrival Nero was in Baiæ, just across the inlet, plotting with Poppæa the murder of his mother Agrippina. He did so plot in that place and near that time; for his mother was killed that year.

But the Apostle's mind was hardly on Nero at this time, although he was soon to stand before him. His mind was most likely on the brethren. Probably Luke, as the free member of the party, looked up the believers and brought them to the quay. They had surely heard of Paul, had read his letter to the church at Rome, and had doubtless looked for the day when he might visit them and build them up in faith. Their love was more than equal to the chains with which the Apostle was bound. They besought him to bide with them a while, which, with the consent of Julius, he did. Meanwhile word was dispatched over the hundred thirty miles to Rome that Paul was near.

After seven days with the brethren at Puteoli, Julius moved on with his ward a few miles over a crowded cross-road to the Appian Way, one of the great arteries of traffic from and to Rome. Keeping generally in sight of the sea for some seventy miles the party passed along the most crowded approach to the metropolis of the world, meeting and being passed by pedestrians, horsemen, prætors and proconsuls, embassies, legions, carriages and palanquins. Capua was passed, the river Savo was crossed by means of the Campanian Bridge, the vine-clad hills of the Falernian district were left to the east, the freshly budding willows along the languid Liris, were left behind, until Anxur or Terracina was reached.

From near this point a canal ran for twenty miles alongside the road, dug to drain the Pomptine marshes but also used to convey freight and passengers by means of mule-drawn barges. Whether the Apostle was kept to the stone flagging of the Appian Way or given a respite from walking by a place among the motley barge riders we do not know. But either way, it was a specially dreary stretch

*Only Alexandrian grain ships were allowed to come into the bay under full sail. Other vessels were obliged to strike their top canvass on rounding the point.

of the road just before a happy surprise. God's gifts are always so given.

The canal ended at Appii Forum or the Appian Market; which was the place where the mules were unhitched. The town was full of low tavern-keepers and bargemen, only a drab terminus to the sombre stretches of the marsh. But among the moral filth of this barge and small trading place Paul's spiritual vision was soon to discern some sparkling jewels. Peering anxiously over the crowd that awaited the arrival of the barge or that watched the incoming groups of pedestrians in the open square was—no! it could not be—but all the same it was, Aquila*! with whom Paul had labored with hand and head and heart in both Corinth and Ephesus. And beside him, face aglow with realized anticipation but with tears of tenderness starting at the sight of the chains on Paul's wrist, was Priscilla, not less noted in the service than her husband.

Mediterranean peoples are more demonstrative than we on this side the ocean, and it is reasonably certain that the brethren picked Paul up, chains and all, and embraced and kissed him.

Brother Paul was subject to the same kind of influences which work upon us. He saw outward objects, as we are wont to do, in hues borrowed from the heart. Now, with these dear brethren and fellow soldiers of the cross at hand, there was a lessening of fatigue, a more hopeful outlook for the future, a renewed elasticity of trust in God, a brighter light on all the scenery around him, a more cheerful glint to the foliage which overshadowed the road—all this, and more, is implied in the words: "When Paul saw the brethren, he thanked God and took courage".

Ten miles further on, at Three Taverns, were yet other brethren who were either not able to travel so fast or who had been unable to start so early as the advance group.

Thirty-three miles more, past Apicia, and the centurion led his prisoner under the Porta Capena, dripping with water from the great aquaduct above it; past the Circus Maximus, whose sands were so soon to be sotted with the blood of God's people; over the rise where a few years later was built the Arch of Titus, to commemorate the pagan view of God's judgment on Jerusalem; down the declivity into the great Forum of Rome, where stood the golden milestone in which all the roads of the empire converged. To the left was the Capitoline hill, on which stood the splendid "house of Cæsar". (Philippians 4:22) Somewhere within these royal grounds was the palace prætorium, where Julius gave up his prisoner to Burrus, the Prætorian Prefect, or chief of police, at that time.

### A LAST EFFORT

Probably by a word from Julius, and helped out by his favorable papers from Cæsarea, Paul was allowed to rent a house of his own, to which he lost no time in inviting the prominent Jews of the city, whose quarters were where they still are—in the Ghetto across the River Tiber. They came, and the Apostle hastened to assure them that his chains were not tokens of misdeeds. Neither was the fact that he had appealed to a pagan ruler to be taken as an indication that he had lost faith in Jehovah. He had merely been forced to this action by the unfair conduct of his countrymen. Yet it was not from motives of revenge that he was now about to appear before Cæsar, but only for his personal safety.

The Jews assured him that they had not received any derogatory communications from Jerusalem and that they, therefore, were not prejudiced against him personally. They only knew that the Christian sect was very unpopular. They left after agreeing on a day when Paul should present his views on the Messiah.

At the appointed time the Jews gathered in numbers in Paul's quarters and listened to his presentations from Moses and the Prophets. The meeting and discussion continued all day with the usual result that some believed, but most of them did not. Their long day of grace was now hastening to its close and the shadows of a gloomy evening were lengthening around their path. Within less than ten years their city was destroyed. No wonder Paul's patience was finally exhausted; for he perceived that Jehovah's was too. The Apostle was guided to the use of the most frequently made quotation in the New Testament. (Isaiah 6:9, 10) As far as we know, this was the last effort of St. Paul to preach to the Jews as such. They were chronic resisters of divine grace and would learn nothing more until many centuries should have passed and until they had discovered that the One whom they despised and rejected is indeed Messiah their King.

* The account names none of the brethren who met the party en route, but some with greater zeal anticipated the others and had special power to encourage the Apostle. It is a safe assumption that if it was physically possible for these two to reach Appii Forum, they were there.


# BIBLES AND BIBLE STUDY HELPS

The greater number of retail prices remain unchanged from last year's list. There are wholesale prices given for quantity orders, carriage charges collect. These prices may be had on request. Colporteur rates may be had by colporteurs or prospective colporteurs on application to the Society's Sales Department. Friends residing in foreign countries where branch offices are maintained will kindly place their orders with those branches. The Society's offices in English-speaking countries are given below.

WATCH TOWER BIBLE AND TRACT SOCIETY, 124 COLUMBIA HEIGHTS, BROOKLYN, N. Y., U. S. A.
FOREIGN AGENCIES: *British Branch*: 34 Craven Terrace, Lancaster Gate, London W. 2, England, *Canadian Branch*: 270 Dundas St. W., Toronto, Ontario; *Australasian Branch*. 495 Collins St., Melbourne, Australia: *South African Branch*: 123 Plein St., Cape Town, South Africa. ***Prices as listed below include delivery charges.***

## I. B. S. A. BIBLES

These Bibles are especially published for the use of the International Bible Students and become more and more indispensable as familiarity with their use is gained. The text is the familiar Common Version; their excellence, therefore, lies chiefly in the extraordinary helps, most of which are not found in any other Bible on earth. In each of the five editions listed below there are 542 pages of our own helps, peculiarly valuable to Bible Students at this time in the world's history. Besides the special helps, mentioned above and elaborated below, three of the editions contain Bagster's Bible Students helps, including an alphabetical list of proper names, and Bagster's Concordance and Maps—a total of 186 pages.

I. B. S. A. Bibles are all printed with great care on thin rice paper, commonly called India paper. We not only supply these Bibles at cost price, but because of large quantities ordered at a time we are enabled to secure a cost price far lower than any other Bible of the same quality and size anywhere on the market. So well do these five special editions cover the average requirements of Bible Students that we make no effort to carry others in stock.

The 542 pages of Berean Bible Teachers' Manual mentioned above comprise the following items:

Part I. Watch Tower Commentary: Textual comments, from Genesis to Revelation, with references to The Watch Tower, Studies in the Scriptures, and others of our publications, showing the page where the text is more fully discussed and elaborated. The terse, pithy comments are often sufficient to shed the desired light on an obscure text, but if fuller information is needed, it is easy to turn to the completer treatise cited. 481 pages.

Part II. Instructors Guide Texts: This is a topical arrangement of Bible subjects specially convenient for those who have opportunity for teaching others the divine plan of the ages. Its various topics are arranged under distinct headings and the texts appearing upon the subjects are collated. It is in condensed form, consisting of 18 pages, solid matter.

Part III. Berean Topical Index. This index is alphabetically arranged and presents a large variety of subjects, showing references to the Studies in the Scriptures, and others of our publications treating the subjects. This feature covers 38 pages.

Part IV. Difficult Texts Explained and Spurious Passages Noted: Specially difficult texts are listed and references given showing where they are treated in our publications. Following this is a full list of various interpolations and passages of the Scriptures not in the oldest Greek MSS. 15 pages.

### DESCRIPTION AND PRICES

**Smaller Size, Minion type, like this**

14 Behold, my servants shall sing for
joy of heart, but ye shall cry for sorrow

No 1918: price $3.00, postage prepaid. It is small and light; size 4¾" x 6¾". It has red under gold edges, divinity circuit (i.e., flexible, overhanging cover), "French" seal binding—in reality good sheepskin

No. 1919: price $3.50, postage prepaid. The same Bible, the same every way except the addition of Bagster's Helps, Concordances, etc., making this book a trifle thicker

No. 1928: price $4.50, postage prepaid This is the same book exactly as No. 1918, except that it has genuine Morocco binding, leather lined.

**Larger Size, Ionic type, self-pronouncing, like this**

20 Thou[19] wilt perform the truth
to Jā'cob, *and* the mercy to A'bra-

No 1939· price $4 00, postage prepaid This book has the same binding and contents as No 1918, but having the coarser print, is a little larger book. Size, 5½" x 7½".

No. 1959: price $5.50, postage prepaid This is the same book as No. 1939, except that it has an excellent Morocco binding, is calf lined and silk sewed.

The sale of these Bibles is not restricted to Watch Tower subscribers Remit with order. We can secure such prices only by paying spot cash and must sell on the same terms Any one ordering patent index on any of these Bibles should so state and should add 50c to the price.

## STUDIES IN THE SCRIPTURES

These Studies are recommended to students as veritable Bible keys, discussing topically every vital doctrine of the Bible. More than eleven million copies are in circulation, in nineteen languages Two sizes are issued (in English only). the regular maroon cloth, gold stamped edition on dull finish paper (size 5" x 7⅞"), and the maroon cloth pocket edition on thin paper (size 4" x 6⅜"), both sizes are printed from the same plates, the difference being in the margins; both sizes are provided with an appendix of catechistic questions for convenient class use Both editions uniform in price.

SERIES I, "The Divine Plan of the Ages," giving an outline of the divine plan revealed in the Bible, relating to man's redemption and restitution 350 pages, plus indexes and appendixes, 75c. Magazine edition 20c Also procurable in Arabic, Armenian, Dano-Norwegian, Finnish, French, German, Greek, Hollandish, Hungarian, Italian, Polish, Roumanian, Slovak, Spanish, Swedish, and Ukrainian; regular cloth style, price uniform with English.

SERIES II, "The Time is at Hand," treats of the manner and time of the Lord's second coming, considering the Bible testimony on this subject 333 pages, 75c. obtainable in Arabic, Dano-Norwegian, Finnish, French, German, Greek, Polish, and Swedish

SERIES III, "Thy Kingdom Come," considers prophecies which mark events connected with "the time of the end", the glorification of the church and the establishment of the Millennial kingdom; it also contains a chapter on the Great Pyramid of Egypt, showing its corroboration of certain Bible teachings: 380 pages, 75c Furnished also in Dano-Norwegian, Finnish, French, German, Greek, Polish, and Swedish

SERIES IV, "The Battle of Armageddon," shows that the dissolution of the present order of things is in progress and that all of the human panaceas offered are valueless to avert the end predicted in the Bible It contains a special and extended treatise on our Lord's great prophecy of Matthew 24 and also that of Zechariah 14 1-9. 656 pages, 85c. Also in Dano-Norwegian, Finnish, French, German, Greek, Polish, and Swedish.

SERIES V "The Atonement Between God and Man," treats an all-important subject, the center around which all features of divine grace revolve This topic deserves the most careful consideration on the part of all true Christians: 618 pages, 85c. Procurable likewise in Dano-Norwegian, Finnish, French, German, Greek, Polish, and Swedish.

SERIES VI, "The New Creation," deals with the creative week (Genesis 1, 2), and with the church, God's new creation. It examines the personnel, organization, rites, ceremonies, obligations, and hopes appertaining to those called and accepted as members of the body of Christ: 730 pages, 85c Supplied also in Dano-Norwegian, Finnish, French, German, Greek, Polish, and Swedish.

SERIES VII, "The Finished Mystery," consists of a verse-by-verse explanation of the Bible books of Revelation, Song of Solomon, and Ezekiel: 608 pages, illustrated, 75c in cloth, 25c in magazine edition—latter treats Revelation and Ezekiel only. Cloth edition obtainable also in Dano-Norwegian, Finnish, French, German, Greek, Polish, and Swedish.

No foreign editions in the pocket size.

## DAILY HEAVENLY MANNA

This book combines the features of a daily Bible text, with printed comments thereon, with a birthday and autograph record of one's friends. Its value increases in proportion to the number of autographs secured It is printed on bond paper, every alternate leaf being blank ruled: dark blue cloth, gold embossed, 5" x 8½", English, Dano-Norwegian, German, Italian, Polish, Roumanian, and Swedish, 85c. Genuine purple Morocco, gold edges, English, Dano-Norwegian, German, Polish, and Swedish, $2.00.

Vest Pocket Edition, 2⅞" x 5¼", black leather, English only, 90c.

## THE EMPHATIC DIAGLOTT

This very valuable work has been published in large quantities by this Society. Before we purchased the copyright it was sold at $5.00 per copy in half leather binding Probably no edition of the New Testament has done more to enable non-Greek-reading students to grasp the meaning of the original text. Besides the Greek text there is a word-for-word translation under each line, and also an arranged translation in a separate column. It is built on the Griesbach rescension, with footnotes showing variations in the Alexandrian and Vatican No 1209 texts—two of the oldest MSS. It is printed on thin paper, in good "French" seal binding, flush covers, red under gold edges, $2.50.

## CREATION DRAMA SCENARIOS

The ninety-six short, pithy lectures of the Photo-Drama of Creation are supplied in two bindings and three styles: red cloth (red edges), in English, Armenian, Dano-Norwegian, Finnish, German, Greek, Hungarian, Italian, Polish, Slovak, Spanish, and Swedish, 85c; De Luxe Maroon cloth, embossed in four colors, gold edges, English and Polish only, $1 25; paper bound edition in English, Armenian, Dano-Norwegian, Finnish, German, Greek, Hungarian, Italian, Polish, Slovak, and Swedish, 35c.

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|---|---|
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| | |
|---|---|
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# International Bible Students Association Classes

## Lectures and Studies by Traveling Brethren

### BROTHER R. H. BARBER

| | | | |
|---|---|---|---|
| Orchid, Va. | Nov 16 | North Emporia, Va. | Nov 23 |
| Richmond, Va | Nov 17, 24 | Chase City, Va. | " 25 |
| Petersburg, Va | Nov 18 | Keysville, Va | " 27 |
| Norfolk, Va | " 20 | Danville, Va | " 28 |
| Newport News, Va. | " 21 | Dry Fork, Va. | " 29 |
| Suffolk, Va | " 22 | Java, Va | Dec. 1 |

### BROTHER T. E. BARKER

| | | | |
|---|---|---|---|
| Salamanca, N. Y | Nov 14, 16 | Portland, N Y. | Nov 22 |
| Bradford, Pa. | Nov 15 | Buffalo, N Y. | Nov 23, 27 |
| Onoville, Pa. | " 17 | Niagara Falls, N. Y | Nov 24 |
| Warren, Pa. | " 18 | Lockport, N Y. | " 25 |
| Jamestown, N Y | " 20 | Kenmore, N Y | " 28 |
| Westfield, N Y. | " 21 | Tonawanda, N Y. | Nov 29, 30 |

### BROTHER J. A. BOHNET

| | | | |
|---|---|---|---|
| Anniston, Ala. | Nov 15 | Jemison, Ala | Nov 23 |
| Piedmont, Ala. | Nov 16, 17 | Randolph, Ala | " 24 |
| Gadsden, Ala. | Nov 18 | Selma Ala | " 25 |
| Boaz, Ala | " 20 | Montgomery, Ala | " 27 |
| Walnut Grove, Ala | " 21 | Eclectic, Ala | " 28 |
| Birmingham, Ala | " 22 | Loachapoka, Ala | " 30 |

### BROTHER E. F. CRIST

| | | | |
|---|---|---|---|
| South Fork, Mo | Nov 15, 16 | Monett, Mo | Nov 26 |
| Norwood, Mo | Nov 17 | Carthage Mo | " 27 |
| Springfield, Mo | Nov 19, 20 | Webb City, Mo | " 28 |
| Ozark, Mo | Nov 21 | Joplin, Mo | " 29 |
| Ash Grove, Mo | Nov 23, 24 | Noel, Mo | " 30 |
| Verona, Mo | Nov 25 | Pittsburg Kan | Dec 1 |

### BROTHER A. J. ESHLEMAN

| | | | |
|---|---|---|---|
| Moulton, Ia | Nov 14, 15 | Little Sioux, Ia | Nov 25 |
| Charlton, Ia | " 17, 18 | Sioux City, Ia | " 27 |
| Des Moines, Ia | Nov 20 | Cherokee, Ia | " 28 |
| Red Oak, Ia | " 21 | Sutherland, Ia | " 29 |
| Glenwood, Ia | " 22 | Alton, Ia | " 30 |
| Omaha, Neb | Nov 23, 24 | Inwood, Ia | Dec 1 |

### BROTHER A. M. GRAHAM

| | | | |
|---|---|---|---|
| Lakeland, Fla | Nov 15 | Clearwater, Fla | Nov 23 |
| Arcadia, Fla | " 16 | St Petersburg Fla | Nov 24 27 |
| Punta Gorda Fla | " 17 | Bradentown, Fla | Nov 25 |
| Fort Myers, Fla | " 18 | Zephyrhills, Fla | " 29 |
| Tampa, Fla | Nov 20, 28 | Waldo, Fla | " 30 |
| Oldsmar, Fla | Nov 21 | Williston, Fla | Dec 1, 2 |

### BROTHER M. L. HERR

| | | | |
|---|---|---|---|
| West Chelmsford, Mass | Nov 15 | Kennebunk, Me | Nov 23 |
| Lowell, Mass | " 16 | Springvale, Me | " 24 |
| Lawrence, Mass | Nov 17, 18 | Saco, Me | " 25 |
| Haverhill, Mass | Nov 20 | Portland, Me | " 27 |
| Byfield, Mass | " 21 | Auburn, Me | Nov 28, 29 |
| Kittery Me | " 22 | Wilton, Me | Nov 30 |

### BROTHER S. MORTON

| | | | |
|---|---|---|---|
| Duquesne, Pa | Nov 17 | Point Marion, Pa | Nov 24 |
| Buena Vista, Pa | " 18 | Lock one Pa | " 25 |
| McKeesport, Pa | " 20 | Connellsv. le Pa | " 27 |
| Monessen, Pa | " 21 | Greensburg, Pa | " 28 |
| Brownsville, Pa | " 22 | Johnstown, Pa | " 29 |
| Rices Landing, Pa | " 23 | Altoona, Pa | " 30 |

### BROTHER W. H. PICKERING

| | | | |
|---|---|---|---|
| Joseph, Ore | Nov 15 | Puyallup, Wash | Nov 23 |
| Union, Ore | " 16 | Tacoma, Wash | Nov 24, 27 |
| Pendleton, Ore | " 17 | Lake Bay, Wash | Nov 25 |
| Hermiston, Ore | " 18 | Enumclaw, Wash | " 28 |
| Yakima, Wash | " 20 | Seattle Wash | " 29 |
| Ellensburg, Wash | " 21 | Bremerton, Wash | " 30 |

### BROTHER G. R. POLLOCK

| | | | |
|---|---|---|---|
| Kerrville, Tex | Nov 13 | Sealy Tex | Nov 21, 22 |
| Comfort, Tex | " 14 | Hallettsville, Tex | Nov 23 |
| San Marcos, Tex | " 16 | Houston, Tex | Nov 24, 27 |
| Austin, Tex | " 17 | Waller, Tex | Nov 25 |
| Rockdale, Tex. | " 18 | Alvin, Tex | " 29 |
| Bastrop, Tex | " 20 | Galveston, Tex | Nov 30, Dec 1 |

### BROTHER V. C. RICE

| | | | |
|---|---|---|---|
| Magnet, Ind | Nov 16 | Guthrie, Ky | Nov 25, 28 |
| Oriole, Ind | " 18 | Big Sandy, Tenn. | " 26, 27 |
| Owensboro, Ky | " 20 | Beech Creek, Ky. | Nov. 29 |
| Evansville, Ind | " 21 | Sonora, Ky | " 30 |
| Dixon, Ky | " 22 | Elizabethtown, Ky. | Dec 1 |
| Hopkinsville, Ky | Nov 23, 24 | Vine Grove, Ky | Dec. 2 |

### BROTHER C. ROBERTS

| | | | |
|---|---|---|---|
| Phillips, Alta | Nov 16 | Hughton, Sask | Nov 24 |
| Sedgewick, Alta. | " 17 | Outlook, Sask | " 25 |
| Camrose, Alta. | Nov 18, 20 | Saskatoon, Sask. | " 27 |
| Rosedale, Alta. | Nov. 21 | North Battleford, Sask. | " 29 |
| Rumsey, Alta. | " 22 | Milleton, Sask. | " 30 |
| Oyen, Alta. | " 23 | Edam, Sask. | Dec 2 |

### BROTHER R. L. ROBIE

| | | | |
|---|---|---|---|
| Sonora, Ky. | Nov 16 | McMinnville, Tenn. | Nov 25 |
| Guthrie, Ky | " 18 | Chattanooga, Tenn. | Nov 27, 28 |
| Nashville, Tenn | " 20 | Dunlap, Tenn | Nov 29 |
| Lebanon, Tenn | " 21 | Dayton, Tenn | 30 |
| Winchester, Tenn | Nov 22, 23 | Knoxville, Tenn | Dec 1, 4 |
| Doyle, Tenn | Nov 24 | New Tazewell, Tenn. | Dec 2 |

### BROTHER O. L. SULLIVAN

| | | | |
|---|---|---|---|
| Port Chester, N. Y. | Nov 15 | Woodbury, Conn | Nov 22 |
| Stamford, Conn | " 16 | New. Britain, Conn. | " 23 |
| South Norwalk, Conn | " 17 | Cromwell, Conn | Nov 24, 25 |
| Bridgeport, Conn | " 18 | Hartford, Conn | Nov 27 |
| New Haven, Conn | " 20 | South Coventry, Conn | " 28 |
| Waterbury, Conn. | " 21 | New London, Conn | Nov. 29 |

### BROTHER W. J. THORN

| | | | |
|---|---|---|---|
| Scotland Neck, N C | Nov 13 | Selma, N C | Nov 22, 23 |
| Vanceboro, N C | Nov 14, 15 | Raleigh, N C | Nov 24 |
| Mt Olive, N C | Nov 17 | Charlotte, N C | Nov 25, 29 |
| Wilmington, N C | " 18 | Salisbury N C | Nov 27 |
| Hayne, N C | " 19 | Kannapolis, N C | " 28 |
| Fayetteville, N C | " 20 | Gastonia, N C | " 30 |

### BROTHER T. H. THORNTON

| | | | |
|---|---|---|---|
| Savannah, Ga | Nov 13 | Willard Ga | Nov 22 |
| Davisboro, Ga | " 14 | Atlanta Ga | Nov 24, 27 |
| Irwinton, Ga | 15 | Talapoosa, Ga | " 25 |
| Thomson Ga | Nov 16, 17 | Dallas Ga | " 28 |
| Augusta, Ga | 19 20 | Rockmart, Ga | " 29 |
| Athens Ga | Nov 21 | Cedartown, Ga | " 30 |

### BROTHER W. A. THRUTCHLEY

| | | | |
|---|---|---|---|
| Marion, Ohio | Nov 17 | Midland, Ohio | Nov 25 |
| Delaware, Ohio | " 18 | Hamilton, Ohio | " 27 |
| Columbus Ohio | Nov 19 20 | Oxford, Ohio | Nov 28, 29 |
| Chillicothe, Ohio | Nov 21 | Dayton Ohio | Nov 30 |
| Portsmouth Ohio | " 22 | Springfield, Ohio | Dec 1 |
| Cincinnati, Ohio | Nov 23, 24 | Tippecanoe City, Ohio | " 2 |

### BROTHER S. H. TOUTJIAN

| | | | |
|---|---|---|---|
| Cullison Kan | Nov 16 | Mound City, Kan | Nov 24 |
| Arlington, Kan | " 17 | Clinton, Mo | " 25 |
| Newton, Kan | Nov 18 | Sedalia, Mo | " 27 |
| Hutchinson, Kan | " 20 | Burton, Mo | " 28 |
| Gypsum, Kan | " 21 | Wellsville, Mo | " 29 |
| Wilsey, Kan | " 22 | St Louis, Mo | " 30 |

### BROTHER J. B. WILLIAMS

| | | | |
|---|---|---|---|
| Hepworth, Ont | Nov 15 | Wingham, Ont | Nov 23 |
| Allenford, Ont | " 16 | Goderich, Ont | " 24 |
| Harriston Ont | " 17 | Seaforth, Ont | " 25 |
| Palmerston, Ont | Nov 18 20 | Stratford, Ont | Nov 27, 28 |
| Mount Forest, Ont | Nov 21 | Petrolia, Ont | Nov 29 |
| Fordwich, Ont | " 22 | Sarnia, Ont | " 30 |

### BROTHER W. M. WISDOM

| | | | |
|---|---|---|---|
| Fargo N Dak | Nov 13 | Miller, S Dak | Nov 26 27 |
| Carrington N Dak | Nov 14 15 | Huron S Dak | Nov 28 |
| Wyndmere N Dak | " 16 17 | White S Dak | Nov 29, 30 |
| Conde S Dak | " 19, 20 | Jasper, Minn | Dec 1 |
| Mellette S Dak | " 21, 22 | Hartford, S Dak | Dec 2, 3 |
| Ipswich, S Dak | Nov 24 | Mitchell, S Dak | Dec 4, 5 |

### BROTHER L. F. ZINK

| | | | |
|---|---|---|---|
| Montreal, Que | Nov 18, 20 | Portage La Prairie, Man | Nov 28 |
| Ottawa, Ont | Nov 21 | Brandon, Man | " 29 |
| North Bay, Ont | " 22 | Moosomin, Sask | " 30 |
| New Liskeard, Ont. | " 23 | Regina, Sask | Dec 1, 2 |
| Kenora, Ont | " 25 | Moose Jaw, Sask. | Dec 4 |
| Winnipeg, Man | Nov 26, 27 | Chaplin, Sask | " 5 |

### CONVENTIONS TO BE ADDRESSED BY BROTHER RUTHERFORD

LYNN, MASS., Nov. 12, 13 ..... P. E. Dolliber, 149 Essex St., Swampscott, Mass.

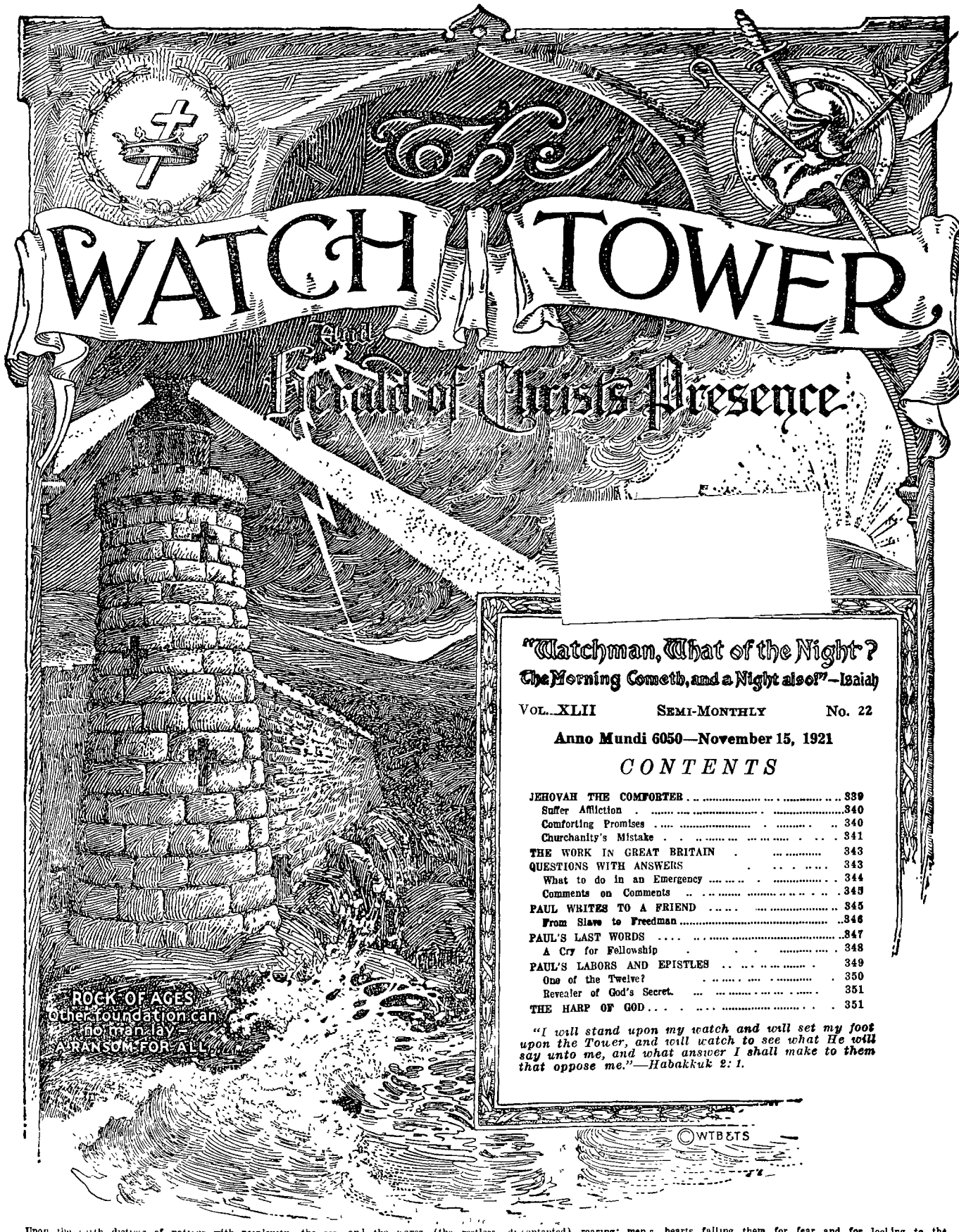
MONTREAL, QUE., Nov 20: Society's Canadian Branch, 270 Dundas St W., Toronto, Ont.

WASHINGTON, D. C., Nov. 27: ..... A. L. Smith, 126 Tenth St N. E.

CUMBERLAND, MD., Dec 4: ..... W. E. Hodges, 84 S. Center St.

### HYMNS FOR JANUARY

| | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| Sunday | 1 | 34 | 8 | 130 | 15 | 315 | 22 | 29 | 29 | 292 | |
| Monday | 2 | 246 | 9 | 27 | 16 | 239 | 23 | 114 | 30 | 35 | |
| Tuesday | 3 | 323 | 10 | 289 | 17 | 69 | 24 | 267 | 31 | 145 | |
| Wednesday | 4 | 283 | 11 | 10 | 18 | 221 | 25 | 75 | | | |
| Thursday | 5 | 134 | 12 | 231 | 19 | 296 | 26 | 332 | | | |
| Friday | 6 | 74 | 13 | 26 | 20 | 185 | 27 | 196 | | | |
| Saturday | 7 | 198 | 14 | 44 | 21 | 279 | 28 | 25 | | | |




"Watchman, What of the Night?
The Morning Cometh, and a Night also"—Isaiah

VOL. XLII SEMI-MONTHLY No. 22

**Anno Mundi 6050—November 15, 1921**

## CONTENTS

JEHOVAH THE COMFORTER ..... 339
Suffer Affliction ..... 340
Comforting Promises ..... 340
Churchanity's Mistake ..... 341
THE WORK IN GREAT BRITAIN ..... 343
QUESTIONS WITH ANSWERS ..... 343
What to do in an Emergency ..... 344
Comments on Comments ..... 345
PAUL WRITES TO A FRIEND ..... 345
From Slave to Freedman ..... 346
PAUL'S LAST WORDS ..... 347
A Cry for Fellowship ..... 348
PAUL'S LABORS AND EPISTLES ..... 349
One of the Twelve? ..... 350
Revealer of God's Secret ..... 351
THE HARP OF GOD ..... 351

*"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Habakkuk 2: 1.*

Upon the earth distress of nations with perplexity, the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, and lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24: 33; Mark 13: 29; Luke 21: 25-31.

# THIS JOURNAL AND ITS SACRED MISSION

**THIS journal is one of the prime** factors or instruments in the system of Bible instruction, or "Seminary Extension", now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1884, "For the Promotion of Christian Knowledge". It not only serves as a class room where Bible students may meet in the study of the divine Word but also as a channel of communication through which they may be reached with announcements of the Society's conventions and of the coming of its traveling representatives, styled "Pilgrims", and refreshed with reports of its conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V. D. M.), which translated into English is *Minister of God's Word*. Our treatment of the International Sunday School Lessons is specially for the older Bible students and teachers. By some this feature is considered indispensable.

This journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated —redemption through the precious blood of "the man Christ Jesus, who gave himself a *ransom* [a corresponding price, a substitute] for all". (1 Peter 1:19; 1 Timothy 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Corinthians 3:11-15; 2 Peter 1:5-11) of the Word of God, its further mission is to "make all see what is the fellowship of the mystery which . . has been hid in God, . . . . to the intent that now might be made known by the church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed".—Ephesians 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the divine wisdom granted unto us to understand his utterances. Its attitude is not dogmatic, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made to facilitate such testing.

## TO US THE SCRIPTURES CLEARLY TEACH

**That the church is "the temple of the living God", peculiarly "his workmanship"; that its construction has been in progress throughout the gospel age—ever since Christ became the world's Redeemer and the Chief Corner Stone of his temple, through which, when finished, God's blessing shall come "to all people", and they find access to him.—1 Corinthians 3:16, 17; Ephesians 2:20-22; Genesis 28:14; Galatians 3:29.**

**That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones", "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Revelation 15. 5-8.**

**That the basis of hope, for the church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "a ransom for all," and will be "the true light which lighteth *every man that cometh into the world*", "in due time".—Hebrews 2:9; John 1:9; 1 Timothy 2:5, 6.**

**That the hope of the church is that she may be like her Lord, "see him as he is," be "partakers of the divine nature',' and share his glory as his joint-heir.—1 John 3.2; John 17:24; Romans 8:17; 2 Peter 1:4.**

**That the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next age.—Ephesians 4:12; Matthew 24: 14; Revelation 1:6; 20:6.**

**That the hope for the world lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial kingdom, the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church, when all the wilfully wicked will be *destroyed*.—Acts 3:19-23; Isaiah 35.**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# JEHOVAH THE COMFORTER

*"Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted.—Isaiah 49: 13.*

THE principles of Jehovah are fixed and eternal. Like himself, they change not. It seems certain that prophecy is intended to have fulfillments at different times. Frequently there is more than one fulfillment of a prophetic statement.

Isaiah wrote the above prophecy approximately one hundred fifty years before the children of Israel were taken into captivity to Babylon. This of itself is proof that it was Jehovah who directed the speaking or writing of these words, and not man. Isaiah takes his stand as though he were writing subsequent to the return of Israel from the Babylonish captivity. That return would mark the first fulfillment of this prophecy. The prophecy announces, however, a fixed principle of Jehovah; viz., "The Lord hath comforted his people, and will have compassion upon his afflicted". Its application is (1) to natural Israel, (2) to spiritual Israel, (3) to Israel regathered, and (4) to all the peoples of earth who come into harmony with God.

*Comfort* means to assist, to encourage, to console. As used in this Scripture, it means to speak to the heart of; to call near to; to bring consolation to. The word consolation, as used in the Scriptures, has the same thought; viz., to alleviate a distressed condition of being or mind. *Afflicted* means suffering bodily pain or mental anguish; a depressed condition of mind; poor in spirit. *Compassion* literally means to suffer with; to pity; to love. God has compassion upon the afflicted ones and he is the great Comforter who brings consolation to them who seek him.

When Adam was in Eden he was enjoying the blessings of life. When he deflected, distress fell upon him. When he was driven from Eden God gave a hint that sometime he would comfort him and his offspring. The promise Jehovah made to Abraham, that in his seed all the families of the earth would be blessed, was a message of comfort to Abraham and to all those thereafter who have had the faith of Abraham.

It will be observed that the Prophet says: "The Lord hath comforted *his people*". God does not comfort those who are his enemies, nor render aid to them. In order to receive his comfort it must be sought, and the one seeking it must become the Lord's. At Mount Sinai God made a covenant with the nation of Israel and that nation became his people. They were there told that if they would keep his covenant they 'should be a peculiar treasure unto him above all people'. (Exodus 19: 5, 6) For many centuries the Lord Jehovah tenderly led his people Israel and from time to time comforted them in their affliction. But they wandered further and further away from him. Their leaders became wicked and the Lord permitted the Babylonians, during the reign of Zedekiah, to take them captive and carry them away to a distant land. After seventy years' absence from their home, God permitted them to be brought back; and then it was that the Prophet's words had the first application and first fulfillment.

While the prophecy applied in a measure to natural Israel, that nation was a typical nation, forshadowing another that God had purposed from the beginning to create. The apostle Peter speaks of this new creation thus: "Ye are a chosen race, a royal priesthood, a holy nation, a peculiar people". (1 Peter 2: 9) The Jews had not understood the manner which God would employ to bring about their blessing. They knew he had promised that it should come through the seed of Abraham, but they misconceived the meaning of that promise. A few of the Jews, when Jesus came, expected him as the One who was to be the Deliverer, believing that he would set up a kingdom through which all the other nations would receive a blessing. But when he was so suddenly and ruthlessly taken from them, their hopes were dashed to earth. Even after his resurrection they did not understand, as indeed they could not until after the giving of the holy spirit at Pentecost. Then it was that the Lord began to reveal the mystery which had been hidden from ages and generations; and this revelation came only to those who, having been begotten of the holy spirit, had their minds illuminated.

### THE RANSOM

The basis for all comfort is the great ransom sacrifice. Notwithstanding the peoples of earth were afflicted, God's great plan is that the condemnation that resulted to them because of father Adam's disobedience could not be removed except through the sacrifice of the perfect One. Those who receive the comfort of Jehovah must become his people; hence must come to him

through the appointed way. Peace must be established between such and Jehovah, the merit of the ransom sacrifice being presented in heaven itself, there to be used for the benefit of those who would come to God in the acceptable year, or time, through Christ Jesus. This coming has been accomplished by their turning away from the world, seeking the Lord and fully consecrating themselves to do whatsoever is the will of God. No one could come to the Father except by the Son; and none could come to the Son except the Father draw him. And to such Jesus says: "If any man will come after me, let him deny himself and take up his cross, and follow me". This self-denial means consecration—Jesus then imputing his merit and presenting such a one to the Father. Jehovah determines he is right; therefore justifies him. He is justified for the purpose of making him an acceptable sacrifice, a part of the sacrifice of the Lord; and, being thus accepted, he is begotten as a new creature in Christ and thereby becomes a member of the house of sons by adoption. (Hebrews 3:6) All such who have come into this relationship through Christ have suffered affliction. God has had compassion upon them, has led them to Christ, and through Christ Jesus to himself; and now, adopting such into his family, the family of the new creation, he sets them aside as his people for a purpose, and their development into Godlikeness, the character-likeness of the Lord Jesus Christ, begins and progresses.

### SUFFER AFFLICTION

It has been the experience of Christians throughout the entire gospel age that they have suffered more or less affliction. They have suffered from the assaults of enemies without and within. They have been misunderstood and persecuted. Why has the Lord thus permitted it? The Apostle answers: "For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps". (1 Peter 2:21) Corroborative of this statement, St. Paul says: "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren." (Hebrews 2:10, 11) The sanctification of the Christian leads through a path of tribulation, because the wisdom of God has provided that this is the proper and best means of perfecting them for his glory. Appreciating this fact, the apostle Paul wrote: "We glory in tribulation also; knowing that tribulation worketh patience; and patience, experience; and experience, hope".—Romans 5:3, 4.

### COMFORTING PROMISES

But the loving heavenly Father does not leave his children comfortless. As the child of God starts in the narrow way, he encounters many things that are to him perplexing. He does not at first so fully understand why he should suffer. Why should he have fiery trials and experiences? Why should he suffer some disappointment in earthly affairs? That he might be comforted, the Lord says to him: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." (Proverbs 3:5, 6) His sons having agreed to be submissive to the heavenly Father, his will is their will. These, then, are not to rely upon their own conclusions, reached by a process of reasoning; but are to trust the Lord in all things.

The Christian is a creature by faith. His faith must be tried and tested. He could not manifest his complete faith without such testing. Hence says the Apostle: "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ". (1 Peter 1:7) Realizing that Jehovah is his Father and that Jesus is his elder Brother and is leading him in the paths of righteousness to glory, the Christian begins to appreciate the fact, according to the precious promise the Lord has given, that all things work together for good to those who love the Lord and are called according to his purpose.—Romans 8:28.

The Christian finds that he is misunderstood by his worldly friends; that he is persecuted by worldly organizations; that he is reviled; that he is falsely accused of wrong, all because he has taken a stand for the Lord and for the truth. He would be inclined to become discouraged with such experiences and give over the battle were it not for the comforting assurances that come from the Lord's promises recorded in the Bible for his benefit. Jesus, the elder Brother, speaking as the Mouthpiece of the Father, says: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you."—Matthew 5:11, 12.

The Lord and Master foretold that at the end of the world, following the beginning of the breaking up of the kingdoms in the World War, great persecution would come upon those who faithfully adhered to his teachings. Jehovah, foreknowing this, provided for the comfort of all such whose faith is strong and who trust him implicitly. To them Jesus has said: "Take heed to yourselves, for they shall deliver you up to councils [courts]; and in the synagogues [ecclesiastical systems] ye shall be beaten [and many of the brethren were beaten during the World War]; and ye shall be brought before rulers and kings [officers with governing powers] for my sake, *for a testimony against them*". (Mark 13:9) The Lord here plainly indicates that he wants a testimony against these unrighteous rulers; and he permits the persecution

of his people by them in order that such may be witnesses for that purpose.

St. Luke records practically the same thing, saying: "They shall lay their hands on you, and persecute you, delivering you up to the synagogues [ecclesiastical rulers], and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony." (Luke 21:12, 13) Thus the Lord has provided that these experiences shall furthermore be a witness to the ones who joyfully endure them, testifying that they are honored with the privilege of suffering for the Lord and for righteousness' sake. Through all these trying experiences and persecutions heaped upon them by the enemies of whom Satan and the demons are chief, the Lord comforts the Christians by saying to them: "The angel of the Lord encampeth round about them that fear him, and delivereth them". —Psalm 34:7.

Jesus foretold concerning the same time at the end of the world: "Then shall many be offended, and shall betray one another, and shall hate one another. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved." (Matthew 24:10, 12, 13) The church has endured many fiery trials throughout the gospel age, but, in addition to trials from without, there have been particularly trials within the ranks of God's people, since the end of the gentile times. These have been fiery trials among brethren who have walked together, bringing sadness to many hearts. But those who have been strong in faith have called to mind the precious and comforting promises of the Lord, among which is this: "Beloved, be not surprised at the fire among you, occurring to you for a trial, as though some strange thing was befalling you; but as you partake of the sufferings of the Anointed One, rejoice". (1 Peter 4:12, 13, *Diaglott*) Every one who has the right condition of heart will come through these fiery trials victoriously, because the Lord has promised it thus. Of himself the Christian is not able to withstand the assaults of the enemy from within and from without, but for his comfort Jehovah caused to be recorded long ago a precious promise: "The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him". (2 Chronicles 16:9) Even though the times may become so strenuous that the faithfulness of God's people will lead them to a death of violence, in such extremity they have the comforting words from the Father, who said through his Prophet: "Precious in the sight of the Lord is the death of his saints".—Psalm 116:15.

Victory is assured to all the people of God who faithfully abide in Christ and who hold fast to the precious promises the Father has given. Through the Prophet he speaks to them words of comfort again, saying: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name." (Isaiah 62:1, 2) For the purpose of comforting those who are battling in the narrow way, looking for the prize of the high calling, the Lord said: "Be thou faithful unto death and I will give thee a crown of life". (Revelation 2:10) St. Paul must have had these things in mind while he was enduring affliction and receiving it with joy. He did not count it a thing to be despised. He viewed it as a light matter compared with the glories that shall follow. And so should all followers in the Master's footsteps. Such should receive comfort in their hearts, and do receive comfort by the encouraging words of the Apostle when, referring to these trying experiences, he wrote: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory". (2 Corinthians 4:17) The pain, affliction, trials, and fiery experiences endure but for a short season; but what are they working out for us? A man of the world endures much in order that he may attain to a position of honor and power, which glory fades in a few days. But the one who faithfully follows in the Master's footsteps has an assurance of glory, honor in the presence of the Lord, that fades not away, but is eternal.

### WHY COMFORTED

We may be assured that Jehovah has a purpose in permitting the church to be trained under such strenuous conditions. His Word assures us of the reason. Israel is scattered. The whole world is in sorrow. Many hearts mourn; and God has provided that those who desire comfort shall receive it from him in due season. Therefore he comforts spiritual Israel when in tribulation, that spiritual Israel might gain the proper lessons, learn to be sympathetic toward mankind and thus be qualified to be used of the Lord in due time as instruments in his hand to comfort those that mourn. Hence the apostle Paul wrote: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." (2 Corinthians 1:3-5) Well does the Christian know from experience that as he suffers for the truth and righteousness' sake, the Lord ministers unto him greater consolation; and all this comfort comes from Jehovah through his beloved Son.

### CHURCHIANITY'S MISTAKE

Many religious leaders and teachers, acting under the name and title of Christian, have made the great mistake

of speaking harshly concerning the Jew. "The Christ-killing Jew" is a trite phrase indulged in for many years by such religious teachers. They have proceeded upon the theory that God's plan for salvation embraces only those who will join some church and then go to heaven when they die. Being wise in their own conceit, they have attempted to force Jews to become Christians; and failing in this, have spoken evil of them; and some of them continue thus to do.

It is quite evident that this action is due to ignorance of the Lord's Word. The apostle Paul seems to have had this class in mind when he wrote: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the gentiles be come in". (Romans 11:25) The Apostle thus shows that when the Deliverer, the Christ, is finished, then the Lord will make a new covenant with the nation of Israel through Christ the Mediator. Then all Israel will be saved from their blindness and come to a knowledge of the truth, and, being obedient to the terms of the new covenant, will receive the long promised blessing.

The Christian, therefore, instead of discouraging the Jew should encourage him to hope for the coming of the kingdom. A Jew could not become a Christian and remain a Jew. It is evidently not God's purpose that many of them should accept Christ now and run for the prize of the high calling. But in due time they will learn that Jesus is the Messiah; and, learning and accepting this, will be blessed through Christ.

The gentile times now having ended, God's favor is returning to the Jew in a very marked way. Now it is the privilege of the Christian to speak comfortably to the Jews, to those who have the faith. God is their Comforter, and he is using the Christians as servants to deliver this message of comfort. The prophet Isaiah, looking forward to that time, wrote: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins." (Isaiah 40:1, 2) Then the Prophet seems clearly to indicate that this message will be given just shortly before the members of the church are glorified, as in the ninth verse of the same chapter he writes: "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!" Since the commission that the Lord has given the church is to comfort all that mourn, now it is the privilege, as opportunity offers, to tell the Jews, as well as the gentiles, that the kingdom is here, that Messiah will soon take full control, and that then those obedient to the new law covenant will not die, but live. Hence the truthfulness of the message that millions now living will never die.

The whole creation is groaning and travailing in pain, waiting for that very time. The world of mankind does not appreciate what is so near to them, as indeed this cannot be appreciated until the new covenant is in operation. Blessed is the privilege, then, of the Christian to proclaim the message, The kingdom of heaven is at hand!

The whole Millennial age will be devoted to bringing comfort and joy to the people; and the Christ will be used for this purpose. The Revelator in symbolic phrase foreshadows this great blessing: "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb". Each one born upon the divine plane will possess inherent life, with power to give life to the world. Jesus, speaking of those who are his faithful followers unto death, says: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life".—John 4:14.

Rivers are formed by the confluence of small streams proceeding from springs. Water is a symbol of life-giving truth. With one hundred forty-four thousand members of the body of Christ under the great One, the Head, united in one body, there shall be a great fountain of truth, which, clear as crystal, shall go forth unto the people during the Messianic reign. And, drinking of this, the people shall be blessed.

Continuing, the Revelator says: "In the midst of the street of it [i. e., the great highway or way leading to life], and on either side of the river, was there the tree of life [the Christ], which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations". The leaves are also a figure of the teachings of truth; and the healing of the nations means the blessing and comfort the peoples of earth will receive from these teachings. The twelve manner of fruits for each of the twelve months, for one thousand years, will heal all the peoples and nations of earth who are obedient to this message of truth. At the end thereof "there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him". Thus all the race will be comforted, by God the great Comforter.

The prophet Isaiah, speaking to the church, in the context says: "Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall

lead them, even by the springs of water shall he guide them." (Isaiah 49: 8-10) He describes the calling and development of the church, and the favor granted unto the Christ of being the instrumentality for delivering Jehovah's comfort to mankind.

The people shall come from all parts of the earth to worship the Lord and to receive his blessings. Then, at the end of the Messianic reign, the words of the prophet Isaiah will have their complete fulfillment. This was evidently the vision he had when he wrote: "Sing, O heavens [powers of spiritual control invisible to man]; and be joyful, O earth [organized society of mankind]; and break forth into singing, O mountains [kingdoms and organizations of the earth under the great princes, the ancient worthies]; for the Lord hath comforted his people". Then every creature will recognize that Jehovah is the God of all comfort, and every knee will bow and every tongue will confess that Jesus is the Christ, to the glory of God; and all creatures in heaven and earth being comforted will join together in the hallelujah chorus of praise to Jehovah and his Christ. —Psalm 150.

## THE WORK IN GREAT BRITAIN

*QUESTION*: The London office has advised us by circular letter that the method adopted by the home office at Brooklyn, as outlined in the "Bulletin" for the selling of the books, is likewise adopted in Great Britain. Is it proper for us to carry on the work that way or to continue the pastoral work?

*Answer*: The pastoral work was a good thing in its time, but it will be observed that there has been a certain work done at certain times throughout the harvest. It seems to be pleasing to the Lord that a united effort now be made by the church everywhere to get the message of the kingdom into the hands of the people. Experience has proven that those who buy a book are much more likely to read it than one who borrows or has it given to him. Besides, the "Millions" booklet and the booklet "Can the Living Talk with the Dead?" are so cheap that it is better to sell them than to give them away; and these when read furnish an opening to get into the hands of the reader the SCRIPTURE STUDIES.

The Lord's blessing has been on this method in the States and in Canada, and we strongly advise that it be followed in Great Britain and that the energies of the classes be directed to this end. It is easier to induce one to read a small booklet than it is a larger one, and one who is interested in the small one will be in a better attitude to be approached and induced to read the larger books. We strongly advise, therefore, that the classes in Great Britain follow the instruction from the London office in harmony with the work as it is carried on elsewhere.

## QUESTIONS WITH ANSWERS

### ORDER IN CLASS FINANCES

*QUESTION:* The class here seems to have some difficulty in respect to finances. Some appear to think that money matters should never be mentioned, that to do so would kill the spirituality of the class, because it would be like Babylon. How should these matters be handled so that all in the class may know enough about them to know what proportion of their spare means they need to devote to the class and what proportion elsewhere?

*Answer:* Every class should have some idea of its abilities and responsibilities. If the classes finances are behind the fact should be known, so that steps could be taken either to remedy the situation or to adjust the affairs of the class on a more economic basis. The treasurer should give a report to the class at least once each three months, and more frequently if occasion demand. If the members of the class are not able to give up to the point of the expenses, something should be done to bring the expenses down to meet the treasury. It comes nearer being Babylonish to muddle along in a confused sort of way than it is Babylonish to face the situation as it is. Nothing like pleading or urging should ever be resorted to, but simply plain, honest statement of the facts. If the ecclesia's finances are in the *habit* of running past the vanishing point and there is good reason to believe that the situation is due to ignorance of the average member of the class, there can be no objection to making use of the system which the Society has long employed of giving opportunity for advance expression on the subject. Slips could be passed around or left where they could be taken as the friends enter; the individual can write on it the amount he or she expects to be able to give for class expenses per week or month, signing no name. When these slips are taken up and counted the class has a basis for calculation and can make its arrangements accordingly. Such slips would not be promissory notes, but merely an expression of one's good hopes. There is no virtue in haziness or indefiniteness in respect to class finances any more than there is in respect to personal matters.

### WHAT SHOULD A DEACON DO?

*Question:* What should a deacon do when asked by a class to perform the services of an elder?

*Answer:* In small or immaterial matters the voice of the church should be followed whether it seem to be just the wisest way or not. The individual is subject to the church, *but* the church is subject to her Lord, as is likewise the individual. In other words, the higher

authority must be obeyed, if there is any discrepancy between the two. Jesus Christ is subject to God and, if it could be reasonably imagined, should Jehovah's instructions run counter to those of the Lord Jesus, Jehovah's commands would have to take precedence and stand. While in that blessed relationship between Father and Son there is no opportunity for divergence of view or inharmony of direction, because both are one; yet there *may* be divergence between the Lord's instructions and those of the ecclesia, though there should be none—both should be one. If they are not one, however, the brother deacon asked to do elder's work such as speaking, leading class study meetings, or testimony meetings, or anything involving the talent to teach, should quite properly speak to the church, or to whatever committee or person was authorized by the church to make appointments, and ask to be relieved from such service, stating his reasons to be not a lack of willingness to serve but rather a respect for the divine order— at the same time stating his willingness to serve in any deacon capacity. This request need not be made in such a way as to be or even sound like a bid for advancement to the position of elder. If the class thinks the brother able to do an elder's work it should be honest enough to call that work by its right name and to elect the brother as elder. But the initiative for such election should come from the ecclesia and not from the brother directly involved.

It is by no means a sound view to take that because a brother has been elected as elder it necessarily follows that he should engage in all kinds of activities, public speaking, giving talks for the class, conducting class studies, leading testimony meetings. One elder may not be qualified for all of these works, perhaps not for more than one or two of them. It is for the class not only to determine who shall be its servants but also to say in what capacity they shall serve. (If these matters are left to a committee, which is often the wise and expeditious way, the classes authority is back of it just the same) The point is that being chosen as elder does not of itself do more than to designate the brother for service in a general way. And a very good class or testimony leader might prove to be a very boresome and unprofitable speaker; but a prudent and Christlike policy is to give each one a reasonable amount of trial, on suitable occasions. The holy spirit has made the elders overseers, they must feed the flock of God. On these points there is no option as long as they are elders at all. But the time and manner of feeding may be reasonably governed by the ecclesia.

### WHAT TO DO IN AN EMERGENCY

*Question:* When a little group has assembled for testimony or class study at a time when the leader is prevented by severe inclemency of the weather or other accident from being present, no other elder being in attendance, what should the class do as respects a leader?

*Answer:* The laws and instructions for the church are given with a view to helping and not hindering her progress. In such an emergency a deacon can be properly chosen by vote of the class to act as elder or leader, or one who is not a deacon at all. The class is for the believers in that place and is obliged to act as a separate group. Such an election or choice is for that time and meeting only, and represents the consecrated judgment of those present as respects the best talent available at the time. Such action would not in any way affect the general tenor or decision of the ecclesia as a whole which had been determined upon before. Indeed, if there be no brother present at all the sisters may with propriety decide upon some one of their number to read the questions and to see that the meeting proceeds in orderly manner and with profit rather than abandoning the meeting and wasting time and carfare. This would in no sense be 'teaching or usurping authority *over the man*'.

### ANOTHER SITUATION

*Question:* I am writing to ask your advice about the sisters leading prayer meeting and Berean studies when there are brothers present who could lead. We have four brothers who have been in the truth from two to seven years. The brothers and the class thought at election time that none of the brothers were capable of filling an elder's place. So the first of the month some one to lead each different class for that month is chosen. Often sisters are elected, and some of us feel that we cannot lead meetings when a brother is there to lead. Can you give us some suggestion?

*Answer:* You are right: the sisters should not lead. It is a proper diffidence which you feel about leading even a testimony meeting when brethren are present. There is something of the element of headship even in a meeting of this kind, and there is a native modesty in most sisters which would lead them to feel as you do, apart from any Scriptural instructions on the subject. Possibly the brethren there do not fully realize the purpose of the Apostle's restrictions. To our understanding the class is making a mistake by failing to observe order. As a matter of fact it *is* electing elders (and some of them sisters), only the period of time is short. The length of time an elder shall serve is a matter entirely for the determination of the class. Elders could be elected for one day at a time if that were reasonable and practical. Usually they are chosen for a year merely out of convenience, but they may be chosen for shorter periods if the case seems to demand it. The class should look the facts in the face and make the best use of such brethren as it has. It not infrequently occurs that sisters in a class are far and away better qualified by knowledge, experience, and general endowment to teach, and it not infrequently happens that in the smaller classes faith is put severely to the test on this point of sister leadership. But we cannot do less than hold forth the Scriptural view on the subject,

which we are sure will work to the blessing of all concerned in the end. The sisters should not lead in any mixed gathering— i.e., where brethren are present.

The fact that these brethren are not as capable as brethren in other classes, or are not as experienced, is not sufficient reason for not making use of them. If the brethren are waiting for a tongue of fire to descend upon them, they will wait a long time. It is well for the brethren to feel their inadequacy. That is the proper feeling to have; but it would be a mistake to doubt the Lord's ability to use even poor material for such service as is found necessary. Every one can cooperate in studying the lessons, and thus have the meeting more profitable than if some silver-tongued orator were present to lull the individual members to sleep. Every elder should seek to improve his ability, and study to grow in grace and knowledge and usefulness.

### COMMENTS ON COMMENTS

*Question*: Is it proper for a leader of a Berean study to make comments on the comments of brothers and sisters?

*Answer*: The leader should seldom make direct comments on the comments of a brother or sister. As a rule, he should reserve his remarks for a brief summing up, if that proves to be necessary or advisable. If all thoughts which seem likely to be brought forth on any given question had been well and plainly expressed it is not actually incumbent upon the leader to say the same things over again. But if the remarks have been somewhat scattered it is usually the better practice to tie them together by a few brief words. It might occur that a brother or a sister should make some palpable error of statement which would be likely to influence other comments or remarks. In such a case it is better for the leader to correct the matter with a few words rather than allow the situation to become complex and perhaps confused. The spirit of love and of the golden rule will be better than any hard and fast regulation. Doubtless there is a constant tendency on the part of leaders to talk rather than to draw out; and this tendency should be watched and guarded against.

### ROOM FOR IMPROVEMENT

*Question*: Some of the leaders of our prayer meetings spend fully half the time in preaching and talking instead of giving the time to the individual members. They give a sermonette lasting twenty or twenty-five minutes at the beginning, and the meeting is drawn out to an hour and three-quarters, thus making it very late for people who have strenuous duties next day. Three such meetings in a week wear one out. Also in the Berean studies many of our leaders feel it their duty to do nearly all the talking. They answer all the questions addressed to them that should be put to the class. Some ask only the talkative ones questions, leaving others to sit silent time after time. These do all the reading too. It would seem that in a class of twenty every one should be given some exercise. Then, if a brother is old they pass him by, no matter how beautifully he might be able to answer. Have you a few suggestions to make along the above lines? These might tend to make meetings more interesting and profitable.

*Answer*: Our answer is: "Brethren, these things ought not so to be". It would seem that the bare mention of these shortcomings ought to be sufficient to spur each class-leader to the resolve that he will not be guilty of these things from this time on, whether he thinks he has been guilty of them in the past or not. It is hardly thinkable that consecrated brethren would deliberately neglect the proprieties of the case by showing partiality toward themselves or others in the class. We would rather think it to be due to a careless forgetting of what the better way is. Perhaps some of these things are done in a measure unconsciously; but that is only a poor excuse. Each leader should make it a point only second to the preparation of the lesson (if indeed second) to see that as many as possible are given an opportunity for development each meeting night. In a class of twenty it ought to be quite possible to give everyone opportunity for answering some question. As for extensive remarks by the leader at a testimony meeting, these should surely never be resorted to to the exclusion of testimonies. Better far that the leader say nothing, if either extreme *must* be followed, than that the testifiers be robbed of their opportunity to speak. Of course, the same principle applies to the testifiers themselves. They should not be unjustly lengthy in what they have to say. In a well-attended testimony meeting the leader would rarely be justified in taking more than four or five minutes to explain the text and something of its setting.

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# PAUL WRITES TO A FRIEND

— — DECEMBER 11— PHILEMON 1-25 — —

TWO YEARS MORE UNDER CUSTODY — PRISON EPISTLES — A RUNAWAY SLAVE DISCOVERED — HIS CONVERSION AND RETURN HOME.

*"Whosoever would be first among you — shall be your servant."—Matthew 20:27.*

NO EXACT information is given as to why Paul's case was undecided for two years; but we do know that during those two years in Rome the Apostle was anything but idle. Not only did he evidently oversee the preparation of the book of the Acts, the work on which was actually done by Luke, but he himself dictated the priceless prison epistles to the Philippians, to the Colossians, to the Ephesians, and to Philemon.

The Epistle to Philemon holds a unique place among the writings of the Apostle. It is the only strictly private letter which has been preserved. Other letters are, indeed, addressed to individuals, but they discuss important matters of the church doctrine, discipline, and government. On the other hand, the letter to Philemon does not once touch

this respect to the book of Ruth in the Old Testament, and is wholly occupied with an incident of domestic life. Nowhere is the social influence of the gospel more strikingly exerted; nowhere does the nobility of the Apostle's character receive a more vivid illustration than in this apparently accidental pleading on behalf of a runaway slave.

The letter introduces us to an ordinary household in a small town of Phrygia. Four members of it are mentioned by name, the father, the mother, the son, and the slave—Philemon, Apphia, Archippus, and Onesimus.

Of Philemon and his wife Apphia we know practically nothing except what is expressed in this letter. Philemon was evidently active in the cause of the gospel at Colosse, having received it himself from Paul, most likely during the latter's sojourn in Ephesus. The Apostle tells us himself that he had not seen the Colossian church as a whole in the flesh; and the assumption therefore is that Philemon came in contact with the truth on some one of his trips to the metropolitan center of Asia, Ephesus. Philemon is included in the greetings of the Apostle to the Colossian church, which in fact met in his home.

Of Archippus we learn that he was engaged in some prominent way in the gospel work at Laodicea, twelve miles distant from his home. A word of warning is given to this brother respecting his ministry. (Colossians 4:17) Some signs of slackened zeal seem to have called forth this remark, or it may have been occasioned by his youth and inexperience. It is not remarkable to find him included in the household greetings; for he would visit home frequently.

Onesimus, the household slave of Philemon, represented the least respected type of the least respected class in the social scale of that time. He was regarded by philosophers as a "live chattel" or "live implement"; and Onesimus had taken philosophy at her word. He had done just what a chattel or implement might be expected to do, if endued with life and intelligence. He was treated by the laws as having no rights; and he had carried the principles of the law to their logical consequences. He had declined to entertain any responsibilities. He became a thief and a runaway. He had packed up some goods and taken to his heels. He found his way to Rome, which was the natural cesspool for these offscourings of humanity. In the thronging crowds of the great metropolis there was less likelihood of discovery than any other place in the populous part of the Roman Empire.

### FROM SLAVE TO FREEDMAN

How he came to fall in with the Apostle is not known. It may have been due to an accidental encounter in the streets with Epaphras, his fellow townsman, who was in Rome at that time. He may have heard from his low associates in the slums of the city about the arrival of Paul as a prisoner in Rome. Or did the memory of solemn words which he had chanced to overhear in the upper chamber of his master's house at Colosse bear fruitage in his mind as he reflected on his loneliness in the midst of a great city? Possibly all of these elements entered into the situation, before he came to the point of real interest in Christ as his Savior and Lord. However it happened, the slave of Philemon became the freedman of Christ. (1 Corinthians 7:22) And something about Onesimus drew out Paul's heart toward him until he became a beloved brother both as a slave and as a man, 'both in the flesh and in the Lord'.—Philemon 16.

This new friendship and service was a solace and strength to the Apostle which he could ill afford to forego. To take away Onesimus was to take away a part of Paul's heart. But there was an imperious demand for sacrifice. Onesimus had repented and had not made restitution. Paul's respect for the law and for the personal rights of another friend and brother made him encourage the return of Onesimus to his master according to the flesh.

But if it was a great sacrifice for Paul to lose Onesimus, it was still a greater one for Onesimus to return to Colosse. Slaves had frequently been crucified for far less than Onesimus had done. He had no recourse to human protection of any kind. His master could beat him or brand him or stab him or chop into pieces as he saw fit.

At last a favorable opportunity occurred for restoring Onesimus to his master. Tychicus, as a bearer of letters from the Apostle to Laodicea and Colosse, had occasion to visit those parts. He might undertake the office of mediator between fugitive slave and master. If Onesimus should return with Tychicus to plead leniency for him, his case would surely be more favorable than if he went alone. But St. Paul is not satisfied with this precaution. He will himself write a few words of affectionate entreaty, identifying himself with the cause of Onesimus. Accordingly he does.

After a few words of salutation to the members of Philemon's family and to the ecclesia which was accustomed to meet at his house, the Apostle makes mention of the good report of love and faith on the part of his fellow-laborer and friend of former days. He remarks on what consolation he had received from a knowledge of the fact that Philemon had been a means of comforting the hearts of the saints. He courteously reminds his friend of the fact that his authority as an apostle might be enjoined in the matter which he is about to mention, yet for love's sake he rather beseeches him as Paul the aged, and now also prisoner of Jesus Christ. He beseeches on behalf of his spiritual son, whom he had begotten in his chains, Onesimus. Although this slave had seemed in bygone days to bely his name (Onesimus means profitable) and to be actually unprofitable to his master, yet now he had become profitable both to Philemon and to Paul. Paul was sending him back to Colosse along with Tychicus, who bore another letter to the church there in which both Onesimus and Tychicus are recommended to the brethren as capable of explaining the situation in Rome and of bringing comfort to the hearts of the Colossian brethren. Philemon is besought to receive his slave as though he were the Apostle's own flesh and blood. Paul was very desirous of having the continued services of Onesimus, yet he would not presume to take him, but graciously allowed Philemon to offer him back. The Apostle then reminds his friend and brother that quite possibly the whole experience had been one overruled by divine providence, that the escape of Onesimus and his subsequent conversion in Rome may all have been for the purpose of helping Philemon to lose a slave and gain a brother in Christ. Paul then, with his own hand, writes a promissory note, to the effect that whatever amount of money or goods Onesimus had stolen on his departure, he, Paul, would stand surety for its restoration, and would make good when he should come to visit in the home of Philemon, which he expected to be able to do a little later. So confident was he of being liberated that he even intimated the appropriateness of preparing a room—as he doubtless had a standing invitation from former years or from a letter sent from the Colossian brethren to Paul in Rome. Then the salutations of Epaphras (who had recently been in Colosse—Colossians 1:7), of Mark, of Aristarchus, of Demas, of Luke, and a word of benediction bring the brief letter to a close.

### THE EMBODIMENT OF SYMPATHY

In the belligerent third and fourth centuries of the church, little attention was paid to this epistle save to scorn and

to discredit it. They thought it unworthy of Paul and looked upon it as showing a weakness on his part, if indeed he had written it at all. What cared they about the affairs of one runaway slave as long as there were great dogmas and doctrines to quarrel about? But for many centuries there has been no disposition to doubt the genuineness of the letter nor to criticize its feeling. Even Luther and Calvin, whose bias tended to depreciation of the ethical as compared with the doctrinal portions of the Scriptures, showed a true appreciation of its beauty and significance. To this little letter must be awarded the palm as an expression of simple dignity, of refined courtesy, of large sympathy, and of warm personal affection. Its preëminence is the more remarkable because it owes nothing to the graces of rhetoric; its effect is due solely to the spirit of the writer.

# PAUL'S LAST WORDS

——DECEMBER 18—2 TIMOTHY 4:16-18——

FIRST AND SECOND IMPRISONMENTS — SECOND TIMOTHY — PAUL'S CROWN AND OURS — HIS FRIENDS AND ENEMIES — HIS CONFIDENT HOPE

*"I have fought the good fight, I have finished the course, I have kept the faith"—2 Timothy 4:7.*

WHILE no exact information is given us as to the causes of St. Paul's long detention in bonds after the occasion of his first arraignment in Rome, yet we have some grounds for plausible supposition. That his accusers from Judea had not arrived in Rome at the time of his coming seems reasonably certain from the fact that no word of the case was in the hands of the Roman Jews. Nor could they well have come so soon, seeing he himself had barely gotten through the dangerous navigation season. Then too, the probability is that the Jerusalem Jews meant to drop the charges, since Paul had such favorable papers from Lysias, Felix, Festus, and Agrippa. They knew they would be at a disadvantage before a foreign tribunal, with their questions on religion, especially since Jews were none too welcome there.

Since Paul was a Roman citizen it may be that Nero summoned the misguided and unwise zealots from Judea who had attacked Paul to have them answer for and explain their conduct of two years and a half before. By the time they would reach Rome six months had easily slipped by. Then to clear themselves they would assert that he was a subverter of the empire, that he was proclaiming another king than Cæsar, and that they could prove these points if given sufficient time to bring their witnesses from Syria, from Galatia, from Asia, from Macedonia, and from Achaia. This was a serious charge, and one calling for investigation. Time would probably be granted for such a purpose, and it is not hard to imagine that eighteen more months would elapse before the witnesses could be gotten together and the case finally passed upon. Thus the two years of Acts 28:30.

## ACQUITTED FROM FIRST CHARGE

That St. Paul was finally acquitted and allowed to go free is indicated with reasonable certainty by several circumstances. There are his own cheerful expectations as expressed in his letters to the Philippians (Philippians 1:25) and to Philemon. (Philemon 22) There are the epistles to the Hebrews, to Titus, and the first to Timothy, two at least of which bear evidence of having been written out of prison and after the Apostle had been to Rome. There was no reasonable opportunity for a visit to Crete until after the first imprisonment. (Titus 1:5) And especially was there no opportunity to leave Trophimus sick at Miletum (2 Timothy 4:20) until the trip northward from Crete. Certainly Trophimus was not left in Miletum on the last journey to Jerusalem (Acts 20:15, 17); for he was in Jerusalem and figured as the innocent cause of the uproar there. (Acts 21:29) Nor could he be put off on the Rome-ward voyage; for the vessel could not even gain Cnidus, let alone Miletus (Acts 27:7) Furthermore, the Apostle speaks in his letter to Titus of his intention to winter in Nicopolis (City of Victory) (Titus 3:12); and, Rome having been burned in the meantime and the blame for it having been put upon the Christians, it is likely that Paul was taken into custody a second time that winter in that city, taken directly across the Adriatic to Brundusium (now Brindisi, then the bustling ferry point connecting the Appian Way with the Egnation Highway across the strait at Apollonia, where Paul had almost surely been some six years before—Romans 15:19), thence along the same highway over which he had first entered Rome, to his second and far more stringent and gloomy confinement there.

## ARRAIGNMENT AND PRELIMINARY DEFENSE

This imprisonment is believed to have been in the Mamertine dungeon, still pointed out in Rome. Certainly it was in some obscure prison; for Onesiphorus found it necessary to 'seek diligently' (2 Timothy 1:17) in order to find the place where Paul was kept, with Luke.—2 Timothy 4:11.

On the occasion of Paul's first hearing and defense, none of the brethren at Rome stood with him in the court room. (2 Timothy 4:16) Since his first imprisonment it had become not only unpopular but exceedingly dangerous to be a Christian. The more prominent and courageous ones had doubtless been thrown to the lions or burnt as torches in the terrible first persecution of Nero, which followed the Apostle's acquittal from his Judean charge. Priscilla and Aquila were no longer there, but in Ephesus. (2 Timothy 4:19) Luke was probably in chains himself and not called at the same time; so that, altogether, it was a test of the Apostle's faith to appear alone and not be sure of the sympathy and support of the believers closest by

The situation was made more painful by the fact that Demas, who had been in Rome during the Apostle's first imprisonment and who had stood up under that test (Colossians 4:14; Philemon 24), had now forsaken Rome and gone back to Thessalonica, to his comfortable home out of sheer fear of death, leaving Paul in his cruel imprisonment. Demas loved "the now age". This does not necessarily mean that he was an avaricious man and that he could no longer restrain his desire to make money, to pile up wealth, name, and fame; but it means that he desired to live. His vitativeness was stronger than his faith. He was not willing to stay with Paul and subject himself to the probabilities of martyrdom; and, in order to secure his life, he departed to a place of safety. He loved the world as it now is, with all its cares, and troubles, and comforts, enough to desire to stay in it even at the cost of self-respect and faithfulness. There is a slight censure here in the language of Paul; but only the censure of grief

Crescens had also gone—he to Galatia, and Titus to Dalmatia; but these two were probably dispatched by Paul himself for purposes of the ministry, before the first arraignment had revealed the seriousness of the present charges and the deep-laid plans supporting them.

### A DEEP-LAID SCHEME

It seems evident that the Jews, humiliatingly thwarted in their first attempt to take Paul's life had grasped advantage of Nero's artificial antipathy to Christians and worked up a careful scheme whereby they might avenge themselves for their own narrow escape and rid themselves of Paul, who to their distorted vision had become a veritable plague. They made as if they believed that Christians were a menace to the empire—and Paul was their ring-leader and an anti-empirist. All this seems reasonably implied by the fact that Alexander, an Ephesian Jew, appeared in Rome not for but against Paul, as he had unsuccessfully essayed to do several years before, during the riot in Ephesus.—Acts 19:33, 34; 1 Timothy 1:20.

The statement about the Lord rewarding Alexander for his evil works is not a prayer for revenge: it should read simply: "The Lord shall reward him according to his works". Timothy was informed of this conduct of Alexander, that the Ephesian church might be warned. This one had seemingly come to some knowledge of the Messianic message, associated himself with the believers at Ephesus, and, as one of the grievous wolves which Paul's prophetic eye had seen already skulking around the edge of the clearing (Acts 20:29, 30), had caused such damage that he was excommunicated by the Apostle from fellowship with the saints. (1 Timothy 1:20) He would be returning to Ephesus and might prove to be a dangerous factor there, with his plausible and artful, but blasphemous theories.

### A CRY FOR FELLOWSHIP

Seeing that of those who had been most closely associated with Paul in his past labors only Luke remained, he wrote urging Timothy to come to him. There may have been some desire to instruct Timothy concerning work which was to be carried on after his own demise. But that could have been done and was done by letter. The more probable reason is also the more manifest one; that Paul knew he was soon to die and desired to have Timothy near him. It was the cry of a heart for fellowship.

Tychicus was being dispatched to Ephesus, probably with this letter (the words, "I sent to Ephesus," are literally, "I dispatch"), so he could take Timothy's place in the service there while Timothy should bring Mark and come to Rome.

Mark had been in the Imperial City with Paul during his first imprisonment. He was commended to the church at Colosse (Colossians 4:10); and in both Colossians and Philemon his name appears along with that of Demas. He apparently left Rome before or about the time of Paul's acquittal, either having Paul's epistle to the Hebrews at that time or having it entrusted to him later in Asia Minor, that he might carry it to Jerusalem and a copy of it to the Eastern Dispersion in Babylon, where Peter was located, and from which place Mark brought back to the Western Dispersion the First Epistle of Peter.—1 Peter 5:13.

### A SCROLL-CASE AND SCROLLS

Timothy and Mark were to make haste to come to Rome before winter; but it would not be wise for them to risk the water route; being probably already late in the fall when the last letter reached Ephesus. The nearly-all-land route would take them through Troas where the Apostle, about a year before, had left some of his belongings, a valise * containing some paper and some vellum scrolls. These Timothy was to bring along.

And what on earth would an Apostle, about to die, want with books, and what books could he want? Yes, they may have been the originals to his own epistles; but far more likely were they the Hebrew Scriptures which had been his delight and comfort from childhood up. He had the gift of prophecy and miraculous understanding of the Scriptures when addressing the church by tongue or by pen, but there is no ground for supposing that such gifts were granted him in times when personal edification only was involved. Therefore being about sixty-seven years of age and his memory not as keen as one time, he desired the Law, the Prophets and the Psalms for personal comfort — those same Scriptures which he had just declared to be all inspired of God.—2 Timothy 3:16, 17.

But considering the length of the journey, and the time required for Tychicus to go to Ephesus and for Timothy and Mark to make the return trip, and the length of time the Apostle would have been in prison before they could arrive, it is extremely improbable that the two young men ever saw more of their beloved brother and friend than the place where his severed head and body lay; for his Roman citizenship would save him from the indignities of the Arena.

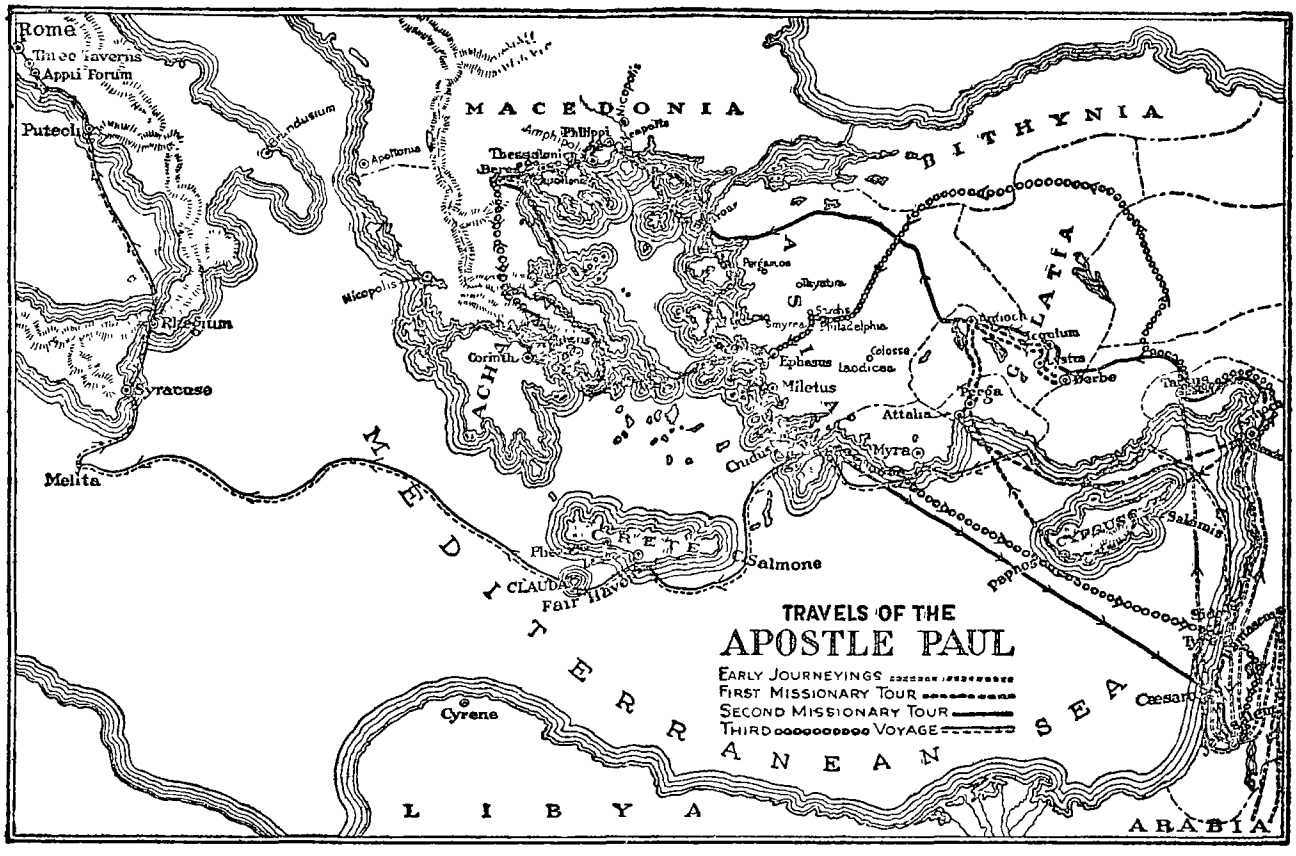
### THE JUST JUDGE

But months before they could arrive he had written to Timothy his last letter admonishing *him* to be sober, to suffer evil, to do the work of an evangelist, to discharge all his service fully. For, as for Paul, he would not be able to do any more public work, being even then libated for death— as the oil and wine was poured upon the heads of animals about to be slain in familiar heathen sacrifices. The period of his dissolution was imminent. He had contended the good contest, he had finished his career, he had kept the faith. As for the future, there was reserved for him a victor's wreath of righteousness, which his Master and just Judge would grant him in that day; yet not to him exclusively, but also to all who love that Judge's advent.

It was that same Master, Judge, Brother, Friend, who stuck closer than any other of the brethren when Paul appeared before Nero, and who strengthened him so that he was able to give a good witness in the very lair of the mighty lion. From that den of the king of beasts would go forth whelps to all the nations of earth. Thus the witness would be borne to "all the nations". (2 Timothy 4:17) Howbeit, the great roaring monster had not only not frightened the servant of the Lord, but he had not been able to devour him at that time, in spite of his lion head and iron teeth. (Daniel 7:7; Revelation 13:2) The reference is not to Nero personally, although his tutor, Seneca, called him a lion, but to that great "adversary, the devil," in whose seat Nero sat.

Paul was confident, too, that the same Master and Friend who had stood by him when earthly helpers feared would stand by him as respects his everlasting interest. He would prove neither faithless nor incapable in caring for the deposit which the Apostle had made with him That heavenly Banker's references had been all looked up by Paul before he started to do business with him, and now thirty-two years of experience proved beyond any doubt that this Banker's integrity and resources were AA. (2 Timothy 1 12) Now the Apostle was about to be bankrupt; all his visible assets were to be taken over by the enemy. But he was confident that his fiscal Agent would rescue him in due time from his bankrupt state, and that, having attained his heavenly majority, he would then come into his lavish inheritance as the child of a King.

* The meaning of the Greek word here is sufficiently open to admit of much discussion; but the word is often used for a carrying case for parchments, and the connection makes that the more probable meaning here, especially since winter had been approaching as the Apostle passed through Troas on his way to Nicopolis and it is unlikely that he would have left a winter garment there.




# PAUL'S LABORS AND EPISTLES

—— DECEMBER 25 — CHRONOLOGICAL DATA ——

DIFFERENCE BETWEEN GOD'S WAY OF WRITING AND MAN'S — A CHRONOLOGICAL LIST OF THE APOSTLE'S LABORS — THREE GROUPS OF HIS WRITINGS

*"Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand."—Ephesians 6:13.*

GOD'S ways are different from man's: he himself tells us so. (Isaiah 55:8) We should therefore not expect to find them the same. For instance, the divine record does not linger in dramatic description on those passages which a mere human writing would have labored to embellish. The very points which we would most likely have described minutely are passed swiftly over in the Lord's Word with the barest mention. There are reasons for this; and though we cannot hope to know what *all* the reasons are, we can at least see one or two of them.

By the divine method our interest and faith are both tested, and, if we are right minded, our study is stimulated the more to put the pieces of an account together, and thus to discover a harmonious whole. This is nowhere more noticeable than in the account of the activities of the apostle Paul as recorded in the book of The Acts and supplemented by various words in his epistles. Not that an account is any *more* true after it has been looked into and proved by all data available; but rather that its truthfulness is more apparent and convincing.

Another advantage in what we might be inclined to call a syncopated or contracted style of narrative lies in the fact that opportunity is given for disbelief and confusion on the part of the worldly wise, for whom God's Word was not written. What is required in connection with the Bible is not a wisdom which professes to interpret it, but a faith which embraces it and takes heed to it; not cleverness in *explaining* it, but simplicity in *believing* it.

Therefore, in the foregoing six months' considerations of the life and works of the apostle Paul only a slight amount of technical matter has been given, although there is much to be had on concurrent Roman and Jewish history. These things are all of interest and importance, but not of equal interest to all. But inasmuch as this is the last article of the series it may not be amiss to give a brief chronological list of the Apostle's activities, and compare it in a few important points with secular history of the same time. It will be noted that one or two items in the list differ slightly from what has been mentioned in the foregoing twenty-six lessons, but in such cases this list represents the fuller investigation and research.

## THREE PLAIN POINTS

There are three points of time which are established with clearness: (1) 44 A.D., the date of the death of Herod Agrippa I (Acts 12); (2) 50 A.D., the date of the conference in Jerusalem (Acts 15); and (3) 60 A.D., the date of Felix' recall from the governorship of Judea and consequently the year of Paul's voyage toward Rome. These points are established by historical facts too lengthy to review here; but suffice it to say that St. Luke's account, or rather the account which our Lord has given us at the hand of Luke, is in perfect accord with the more minute chronicles kept by Roman and Jewish historians. The truth of an abridged account is not altered in the least by its brevity.

CHRONOLOGICAL TABLE OF PAUL'S LABORS AND WRITINGS

| A D | Biography of St. Paul | Contemporary Events |
|---|---|---|
| 33 | Fall? Death of Stephen | |
| 34 | Early? Conversion of Saul | |
| 36 | Flight from Damascus to Jerusalem, ecstatic vision (2 Cor 12), escape to Tarsus. Conversion of Cornelius | |
| 37 | ? Arrival in Tarsus. During next seven years P. preaches in Cilicia and upper Syria with headquarters at Tarsus, probably undergoing most of sufferings mentioned in 2 Cor. 11:24-26. | Death of Tiberius and accession of Caligula, Mch. 16. |
| 41 | | Death of Caligula, accession of Claudius, Jan 25 Judea and Samaria given to Herod Agrippa I Relief for the Jews means persecution for the Christians from Jews |
| 44 | P. brought from Tarsus to Antioch (Acts 11:26) Stays there year before famine. | Herod Ag dies.—Acts 12; Ant. 19:18. |
| 45 | P visits Jerusalem with Barnabas, taking famine relief. | |
| 46 | At Antioch. | |
| 47 | At Antioch | |
| 48 | FIRST MISSIONARY TOUR begun—from Antioch to Cyprus, Antioch in P., Iconium, Lystra, Derbe. | |
| 49 | Back through same places to Antioch. | |
| 50 | P and B attend conference at Jerusalem | |
| 51 | Break with B SECOND MISSIONARY TOUR—from Antioch to Cilicia, Lycaonia, Galatia | |
| 52 | Troas, Philippi, Thessalonica, Berea, Athens, and Corinth Writes First Thessalonians from Corinth. | Claudius expels Jews from Rome —Acts 18:2. |
| 53 | At Corinth. Writes Second Thessalonians. | |
| 54 | P brought before Gallio Spring, P. leaves Cor. and reaches Ephesus and (summer) Jerusalem at Pentecost, thence goes to Antioch, where he withstands Peter —Gal 2:11. Fall, THIRD MISSIONARY TOUR begun from Antioch to Ephesus | Death of Claudius, accession of Nero, Oct. 13. |
| 55 | At Ephesus. | |
| 56 | At Ephesus. | |
| 57 | Spring, P. writes First Corinthians; summer, leaves Eph for Macedonia, where (fall) he writes Second Corinthians; thence goes (winter) to Corinth, where he writes Galatians. | |
| 58 | Spring, writes Romans; quits Cor., going by Philippi, Troas, and Miletus to (summer, Pentecost) Jerusalem, where he is arrested, and sent to Caesarea, under Felix | Poppæa allies with Nero. |
| 59 | At Cæsarea | Nero murders his mother, Agrippina. Felix recalled; Festus succeeds him |
| 60 | Summer, appears before Festus and Agrippa; fall, (late August?) sent to Rome under Julius; winter, shipwrecked at Malta | |
| 61 | Early, arrives at Rome. | Embassy from Jerusalem to Rome to indict Felix and to complain about other grievances Felix' case dismissed through intercession of his brother Pallas, in favor at court |
| 62 | At Rome. Spring, writes Ephesians, Colossians, Philemon; fall, writes Philippians and (winter?) Hebrews. | Burrus, prefect and head keeper of Paul, dies. Nero marries Poppæa Pallas put to death. |
| 63 | Spring, P. is acquitted; goes to Macedonia (Phil. 2 24) and Asia Minor (Philem. 22) and Crete. —Titus 1:5. | |
| 64 | Summer, writes First Timothy from Macedonia; fall writes Titus from Asia; winter, at Nicopolis | Great fire at Rome (July 19), followed by persecution of Roman Christians. |
| 65 | Early, re-arrested in Nicopolis; spring, taken to Rome, writes Second Timothy; summer (?), is beheaded. | |

## WRITER OF THE HEBREWS

That the apostle Paul was the writer of the book of Hebrews very few aside from higher critics have doubted. But there are certain items which establish the fact with a positiveness sufficient to stand for certitude.

(1) In the first place there is his own benediction, the Pauline benediction, as stamped by himself in his second epistle (2 Thessalonians 3:17) and used also in the first. (1 Thessalonians 5:28) It is the *grace* benediction, because he was the apostle entrusted with "the gospel of the grace of God". (Acts 20:24) This he also called "my gospel". —2 Timothy 2:8; Galatians 2:2; 1 Thessalonians 2:4.

(2) Then there is the testimony of the apostle Peter, which says: "This is now, beloved, the second epistle that I write unto you" (2 Peter 3:1), i.e., to the Dispersion in Asia Minor (1 Peter 1:1); "Our beloved Brother Paul also, according to the wisdom given to him, wrote unto *you*," (2 Peter 3:15) that is, to the Hebrews, of which people the Western or Asian Dispersion formed one of the three grand geographic divisions. The Hebrew letter is the only one open to supposition; for it certainly contains "some things hard to be understood" (2 Peter 3:16), especially for Jews, seeing those things described the expiration of the house of Moses in favor of the house of Christ.

(3) A delicate allusion is made in Hebrews 10:32-34 to the first persecutions undergone in Jerusalem for the name of Christ and in which persecutions Paul himself had been a moving spirit against the brethren

Well: if St. Paul was the writer of the Hebrew letter why did he not sign his name as usual? For this there are two answers: (1) A memory of his past persecutions would lead him in courtesy not to flout his name before those who thirty years before had been the victims of his rage; but (2) there is more than that Paul was not the apostle to the Jews but to the gentiles.

At the very outset of Paul's ministry it had been made plain that the scene of his apostolic labors was not to be Jerusalem. For the third time it was declared to him that the field of his work was among the gentiles: "Depart; for I will send thee far hence unto the gentiles". (Acts 22:17-21) The Jews were already well and specially provided for, Peter to the Eastern Dispersion around Babylon, James to Judea (succeeded by James the Less), and John to the Western Dispersion.

Incidentally, there is not one particle of evidence to show that St. Peter ever was in Rome. He was in Babylon, more than two thousand miles of desert and sea from Rome, when Paul was about sixty-seven years old. Peter was surely several years his senior and it is extremely improbable that he would make a long and arduous journey at, say, seventy-five. There is *no* reason for supposing that he ever saw Rome, since he was neither Greek nor Latin speaking, and much reason for supposing that he ended his days in Babylon.

## ONE OF THE TWELVE?

Now, was Paul one of The Twelve? An affirmative view has been extensively and long held. But is the idea based on Scripture or on tradition? Unless we look honestly at the matter, without the least disposition to twist or force anything, we shall be obscure in our findings. Let us first count up those who are called apostles in Holy Writ. We must assume that the Lord overruled the expressions of the writers of the New Testament and that, for accuracy, they are vastly superior to anything unaided humans could say or think. When the text says 'apostle' it is not for us to slide over it and think it does not mean what it says; but it is for us to pay attention and to learn.

In counting it is, of course, proper to begin with the list of names found in Matthew 10:2-4. There is no place here for the fallacies of human arithmetic; for the total is given, twelve. Acts 1:26 adds one more to the list. Acts 14:14 refers to "the apostles Barnabas and Paul", which adds two more to the count. 1 Corinthians 4:4-9 includes Apollos. 2 Corinthians 8:23 (R.V.) includes Titus. 1 Thessalonians 1:1 and 2:6 includes Silvanus and Timothy. Philippians 2:25 (R.V.) includes Epaphroditus. These total not twelve but twenty! The admission that one took Judas' place brings down the standing total to nineteen.

does not mean he was so numbered by God but by man. In so remarking, however, it is overlooked that if men had chosen this one they would have elected him and not taken the matter before the Lord for decision. "The lot is cast into the lap; but *the whole disposing thereof is of Jehovah.*" (Proverbs 16:33) Moreover, it is not by man, but by the spirit of the living God that it is recorded in Acts 2:14 that Peter stood up "with the eleven," making the same obvious total of twelve that the same expression did in Acts 1:26. Again we are informed in Acts 6:2 that "the *twelve* called the multitude of disciples unto them". This was after the descent of the holy spirit upon them. Can we suppose that the spirit of discernment which rested on Peter and by which he detected fraud in Ananias and Sapphira (Acts 5:3, 4) could not detect the fact that one was masquerading in the very ranks of the apostles who was not such—if it be true that Matthias was no apostle? Surely not. And if we could suppose such a thing, why suppose further that Luke, under Paul's guidance, should record it that way more than twenty-five years afterward?

Not once in all his thirty-two years of ministry does Paul even hint that he considers himself to be among The Twelve. He was emphatically *the* apostle of Jesus Christ to the Gentiles but not to the Jews, except that he gave them the first opportunity to hear wherever he went. He even kept away from places where other apostles might be, so there would be no question about his field of labor. (Romans 15:20) This was in harmony with the understanding arrived at at Jerusalem: 'James and Cephas and John gave to Paul and Barnabas the right hands of fellowship, that they should go *unto the gentiles*, but the former ***unto the circumcision***'.—Galatians 2:9.

### REVEALER OF GOD'S SECRET

We should neither separate what God has joined nor join what he has separated. Paul and Barnabas were never *joined* to The Twelve, but were distinctly 'separated unto God'. (Acts 13:2) The apostle Paul was surely in a different class from The Twelve. To him was given the privilege of revealing the "mystery" not revealed to nor understood by The Twelve. (Ephesians 1:4; Galatians 2:11) This secret was not concerning the blessing of gentiles (as such) with Israel; for this was never a secret, but was part of the original revelation to Abraham. (Genesis 12:3) It concerns "Christ and his church" as forming one spiritual body; of which Jesus is the great and glorious Head in heaven, and his people are the members upon earth.

How, then, are we to understand the promise to The Twelve identifying them with the twelve tribes? That is an interesting and important question, but one too involved to enter into here. The point now is that Paul was not one of The Twelve, but was one and chief of The Seven other apostles named, all seven of whom labored among the gentiles. But whether the seven be adhered to or not, Paul was certainly in a different class as an apostle from The Twelve.

The epistles of Paul, usually divided into (1) the earlier epistles, (2) the prison epistles, and (3) the pastoral epistles, are so rich in revelation of the divine purpose that no lifetime could even begin to exhaust them, as no finite being can ever exhaust anything that God has done. They are so simple in ethics and yet so intricate in doctrine that one is lost in wonder, love, and praise to God who gave them. If the Master grants time and heavenly wisdom they shall be looked at more closely later on.

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# THE HARP OF GOD

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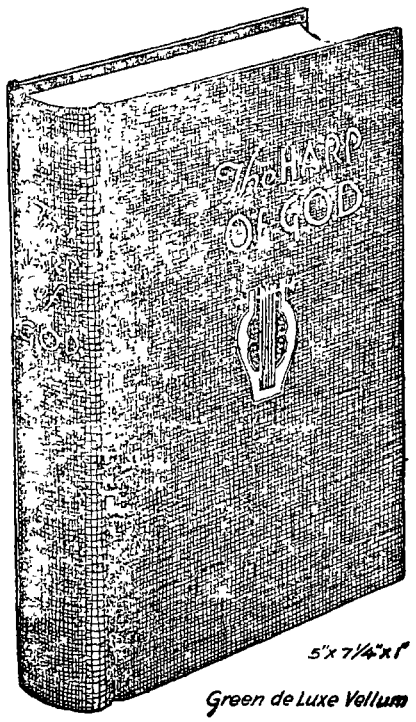


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Cranbrook, B C ..... 13
Nelson, B C ..... Dec. 15, 16
Trail, B C ..... Dec 18
Penticton, B C ..... Dec 20, 21

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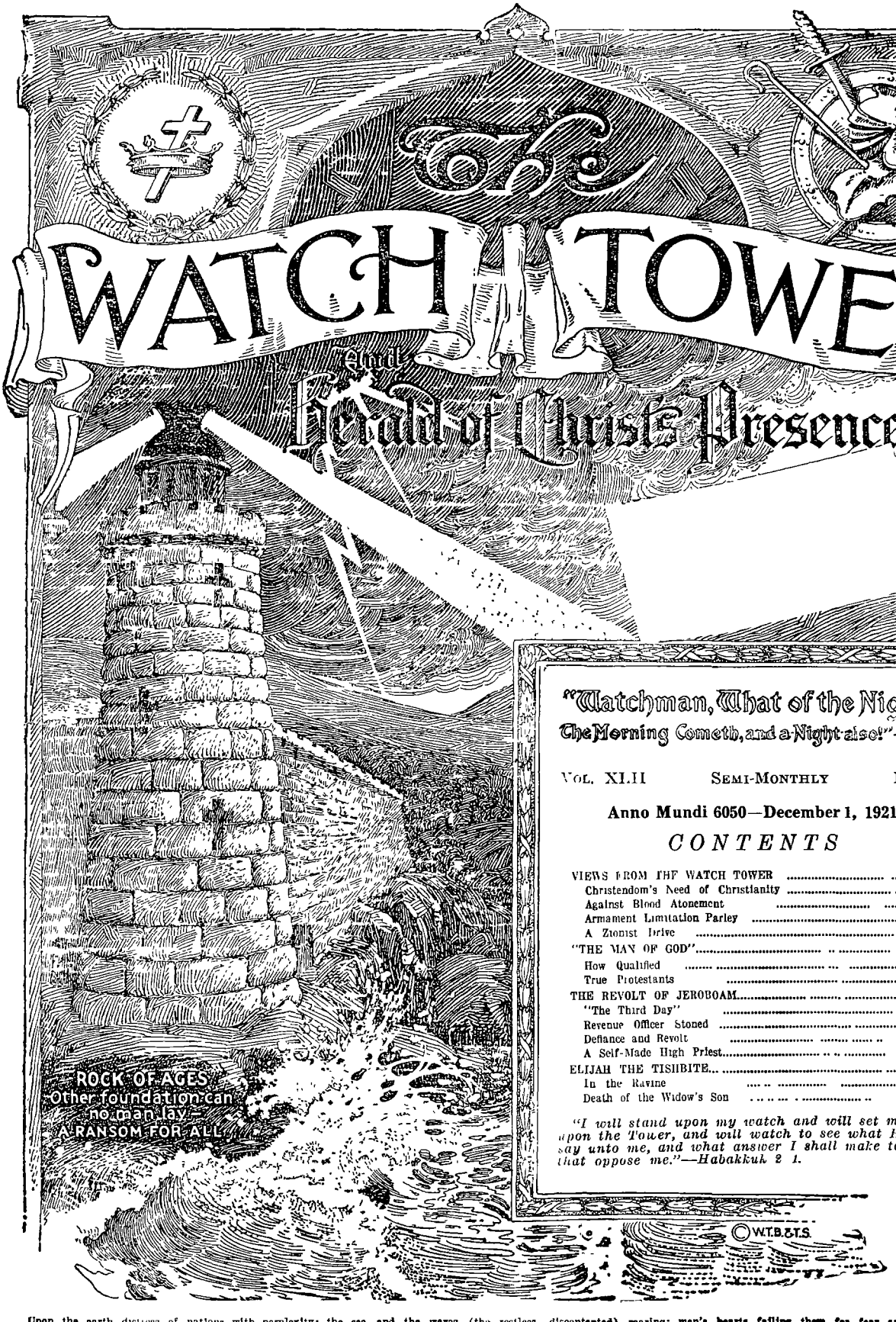
**CONVENTIONS TO BE ADDRESSED BY BROTHER RUTHERFORD**

WASHINGTON, D C , Nov 26, 27, ..... A. L Smith, 126 Tenth St N E.
CUMBERLAND, MD Dec ..... W R Hodges 34 S Center St.
NEW YORK, N. Y , Dec. 11;.....Address the Society

# WATCH TOWER

And Herald of Christ's Presence




"Watchman, What of the Night?
The Morning Cometh, and also the Night"—Isaiah

VOL. XLII SEMI-MONTHLY No. 23

**Anno Mundi 6050—December 1, 1921**

## CONTENTS

VIEWS FROM THE WATCH TOWER ..... 355
Christendom's Need of Christianity ..... 355
Against Blood Atonement ..... 356
Armament Limitation Parley ..... 356
A Zionist Drive ..... 357
"THE MAN OF GOD" ..... 357
How Qualified ..... 359
True Protestants ..... 361
THE REVOLT OF JEROBOAM ..... 363
"The Third Day" ..... 363
Revenue Officer Stoned ..... 364
Defiance and Revolt ..... 364
A Self-Made High Priest ..... 365
ELIJAH THE TISHBITE ..... 365
In the Ravine ..... 366
Death of the Widow's Son ..... 367

*"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Habakkuk 2 1.*

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, life up your heads, rejoice, for your redemption draweth nigh—Matt. 24:33; Mark 13:29; Luke 21:25-31

# THIS JOURNAL AND ITS SACRED MISSION

THIS journal is one of the prime factors or instruments in the system of Bible instruction, or "Seminary Extension", now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1884, "For the Promotion of Christian Knowledge". It not only serves as a class room where Bible students may meet in the study of the divine Word but also as a channel of communication through which they may be reached with announcements of the Society's conventions and of the coming of its traveling representatives, styled "Pilgrims", and refreshed with reports of its conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V. D. M.), which translated into English is *Minister of God's Word*. Our treatment of the International Sunday School Lessons is specially for the older Bible students and teachers. By some this feature is considered indispensable.

This journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated —redemption through the precious blood of "the man Christ Jesus, who gave himself a *ransom* [a corresponding price, a substitute] for all". (1 Peter 1:19; 1 Timothy 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Corinthians 3:11-15; 2 Peter 1:5-11) of the Word of God, its further mission is to "make all see what is the fellowship of the mystery which . . has been hid in God, . . . to the intent that now might be made known by the church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed".—Ephesians 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the divine wisdom granted unto us to understand his utterances. Its attitude is not dogmatic, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made to facilitate such testing.

## TO US THE SCRIPTURES CLEARLY TEACH

That the church is "the temple of the living God", peculiarly "his workmanship"; that its construction has been in progress throughout the gospel age—ever since Christ became the world's Redeemer and the Chief Corner Stone of his temple, through which, when finished, God's blessing shall come "to all people", and they find access to him.—1 Corinthians 3:16, 17; Ephesians 2:20-22; Genesis 28:14; Galatians 3:29.

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones", "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection, and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Revelation 15:5-8.

That the basis of hope, for the church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "a ransom for all," and will be "the true light which lighteth *every man that cometh into the world*", "in due time".—Hebrews 2:9; John 1:9; 1 Timothy 2:5, 6.

That the hope of the church is that she may be like her Lord, "see him as he is," be "partakers of the divine nature," and share his glory as his joint-heir.—1 John 3:2; John 17:24; Romans 8:17; 2 Peter 1:4.

That the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next age.—Ephesians 4:12; Matthew 24:14; Revelation 1:6; 20:6.

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial kingdom, the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church, when all the wilfully wicked will be *destroyed*.—Acts 3:19-23; Isaiah 35.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*Terms to the Lord's Poor:* All Bible students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied free if they send a postal card each May stating their case and requesting such provision. We are not only willing, but anxious, that all such be on our list continually and in touch with the Berean studies.

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## HYMNS FOR FEBRUARY

| | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| Sunday | | | **5** | 303 | **12** | 43 | **19** | Vow | **26** | 147 |
| Monday | | | **6** | 89 | **13** | 218 | **20** | 103 | **27** | 219 |
| Tuesday | | | **7** | 23 | **14** | 208 | **21** | 251 | **28** | 263 |
| Wednesday | **1** | 195 | **8** | 268 | **15** | 59 | **22** | 146 | | |
| Thursday | **2** | 192 | **9** | 150 | **16** | 273 | **23** | 242 | | |
| Friday | **3** | 49 | **10** | 95 | **17** | 284 | **24** | 54 | | |
| Saturday | **4** | 12 | **11** | 149 | **18** | 67 | **25** | 148 | | |

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord", then joins in prayer. At the breakfast table the Manna text is considered.

## STUDIES IN THE SCRIPTURES

These STUDIES are recommended to students as veritable Bible keys, discussing topically every vital doctrine of the Bible. More than eleven million copies are in circulation, in nineteen languages. Two sizes are issued (in English only), the regular maroon cloth, gold stamped edition on dull finish paper (size 5"x7½"), and the maroon cloth pocket edition on thin paper (size 4"x6½"); both sizes are printed from the same plates, the difference being in the margins; both sizes are provided with an appendix of catechistic questions for convenient class use. Both editions uniform in price.

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The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLII DECEMBER 1, 1921 No. 23

# VIEWS FROM THE WATCH TOWER

FROM denim to silks; from ox-carts to limousines; from poverty to wealth—this is the experience of the last three generations. But the world is not one bit happier; and almost everyone will admit that the world is very much unhappier. The grasping disposition is observable in places where it would not be expected. For instance the following, published in the Philadelphia *North American*:

"Annapolis Royal, a sleepy, venerable, dignified, and historic city in Nova Scotia, the second oldest settlement on the North American continent, suffered a disastrous fire a few weeks ago. The business center of the city was destroyed, along with many residences. But the fire was attended by incidents of more sinister significance than the destruction of property. For the occasion lifted the lid off an ugly phase of contemporary life to which we are usually blind. During the conflagration, and immediately following it, when the noblest sentiments of neighborliness should have ruled, there was widespread looting of salvaged goods.

"This was no sudden outbreak of lawlessness by aliens; the men caught were of the old British breed, who settled the maritime provinces in the long ago. They typify a fact of the times; namely, that the spirit of disregard for law and right has eaten like a canker into the very heart of oak of our civilization. Dark and hidden forces of anarchy and crime burst out with alarming frequency in all sorts of unexpected places. What happened in staid old Annapolis Royal is close kin to what happened in Chicago and New York and San Francisco. The papers talk of a 'crime wave', whereas they really mean something more than a wave—a rising tide of lawlessness which is menacing the whole world. Russia and Great Britain, Germany and the United States, Japan and France all are being inundated by this perilous spirit."

That this condition is prevalent throughout the whole structure of "Christendom" is understood by all careful Bible students, and occasionally by other observers. One of these is the Reverend Thomas B. Gregory, writing in the *Arkansas Democrat*:

### CHRISTENDOM'S NEED OF CHRISTIANITY

"The Rev. Dr. Baxter P. Fullerton, of St. Louis, speaking the other day before the 'World's Alliance of Presbyterian and Reformed Churches', at Pittsburgh, delivered himself of this tremendous statement: 'The greatest problem before the agencies of the Christian church is to Christianize the church itself'.

"Dr. Fullerton is right, absolutely and unqualifiedly right, and in defending his position he can hold his ground against all possible opposition.

"To those who know history, the great outstanding fact is none other than this, that our so-called 'Christianity' is not Christian if by Christian we mean the teachings laid down in the gospels by Jesus of Nazareth.

"Between the system of ritual and dogma known as Christianity, and the simple teachings of Jesus as recorded in the three little memoirs known as 'Matthew', 'Mark,' and 'Luke,' (saying nothing about John), there is as much difference as there is between Darkness and Light, Frost and Sunshine, Falsehood and Truth.

"Not only are they radically different, but they are uncompromisingly antagonistic. If the Christianity of the creeds is true, the Christianity of the gospels is false; if the Christianity of the gospels is true, the Christianity of the creeds is false; for the two are as opposite to each other as are the centrifugal and centripetal forces in mechanics.

"If Jesus of Nazareth could come back to us He would understand our Christianity to about the same extent that the average man on the street understands Einstein's doctrine of 'Relativity'.

"If the men who made our historical Christianity had deliberately set out in cold blood and with malice aforethought to champion the very things that Jesus preached against, and to cry down the very things that He advocated and loved, they could not have more completely succeeded."

Failure to discern between a church Christian and a Bible Christian has been a fruitful cause of error, and it is not yet done bearing fruit. Not only have Baptists had difficulty in their ranks (or more accurately among their commissioned officers) from those who discredit the Bible, but Methodists are having similar troubles, it seems. The San Antonio *Express* reports the doings of the West Texas Conference, Methodist Episcopal Church, South, among which doings were extensive debates on the Conference's attitude toward higher criticism in the Methodist schools of that state. A member of the faculty of the Southern Methodist University wrote a book on the Old Testament from the standpoint of a higher critic, which roused the feelings of such a large portion of the conference that a strong resolution was drawn up and presented by a group of laymen, headed by Judge M. A. Childers of Sinton. A part of the resolution reads:

"Your board of education has had under consideration the recent agitation throughout the state on account of the charge of unsound teaching by a professor in one of four educational institutions. But as the president of said institution announced officially that this professor has tendered his resignation and which he advises will be accepted, therefore we do not think it wise to take further action in this particular case.

"Nevertheless we believe that this conference should express itself in no uncertain terms on the principles involved and we therefore submit the following resolution:

"Whereas, Our church has always regarded the Holy Scriptures as the word of God, inspired in that unique

sense in which no other literature, ancient, or modern, is inspired, and that they are the one infallible, authoritative, and final revelation of divine truth to the world, and,

"Whereas, There have crept in among us unawares and found lodgment in many high places of influence in our church certain views and propaganda regarding the Scriptures, which, under the guise of modern scholarship, assails much of the historical and miraculous elements of the Bible; therefore,

"First, We wish to express our firm faith in and allegiance to the Bible as the inspired Word of God as taught and earnestly contended for by our fathers in Methodism down through the years.

"Second, We do not believe that our holy Christianity has suffered or ever can suffer from the discovery of truth, and we wish it understood that we do not in the least degree discourage scholarship and extensive research. We welcome devout scholarship and investigation, but we repudiate that so-called scholarship which goes to the extent of assailing or calling in question the divine origin and integrity of the Holy Scriptures."

The various dissenting bodies seem to have been called into being by the apostasy of the national churches. But apostasy has grown like weeds in those dissenting bodies themselves, and almost wholly because of failure to give heed to the Word of God. Constant testimony along this line is being still noted in the public press. A recent issue of the Tacoma *News Tribune* speaks:

### AGAINST BLOOD ATONEMENT

"The statement made by Dr. Hawkins in a sermon Sunday, October 9, sets forth the belief that God demands no blood sacrifice for the redemption of man.

" 'Blood sacrifice is a common idea among primitive people,' he said. 'The early Jews believed that the death of Christ was a price paid to an angry God to buy him off that he might not show his vengeance on his sinful people. A modern study of the Bible has clearly shown that Jesus never set forth any theory of blood atonement, but everywhere he emphasized the fact that men ought to be right with God by living right lives.' "

### ARMAMENT LIMITATION PARLEY

All the eyes of Christendom are just now turned toward Washington because of the international parley on limitation of armaments; although varying sentiments lie at the bottom of the attention drawn. A clipping from the Cleveland *Plain Dealer* tells of an appeal to the Ohio Federation of Churches to pray for the success of the disarmament project. The Federal Council of Churches is likewise sending forth appeals for special services. Many of these people doubtless have a sincere desire to see the great burden of war preparations removed from the earth. But they do not realize the divine method of establishing peace.

A much saner view of the conference has been expressed in an editorial in the *Farmer and Stockman*:

"In a statement to newspaper correspondents at the national capital, Secretary of State Hughes has taken pains to make plain the fact that the conference to be held November 11 is not to be a 'disarmament' meeting, but a conference for the 'limitation of armaments' Undoubtedly, Great Britain will favor 'limitation of armaments', provided she is permitted to retain and maintain the largest navy in the world —which she contends is necessary to the protection of her interests and possessions in the different parts of the earth. And no doubt, Japan will agree to any 'limitation' that will permit her to have as large a navy as the United States possesses. So, likewise, with France, and possibly with Italy and other countries. Secretary Hughes and his associates will likely assert the right of the United States to build a navy equal in size and strength to that of Great Britain, and they will probably contend for a limitation in naval construction by Great Britain and the United States to the present existing or planned strength of the British navy. Whether or not the representatives of the United States will take the position that Japan and other powers shall not be permitted to build navies equal in strength to those of Great Britain and the United States remains to be seen; and whether the powers other than Great Britain will support the United States in this view of just 'limitation of armaments' is a question.

"But the main thought is that none of the powers, and least of all, the United States, appear to be thinking of disarmament. The plain fact is—and nothing is to be gained by disguising it—that neither Great Britain, Japan, nor France, nor the administration at Washington, believes in or favors disarmament. Each and all want strong navies, each desiring a navy equal in strength to that of the others. They are not necessarily seeking wars, but each is affected by those motives and controlled by those policies that are sure to produce wars, always have produced wars, and always will. Each power is seeking, by force or a display of force, to extend not its trade or its commercial interests—for no government is supposed to be engaged in trade or commercial transactions on its own account—but to extend the financial, commercial, and trade interests of particular classes of its subjects or citizens in foreign countries, and especially in those weaker countries which are unable to protect themselves from exploitation by imperialistic nations such as England, France, Japan, and such as the United States appears to be rapidly becoming.

"I regret to say that I do not expect much real or far-reaching good to come out of this much-heralded conference, and I do not expect any good to come out of it if its deliberations and proceedings are to be cloaked with secrecy. Agreements may be reached by which competition in armament may be limited to some extent, but I do not expect any action that will even tend in the direction of lessening or minimizing imperialistic exploitation of the weaker nations by the stronger. Quite the contrary

"The trouble is that our political rulers at Washington seem to have entirely lost sight of the fundamental principles of true Americanism, and to have become strangely enamored of the world-grabbing policies of the imperialistic nations—policies that ever have been the fruitful and inevitable causes of wars. They appear to be hopelessly imbued with the idea that the office and function of our government, in all its foreign relations, is to back the business enterprises of our exploiting financiers in all parts of the earth, by force of arms if necessary, and to act as a sort of national collection agency, court and sheriff combined for the protection of the speculative investments of our financial magnates and commercial princes in foreign lands.

"Such policies require navies and armies and heavy taxation for their maintenance, and so long as our political rulers at Washington pursue and enforce such policies, it cannot be expected that they will in good faith seek 'disarmament' or favor any material lessening of taxation for military purposes. On the contrary, it is to be expected that they will do just what they are doing today—building a navy for the protection of the exploiting interests and 'talking limitation of armaments'. The United States gov-

ernment is not making the world safe for democracy' these days; it is making it safe for plutocracy in general and for the American plutocracy in particular."

### A ZIONIST DRIVE

The Zionist news these days is rather meager. A recent dispatch from London conveys some information, however:

"There are now barely 700,000 people in all Palestine, a population much less than that of Galilee alone in the time of Christ, says Sir Herbert Samuel, the British high commissioner there, in a report just made public.

"Ten thousand immigrants arrived in Palestine in the seven months between September, 1920, and May, 1921, he reports."

As a supplement to this item is the following, which shows that some movement is under way toward the assembling of funds for the needed developments in Palestine:

"Plans for raising $15,000,000 during the coming year for the rebuilding of Palestine and for the reception to be tendered the visiting delegates of the Zionist Organization of the World on November 11 were formulated yesterday at an all-day meeting held in the Board room of the Hebrew Immigrant Aid Society. Prominent Zionists from all parts of the country attended the meeting, which took up most of the afternoon and evening.

"To raise the required quota for the United States the ancient Hebrew 'Maaser' or personal income tax will be instituted. This is an age-old custom whereby the Jews contribute ten percent of their income to the cause The system of raising funds in this manner was done in Germany recently with great success. In addition to this a nation-wide drive will be instituted and contributions solicited from prominent Zionists throughout the country. It was the organizing body of the drive which met yesterday."

It seems that the writers of the New Testament and of the Old are wrong—if the anti-Semitic writer in Mr. Ford's *Dearborn Independent* has the right view of matters. It seems, also, that International Bible Students constitute a very doubtful asset to the communities in which they live—all judged, of course, from the standpoint of anti-Semitism, the anti-Jewish movement. A part of one article says:

"In all this work the Jewish Idea has the assistance of certain Christian sects who gloss over the inhumanity and immorality of certain courses of actions by saying that 'these are doubtless the means by which God is giving the Jew his promised control of the world'. This is one form of the un-Biblical conception, the un-Scriptural teaching, that the Jews are God's Chosen People.

"Of all the sects following this error, none is more active than the so-called 'Russellites', the followers of Pastor Russell, and officially known as the International Bible Students Association.

"It has been reported to *The Dearborn Independent* by numerous witnesses that Jewish interpreters at points of debarkation in Canada and the United States have circulated Russellite literature. The fact that a Jew would circulate any kind of Christian literature is sufficiently astonishing to cause inquiry. It is explained by the elaborate pro-Jewish propaganda which Russellism is conducting."

But, despite the smallish views of those who have no faith in God's true purposes, we feel more honored in being counted in with that race of which Jesus and the apostles were members, than in being counted in with those who have prostituted the name of Christ for the sake of commerce and war and earthly power.

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# THE MAN OF GOD

***"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."—2 Timothy 3:16, 17.***

JUST before his death in Rome the apostle Paul wrote the above words to Timothy, his beloved colaborer and child in the faith. The inspiration of the Scriptures is a fact which is denied in its existence, in its universality, and in its plenitude. That is, some deny that there is any such thing at all; some deny that the *whole* of Scripture is inspired, admitting only certain parts so to be; while others, granting that the whole is inspired, deny that it is *fully* so, admitting it as regards the sense but not the words. It is not the purpose now to enter into this subject separately, but only sufficiently to show that the Apostle says what he appears to say, and that he means what he says.

The Apostle was here speaking of the Old Testament Scriptures, those Scriptures which Timothy had known "from a child". (2 Timothy 3:15) Abundant evidence is available for the inspiration of the New Testament writings also, but those are not spoken of here. This statement about the inspiration of the Scriptures is like that of the apostle Peter: "No prophecy of the scripture is of any private interpretation;" that is to say, it was not the product* of the individual's imagination, not the outgrowth of his own interpretation of events. And why is this so? The next verse goes on to explain to us: "For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the holy spirit". (2 Peter 1:20, 21) That is why it did not come of the prophets' own sending forth. Ancient men of God were *borne along* by the holy spirit. And just as the wind in *bearing along* among the trees of the forest causes each tree to produce its own peculiar sound, making the aspen to rustle, the elm to moan, the oak to groan, and the ash to shriek, so the wind of the spirit, in bearing along through each writer, caused him to write divine truth in divine words (1 Corinthians 2:13), while it at the same time brought forth the peculiarity of each individual writer, and preserved what we are accustomed to call that writer's personal style.

* The word "is" in this text is in the Greek a word meaning to spring from, to originate.

But to return to the passage in 2 Timothy. Various abortive efforts have been made to nullify the plain teaching of this text. One of such efforts is in the Revised Version, which, often an advantage over the King James, is here a decided disadvantage. The Revised Version reads: "Every scripture inspired of God is also profitable," etc. This is not acceptable English, to say nothing of the Greek. In this case it is not necessary to know anything of the Greek language to be able to judge of the consistency of the rendering. Now the word "is" is admittedly wanting in the original, but that is nothing unusual. It is wanting in letter, but implied in sense. Fortunately there are many similar passages which plainly illustrate this point. The various forms of the verb *to be* are wanting in all of these following citations, and in each case the structure is followed by "and".

Here are the passages:

Romans 7:12

"The commandment *is* holy AND just."

1 Corinthians 11:30

"Many *are* weak AND sickly."

2 Corinthians 10:10

"His letters *are* weighty AND powerful."

1 Timothy 1:15; 4:9

"Faithful *is* the saying AND worthy of all acceptation."

1 Timothy 2:3

"This *is* good AND acceptable."

1 Timothy 4:4

"Every creature of God *is* good AND nothing to be refused."

2 Timothy 3:16

"All scripture *is* given-by-inspiration-of-God* AND is profitable."

Hebrews 4:13

"All things *are* naked AND opened."

So much to establish the correctness of the passage as quoted at the head of this article.

The structure of the words is as follows:

A a All scripture is given by inspiration of God,
  b and is profitable
    B for doctrine,
      C for reproof,
      *C* for correction,
    *B* for instruction in righteousness,
*A a* that the man of God may be perfect,
  *b* thoroughly furnished unto all good works.

This structure shows in A and *A* those things connected with God, and in B C and *C B* those things connected with God's Word.

The following explanatory key may be of help:

A a the divinely inspired Word of God
  b its profit
    B positive: teaching what is right } faith
      C negative: correcting what is wrong }
      *C* negative: correcting what is wrong } works
    *B* positive: teaching what is right }
*A a* the divinely fitted man of God
  *b* his profit

In addition to the perfection of structure there is a figure of speech employed here which gives a certain emphasis. Without bothering about the technical names for these things, it is enough to say that sometimes no ands are used to join several nouns, or names of things or qualities in a sentence; sometimes there are many ands. When many ands are used it is to show us that we are to dwell on each thing or point mentioned. Each is of equal importance; there being no climax at the end. When no ands are used, it is to show us that we should *not* dwell on the several points enumerated; but we are hurried along to some climax which is the important thing in the passage. An example of the "many ands" figure of language may be seen by reference to 2 Timothy 4:17, 18, and many other Scriptures. On the other hand, look at 2 Timothy 3:10 for an example of "no ands".

"But thou hast fully known my doctrine,
—manner of life,
—purpose,
—faith,
—longsuffering,
—charity,
—patience,
—persecutions, afflictions, which came unto me
—at Antioch,
—at Iconium,
—at Lystra;
—what persecutions I endured:
BUT OUT THEM ALL THE LORD DELIVERED ME."

Again, in our own text:

"All scripture is given by inspiration of God, and is profitable
—for doctrine,
—for reproof,
—for correction,
—for instruction in righteousness,
THAT THE MAN OF GOD MAY BE PERFECT, THOROUGHLY FURNISHED UNTO ALL GOOD WORKS."

And before we go further it must be noted that the words for "perfect" and "thoroughly furnished" are cognate, or closely related words from the same root. Whatever the one is rendered, the other should be rendered similarly. If the one is made *perfect,* the other should be *perfected.* If the one is rendered *fit,* then the other should be rendered *fitted.* Perhaps this latter word is the more illuminative. It suggests the furnishing of a house, the preparing for war, or, better, the fitting out of a ship for a long voyage at sea. When a vessel is fitted out, everything must be thought of; every emergency must be provided for; every contingency must be considered. Storm and calm, cold and heat, accident and fire, war and peace; everything from the least conspicuous to the most evidently needful must be furnished. So the man who has the word of God hidden in his heart is thoroughly furnished and ready for any emergency — for prosperity or trouble, for friend or foe, for joy or sorrow, for defense or attack. Only such a one is prepared to meet the trials of life and fitted out for its emergencies.

* These five words are all one in Greek, meaning, literally, God-breathed.

The expression "the man of God" occurs in the New Testament only in the epistles to Timothy. (1 Timothy 6:11; 2 Timothy 3:17) In each of those cases it is in connection with the Word of God. But the expression is frequently made use of in the Old Testament. It is first found in Deuteronomy 33:1: "This is the blessing wherewith Moses *the man of God* blessed the children of Israel before his death". The first occurrence of any word in the sacred writings is significant and usually gives a key to its meaning and teaching in other parts of Scripture. So here we find the expression connected with Moses; not with the blessing, but with the man. He is the first one who is definitely called "the man of God".

But why was this expression used of Moses? The answer is that Moses was preëminently *the* prophet. To him Jehovah had said: "I will raise them up a Prophet from among their brethren, like unto thee". (Deuteronomy 18:18) Although Jesus himself was *the* Prophet, yet by the divine description he was "like unto" Moses rather than Moses being like unto him, as one would naturally expect. Doubtless this is so stated in order to point Moses out clearly and cleanly as a type.

Moses was preëminently the prophet of the Old Testament; just as Noah was preëminently its preacher. Thus the first use of the expression, "the man of God", identifies it with the thought of a prophet. Next: What is the meaning of the word prophet?

The common Hebrew word for prophesy signifies to speak clearly, to bubble up, and then to issue forth. It was used of all formal announcements. The Greek word is practically the same as our English word prophet; prophet being merely a transliteration of the Greek word, or a spelling of it with the English letters. This word means literally *to speak before,* that is, to speak while before another. It was used prior to the New Testament times exclusively for those who officiated at the heathen oracles. The evil spirits who gave forth the utterances in those places spoke often in almost unintelligible jabberings, which the ordinary visitor could seldom make out. By way of getting the message to the inquirer, a spokesman stood before the curtain which hid the oracle from the people, and that spokesman professed to interpret what the oracle said. It is not the thought that the Lord adopted any of the devil's ways and means and used them in the church, but rather that the devil made use of divine ways and means which had long before been established. We are merely getting at the meaning of the word in Greek.

In the New Testament the word prophet is used of a man who stands before God, of a man who *speaks before* him; and thus it is connected with "the man of God". The word prophesy does not mean merely to foretell events, but to speak before, to speak for, to announce.

And where does the word prophet first occur in the Scriptures? Who was first called a prophet?

Perhaps many will be able to answer and say that Abraham was the first one called a prophet; and the appellation is given not by man but by God himself. In Genesis 20:7 God says to Abimelech: "Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee".

Where are the prophecies of Abraham? There are none, in the customary use of the term. But Abraham walked with God (Genesis 17:1), and witnessed for God. He was generally recognized as God's man by the men of his time, much as a servant is identified with his master. He lived, walked, and spoke before God; he acknowledged the constant oversight of Jehovah and his own constant responsibility to him.

It was in the same sense that John the Baptist was a prophet. Our Lord bears testimony concerning him that he was "more than a prophet" (Matthew 11:9); he was "called the prophet of the Highest (Luke 1:76); and in another place: "Among those that are born of women there is not a greater prophet than John the Baptist". (Luke 7:28) And yet, where are John's prophecies? There are none, as that word is generally used. But he was known and recognized as God's man, 'for all held John as a prophet' (Matthew 21:26); he *spoke for* God, he reproved, rebuked, exhorted. In short, he was God's spokesman in the world, and hence he was truly a prophet.

When our Lord Jesus said to the woman at Jacob's Well, "Go, call thy husband," and revealed the fact that he understood her past as well as her present life, she responded: "Sir, I perceive that thou art a prophet". (John 4:19) He had not spoken of the future at all, but had looked at her present and back into her past. His words reproved her of sin, as the words of John had reproved Herod. (Luke 3:19); thus by the same sign Jesus was marked as a prophet.

Another instructive illustration is found in Exodus 7:1. Here Jehovah, speaking to Moses of Aaron, says: "Aaron thy brother shall be thy *prophet*". But in another place the same Hebrew word is used, and the same facts and circumstances are referred to, although a different word is used in the English translation: "He shall be thy *spokesman*".—Exodus 4:16.

That is the exact signification of the word. Spokesman is just what it means in both the Old Testament and the New. A prophet was a man who spoke for God, witnessed for God, was recognized by the people as a man whom God had called, whom God had qualified, whom God had sent forth to be his spokesman in the world. He was, therefore, a "man of God".

### HOW QUALIFIED?

To be a spokesman of another, certain qualifications are requisite. If a man were to appoint a deputation to wait upon a certain person or group of persons on his behalf he should have to appoint a spokesman; and he should have to see that his spokesman understood

perfectly what he wanted him to say, that he understood the case, and that he would put it exactly as his authorizer wished it to be put. In other words, the spokesman would have to be instructed with words and would have to be filled with the spirit and enthusiasm pervading the one to be represented.

But how could a man be qualified to speak for God? If we turn to Numbers 11 we have God's own answer to this question. The Lord had instructed Moses to appoint seventy men, who should assist him in bearing the burden of the people. God told him that he would put his spirit upon these helpers (verses 16, 17), and accordingly we read: "The Lord came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease [i. e., it was no passing or temporary gift]. But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad; and the spirit rested upon them; and they were of them that were written, but went not out unto the tabernacle: and they prophesied in the camp, and there ran a young man and told Moses . . . and said, My Lord Moses, forbid them. And Moses said unto him, Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them."

Hence, it is evident that a prophet was a man upon whom God had "put his spirit", and whom he had thus taught what was to be said, in the witness for him.

Furthermore, a prophet was one to whom the Lord had *made himself known*: "Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him". (Numbers 12:6) A prophet was also known as "a man of the spirit".—Hosea 9:7, *margin*.

Again it is written: "Yet many years didst thou forbear them, and testifiedst against them by thy spirit in thy prophets". (Nehemiah 9:30; 2 Chronicles 36:12) Hence it was the Lord who spake by his spokesmen, it was he who testified against his disobedient people, speaking by his spirit in his prophets.

He it was who said to Ezekiel: "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me". (Ezekiel 3:17) It was Jehovah who said to Jeremiah: "Thou shalt stand before him, and if thou take forth the precious from the vile thou shalt be *as my mouth*".—Jeremiah 15:19.

The next point to be noted concerning the prophets is this, that there was no original provision for them under the law. Every other office was defined, and its duties were prescribed. The persons who were to perform those duties were appointed, even down to those who carried the minutest parts of the Tabernacle, down to the hewers of wood and drawers of water for the service of the Lord. But there was no place named for the prophet. And if Israel had walked in the way of God's commandments, if they had proven faithful to the trust committed to them, there would not have been any need for prophets to be raised up.

But the priestly party in that day did exactly what the priestly party in every day has done—whether in false religions or true. The fallen propensities of men have ever inclined to use the influence and position which religion has given, for selfish advantage. The priests of Israel were no exception. They forgot the end and soon became absorbed in the means. They were soon involved in controversies as to the right mode of dividing the sacrifices, and as to the performance of their various duties. Hence the prophets were raised up, and the shortcomings of the established religionists were the constant theme of their testimony. The written record refers to this more than once when it is said: "I will have mercy and not sacrifice".—Hosea 6:5,6; Matthew 9:13; 12:7; 1 Samuel 15:22; Ecclesiastes 5:1, 2; Micah 6:6, 8; Isaiah 1:11-20; Psalm 50:8, 9, 11, 16; Genesis 6:20; 7:21; Amos 5:21, 22.

It was for this reason, then, that the prophets were raised up; and it was for this reason, too, that they were always specially regarded as the opponents of the priestly party. Those who will be faithful spokesmen for God must appear to be "against" man. It cannot be otherwise; because Jehovah's thoughts are not man's thoughts, nor are man's ways like his ways.—Isa. 55:8.

It is impossible, therefore, for anyone to be a faithful witness *for* God without appearing to be *against* man. This fact is clearly stated in the opening words of the prophecy of Jeremiah: "Thou, therefore, gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them. For, behold, I have made thee this day a defenced city, and an iron pillar and brazen walls AGAINST the whole land, AGAINST the kings of Judah, AGAINST the princes thereof, AGAINST the priests thereof, and AGAINST the people of the land. And they shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee."—Jeremiah 1:17-19.

The prophets were never popular. And the above commission shows why they were not popular. What with speaking against the whole land, the kings, the princes, the priests, and the people, they would be just about as popular as a skunk at a garden party. The prophets must be men who would never shrink from danger; must never mind reproach; must never be too careful of their own reputation; they could never swim with the stream; their path could never be easy and smooth; they could never court success nor look upon it as their end; they could not make popularity their aim. The measure of their success was the measure of their faithfulness before God, whom they served as his spokesmen. It would not do to measure their success by the way in which their testimony was received.

They could neither regard the "fear of man" nor seek and be swerved by the "praise of man". They were distinctly *men of God,* God's men; and they were to fear only him and seek only his approbation.

And now, this important link in this chain of testimony is: *this is exactly our position here in this world* today. In a sense the Bible is God's prophet, for it contains the completed prophetic revelation for the present time. But *we* are witnesses for God in the measure that we have his Word. The last words of Jesus our Lord come echoing down the centuries, "Ye shall be witnesses unto me". (Acts 1:8) When he had spoken these words he was immediately taken up to heaven, and received out of their sight. Thus his last instructions were: "Ye shall be witnesses unto me". This shows that God's people now are his spokesmen, during the time when he is silent. God is now silent, but the time is near when he will again speak from heaven.—Psalm 50:1-3; 83:1.

Note the emphasis which is laid upon this fact. When Paul was raised up and sent forth to be an apostle his commission was: "Thou shalt be *his witness* unto all men of what thou hast seen and heard". (Acts 22:15) Again, this time by the Lord, it is said to him: "I have appeared unto thee for this purpose, to make thee a minister and a *witness*". (Acts 26:16) Peter also spoke of himself as "an elder and a *witness*".—1 Peter 5:6.

But there is only one who could be called "The Faithful Witness". (Revelation 1:5) We may be witnesses, but only the Lord Jesus can be called unqualifiedly faithful. In this, as in all else, he has the preeminence. (Colossians 1:18) When Jesus stood before Pilate, he said: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth". And without stretching the facts we may say: For this end have we the new life as new creatures, and for this cause are we sent into the world, to bear witness unto the truth. This is our commission, our work, our office, our duty, to bear witness to the truth, to Jesus Christ who is the Truth, the living Word (John 14:6), and to that Word which is truth—the written Word.—John 17:17.

We are to be witnesses unto *him.* That is to say, we are to be witnesses to a person; not merely to a creed, or to doctrines, or even to a system of Scripture interpretation, but to him, the living, crucified, risen, and coming-to-rule Savior. "Ye shall be witnesses unto me."

The gospel is the good news about this Savior. We are not commissioned to adapt the gospel to every creature, but to preach it to every creature. (Matthew 28:19) This witness is to be unchangeable; it is one witness for all countries, and for all ages, and for all conditions of men. Then the Lord goes on to define the spheres of this witness—three concentric circles. First of all was the innermost circle, "Jerusalem and all Judea"; that was the place where they had the Scriptures and professed to know them. There was the Temple; and the people professed to draw nigh to God, though it was only with their lips and not with their hearts. This was the circle of piosity, religiousness. The next circle of witness was large enough to take in "Samaria". Now it is written of the Samaritans that "they feared the Lord [Jehovah] and served *their own* gods". (2 Kings 17:33) That is, they knew about Jehovah and his power but did not go up to Jerusalem to serve him, out of political reasons. This, then, was the circle of *corrupt* religion.

Then there was a wider sweep—"the uttermost part of the earth". This was the realm of no religion or else of false religion. But observe that there was not one witness for one of these fields and another witness for another. No: it was the same witness for each; the same witness for the places steeped in religion, for the places of corrupt or faithless religion, and for the domains of false and no religion. "Ye shall be witnesses unto *me.*"

Thank God, we have the same promise that Jeremiah had. The Lord promised to be with him, therefore he was not to fear kings, princes, priests, or people. They would try to kill him; they would put him in prison, and in the dungeon, as they did; but 'the Lord was with him, and delivered him'. (Jeremiah 1:19) That was the gracious promise. And do not present-day witnessers have the same promise from their Lord? They are commanded to go into all the world, preaching the good news to every creature and, "Lo, I am with you alway [all the days], even to the end of the world"—the consummation of the age.

### TRUE PROTESTANTS

Strange to say, the very word which most nearly describes the work and position of the Lord's people in the world is the word *protestant.* The first syllable "pro" is the same as the first syllable of the word prophet. It means *before* or *for,* just as does the prefix *pro* in the word prophet. *Testes* is the Latin word for witness, and *testans* signifies witnessing. The same elements are discernible in our words *testify* and *testimony.* Therefore a true protestant is one who witnesses *for* God. He protests *for* God and *against* whatever God has pointed out in his Word as evil and displeasing to him. The one who thus witnesses is God's protestant, God's prophet, God's spokesman, God's man, "the man of God". He is not growling or grumbling out of personal crabbedness and dissatisfaction; rather, he protests or witnesses because he has the word or message of God, and, having that word, he is authorized to speak it. "He that hath my word, let him *speak* my word."—Jer. 23:28.

The one who protests against Rome and against nothing else may be doing so out of personal animosity. While that should not be forgotten, neither should anything be overlooked which stands against Christ's perfect order.

Many names are cherished in Christendom; but they are not the divinely-given appellations. We call our-

selves most easily "Christians". but that is not the distinctive name of the Lord's people. In the Scriptures they are called Christians only three times, but not by the Lord. Once we read that disciples "were called Christians first at Antioch" (Acts 11:26); once the term is used as a reproach by Agrippa, "Thou wouldst fain make me a Christian" (Acts 26:28); and once when St. Peter exhorts those who suffer as Christians. (1 Peter 4:16) This word was itself the basis of the charge against the early church and later the actual charge, the word used in the indictment. In the midst of the persecutions under Nero early believers were wont to hear the cry: "The Christians to the lions". So, "if any man suffer as a Christian, let him not be ashamed". It was the name of reproach and derision which was given to God's people by others.

But there are two words used in New Testament Greek which are very similar in their meaning. One of them signifies *to be a prophet;* the other *to be a witness* — prophets and martyrs, spokesmen and witnesses. These taken together are used upwards of eighty times to describe God's people of the grace dispensation. And both of these ideas are combined in the word protestant. This word does not date from the Reformation. It is at least as old as the fourth century; for it is found in the Latin Vulgate of Jerome, which was the version made in the year 385 A. D. It stands today in every papal Latin Bible in 2 Chronicles 24:19. "Yet he sent prophets to them to bring them again unto the Lord; and they *testified against** them; but they did not give ear." The word for *testified against* is *protestantes;* in other words, 'they protested to them'. Thus the word protestant is identified with the old prophets of Jehovah who were sent to witness *for* him where so many were witnessing *against* him.

Now, as the last point, let us see how it is that this term is connected with the words, "the man of God". "The man of God" was the people's name for the heaven-sent and heaven-directed prophet in Old Testament times. Most other men were for themselves, but this one was for God, worked for him. All through the historical books this name is met with, used in a popular way. This is the meaning of the expression as we find it in the letters to Timothy.

Now we are prepared to understand why it is that this expression is used in connection with Timothy. How is anyone qualified to be God's spokesman? If we are disposed to be faithful witnesses for God how shall we know what he would have us say? Where is the testimony that he would have us give? *Only in the Word of Truth!* That is why the expression "the man of God" is found connected with the declaration: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness". And why has God taken pains to inspire the Scriptures? Why is it that they are profitable? It is because God's spokesman is to be thoroughly furnished, completely fitted out.

It is now seen how "the man of God" having the Scripture hidden in his heart is like a vessel equipped for every emergency. Only he, and he only, is fitted out and thoroughly furnished so as to be able to meet the dangers of these last days which are referred to in the foregoing verses of this chapter.—2 Tim. 3:1-9.

And why is the term "the man of God" used in connection with Timothy? Because he from his youth up had known the Scriptures. Only those who have them, who have learned them, and who have been assured of them (2 Timothy 3:14) are qualified to be God's spokesmen, can know what God wishes them to say. If we are to be God's witnesses now we must be acquainted with the teachings of God's Word, so that others seeing and hearing us may take knowledge of us that we have been with Jesus, and may recognize us as men of God. Studying the books of men one can become a *man of men,* but only by studying the Book of God can one become a "man of God". Of course, this is not disdaining any help from others who are likeminded toward God's Word; for Timothy had the early help of his mother and grandmother, and the later help of the apostle Paul.

"It is required in stewards that a man be found faithful." (1 Corinthians 4:2) Faithfulness is the only standard which will be used to judge us when we stand before the seat of Christ to be reckoned with as his own servants. To no one will it be said, 'Well done, good and *successful* servant,' but, "Well done, good and *faithful* servant". Even this faithfulness cannot be so wise and flawless as was that of our Master; but he calls it faithfulness none the less.

To be popular is not our aim; to be successful is not our hope; we are not to be guided by visible results; we are called to be faithful in our testimony, regardless of, yes, in spite of results. If faithfulness is the guide of our conduct this will be true success.

The Apostle charges Timothy: "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ". (1 Timothy 4:6) Whatever these things were, they were a test of Timothy's ministry. What were they? They are found in the verses just preceding: "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits [deceiving spirits, evil angels] and doctrines of devils ["Ye shall not surely die" and "Ye shall be as gods"], speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats"

While all these principles are observable in the false Romish religion of today, it would be a mistake to suppose that they are found nowhere else. To forbid any-

* The Latin reads: "Mittebatque eis prophetas ut reverterentur ad Dominum, quos PROTESTANTES, illi audire nolebant".

thing which the Bible does not forbid, to command to abstain from anything which the Bible does not command, and to do these things as in the nature of religious ordinances, would be equally dangerous ground to that occupied by Rome.

To sum up the various links in this chain of evidence and testimony we find: (1) that "the man of God" was a prophet; (2) that the prophet was a spokesman; (3) that the office and duty of a spokesman was and is the duty of all whom God has called and sent; (4) that this duty has its necessary qualifications, which consist of the *spirit of God* and the *Word of God*.

To have the Scriptures of truth so hidden in our hearts that we may be faithful witnesses for God and against all that is causing the ecclesiastical, commercial, and political corruption of the present day is the worthiest ambition we can have. But to go through the motions without the motives will be of no avail. A hatred of evil that does not have rootage in the fear of the Lord is not acceptable to him.—Proverbs 8:13.

# THE REVOLT OF JEROBOAM

— — JANUARY 1 — 1 KINGS 12:1 — 13:6 — —

TWO KINGS WHO LOST THEIR OPPORTUNITIES — OPPOSING WISE COUNSEL — THE PUNISHMENT OF PRIDE — THE DIVIDED KINGDOM — THE RELAPSE INTO IDOLATRY

*"Thou shalt not make unto thee a graven image, nor any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth thou shalt not bow down thyself unto them nor serve them."—Exodus 20:4, 5*

WITH this lesson is commenced a nine-months course of study in the later leaders and prophets of the Jewish nation. The first quarter of this series deals with the northern kingdom of Israel, the ten tribes; the second quarter with the southern kingdom of Judah; and the third quarter with the exile and restoration.

Upon the death of Solomon Rehoboam his son came into the kingly power. Although Solomon had a thousand wives, he was not blessed with a numerous offspring. Only one son is ever mentioned. This son's mother was an Ammonitess, and had influenced her royal spouse to build for her a temple to Moloch on Mount Olivet, facing the Temple. The many wise counsels of Proverbs were doubtless uttered in the first instance for the benefit of Solomon's son, who was seen by his father to be developing anything but wisdom. "A wise son maketh a glad father." But the unwisdom of Rehoboam must have caused many a heavy hour to King Solomon.

Several months passed after Solomon's death, and Rehoboam, possibly fearing to call the northern tribes to Jerusalem for his own installation as king, went himself with a retinue to Shechem, a historic place within the realms of Manasseh. Shechem had been in fact a national sanctuary (Joshua 24:1), the site of Abraham's altar. It was likewise Jacob's first home. It was where the tribes met. It was where Joseph was buried. It was where Abimelech's plot to gain control of the judgeship of all Israel was hatched. Later it fell to the degraded name of Sychar, drunkenness. (Isaiah 28:1-13) It was where Jesus talked with the woman at the well. Yet here alone in all the world is the paschal lamb still slain, in any official way. The long-standing envy of Ephraim against Judah (Isaiah 11:13), is thus still manifested by the Samaritan priests

Toward the latter end of Solomon's reign, that monarch had taken note of one Jeroboam, an Ephraimite, and placed him over the levied workmen from the house of Joseph, i. e., from Ephraim and Manasseh. While thus engaged as a structural foreman under King Solomon Jeroboam received word from Jehovah through his Prophet (1 Kings 11:31, 32) to the effect that the twelve tribes should be torn asunder, and ten of them given to Jeroboam. When news of this prophecy reached the ears of Solomon, he set about to apprehend and kill the valiant Ephraimite. But that crafty one escaped to Egypt and remained there until Solomon's death. During the months following he returned to his native hill country, just about in time for the intertribal meet at which Rehoboam expected to be proclaimed king.

Jeroboam headed a delegation to Rehoboam, which presented a petition or formal request for a lightening of the royal exactions which Solomon had made. The people complained of two things, excessively laborious service, and a heavy taxation. Jeroboam himself had been the immediate cause of the heavy service, at least over Ephraim and Manasseh. (1 Kings 11:28) At first Solomon appears to have used no Israelite in drudgery. But later, when he had forsaken the God of Israel, he revived the Egyptian bondage and seems to have used the Israelites as slaves in connection with the extensive building operations in and around Jerusalem.

Since Jeroboam had divine assurance of receiving ten of the twelve tribes, the delegation expressed itself with considerable candor. They told Rehoboam that if he was willing to be a servant of the people, they, in turn, would serve him all the days. This is the constitutional idea of a king; he is the servant, but not the slave of the people. Every regal act of a just king is a service to his subjects. So has it seldom been among men; but so it shall be when the true King comes in.

The way to insure the obedience of a people is to hold the reins of empire with a steady and impartial hand; let the people see that the king lives for them and not for himself, and they will both obey and love him. A mere show of force is not enough. Even astute worldly rulers have realized that unless they could command the respect and even love of their people, their power rested on a very slippery foundation.

### "THE THIRD DAY"

When this proposal was made to Rehoboam, he did not answer at once, but bade the delegation return on the third day. Then the new king (of Judah, but not of the northern tribes) consulted with the old men who had been accustomed to give advice to his father. But this was merely a formality. Rehoboam was not honestly seeking competent counsel. He was merely looking for someone to tell him that his own views and sentiments were all right. Conceit and pride stood in the way and always stand in the way of wisdom

Not pleased with the advice of the old men, the king turned to the young men who had been his companions

for years. It has long been the custom to bring up heirs apparent with others of their age, in order to stimulate the young princes to superior prowess and activity of mind. These young men knew what Rehoboam was looking for. They knew what they were expected to say, and said it. They were looking for political preferment and royal favors. They knew the advice of the old men was unpalatable; they knew that it seemed to the inexperienced king like giving up his royal prerogatives; for what king did not do with his subjects just as he pleased? 'Rehoboam, if you start off by yielding to these people's demands, the first thing you know they will be running the kingdom instead of you'—

So Rehoboam inclined to the advice given by the younger men, who seemed to him much more representative of the times than those members of a generation just about to die off. 'Those old men may have been very well in their day, but these days you have to show people their place. I expect to make these northerners eat out of my hand.'

The young men were imbued with all the contempt for popular demands, and with all the pride and insolence of a narrow and exclusive aristocracy. They advised Rehoboam to "stand pat", hold his ground, and answer the people stoutly, show them he was not to be trifled with, etc. Tell them: 'As much as the thigh surpasses the little finger in thickness, so much does my power exceed that of my father'. They forgot that Rehoboam did not have his father's wisdom and prestige; and they overlooked the fact that the people were merely waiting for the old king to die to take their stand.

On the third day the delegation returned. Note the difference between this descendant of David and the One who shall sit upon his throne for ever. Rehoboam had demanded the people come *to him* on the third day; whereupon he threatened them with a heavy yoke. Jesus came *to the people* on the third day with an assurance of his promise to give them an easy yoke.—Matthew 11:29, 30; Acts 17:31.

### DEFIANCE AND REVOLT

The cause, or better, the turning away or the division, was of the Lord. The Lord did nothing to interfere with the hardness of Rehoboam's heart and with the folly of his decision Rehoboam soon found that there is a limit to the influence of brag and bluster. In his arrogant self-confidence he mistook his own obstinacy for vigor. Then there was One whom he had overlooked altogether when he was seeking advice He had not inquired of Jehovah.

The outcome of the second hearing was an expression of defiance and revolt from the representatives of the northern tribes In substance they said to Rehoboam: What portion have we with David's house; why should we continue to ally ourselves with the son of Jesse? This title was used in contempt. Compare 1 Samuel 16:18: 20:31; 22:7-9; 25·10; 2 Samuel 20:1.

The cry went forth: "To your gods, O Israel!" This is one of the eighteen passages which were emended by textual experts after the captivity and made to read. "To your tents". With the establishment of synagogues and the frequent reading of the Word, it was esteemed improper to put before the minds of the ordinary hearers this suggestion of polytheism, or the worship of more than one God. The text was not intended to be mutilated for study purposes, however. The correct reading was preserved in the Massoretic, or marginal notes, which also acted in the capacity of a concordance All standard Hebrew manuscripts contain this note By the change of two middle letters the word 'gods' was made into 'tents', as was also done in 2 Samuel 20:1. (Compare 2 Chronicles 10:16) The sin was apostacy from Jehovah's worship in Jerusalem, and the root of it is found in these words. The attitude of the delegation was: 'You Davidians go and worship your own gods; we will take care of ourselves'.

Some of the northern tribes did dwell in Judah, probably out of religious motives. Here was a nucleus of true worshipers, which was constantly added to through succeeding years. (1 Kings 12:19; 1 Chronicles 9:3; 2 Chronicles 10:17; 11:3, 16, 17; 15:9; 16:1; 19:8; 23:2; 30:1, 5, 10, 11; 31:6) Judah was thus always representative of "all Israel". There was a steady increase in Judah caused by a constant emigration of believers from the northern tribes into Judah. At the time of our lesson Rehoboam could assemble 180,000 men-at-arms (a strong drop from David's 470,000—2 Samuel 24:9); Abijah (eighteen years later), 400,000; Asa (six years later), 580,000; Jehoshaphat (thirty-two years later), 1,160,000. On the other hand, with Israel Jeroboam could assemble 800,000 men, while Ahab's army (fifty-odd years afterward) was compared to "two little flocks of kids" (1 Kings 20:27) which could not stand against the Syrians. Jeroboam did not keep his part of the contract; therefore Jehovah was under no obligation to defend him or his.

### REVENUE OFFICER STONED

Petulant at the bold-faced demands which had been made by the delegation led by Jeroboam, Rehoboam determined to test out the matter by sending his secretary of the treasury, Adoram, to collect revenue, and possibly make levies of men for public service. The sending of Adoram to collect the taxes when the public mind was in such a state of fermentation was another proof of Rehoboam's folly and incapacity to govern. Indignant at the master, the people stoned the servant, and thus Rehoboam came to realize that there was a full-fledged rebellion going, and for his own safety he had better retire in haste over the Manassite and Ephraimite border and into friendly Benjamite territory. This he did.

Thus it was that Shechem, twice the scene of blood, was the stage of this unhappy division. Jesus, on the same spot, laid down the principle which will eventually bring harmony, the principle that neither in Jerusalem (as such) nor in the hills of Ephraim (as such) should Jehovah be worshiped, but in spirit and in truth.—John 4:21.

Jeroboam, who knew all along that he was to be made king over the ten tribes, was now called upon by representatives of those families to take his office Only Judah remained under Rehoboam. One tribe is here put for, and includes, Simeon, Benjamin, and Levi, and others who joined later.—2 Chronicles 11:13; 15:9.

Once Rehoboam had gained Jerusalem, he made preparations to quell the rebellion; but word from the Lord through the prophet Shemaiah deterred him from making any actual advance. Rehoboam was not distinguished for deference to Jehovah's wishes, but in this case he was probably glad to have a good excuse for not moving against a much superior force, which had not only the advantage of numbers, but the advantage of being on its own ground.

The people of Judah were also doubtless glad; for the mass of mankind are always averse to war. Rarely indeed would nations ever rise up against each other, were they not instigated to it, or compelled by their rulers.

While Rehoboam did not make an advance, he did proceed to strengthen his own fortifications, and build new ones, especially on the side toward Egypt, which country had sheltered Jeroboam and which might be his ally against Judah. In the northern tribes Jeroboam proceeded to rebuild or repair Shechem. This doubtless included increasing its fortifications. (2 Chronicles 11:11) Penuel, on the east of Jordan, was also rebuilt and strengthened.—Genesis 32:30; Judges 8:8.

### THE WORKINGS OF FEAR

While thus engaged, Jeroboam was doing some thinking and was seeking some counsel, "but not of Jehovah". (Isaiah 30 1) The king "said in his heart" that if every male in the northern tribes went to Jerusalem three times a year as prescribed by the Mosaic law, their fealty would be drawn away from him and he would suffer serious reverses. He would have been ashamed to speak these words aloud; for they would reveal his own cowardice and lack of faith in God.

The outcome of his ponderings and his seekings of human counsel was that he made two golden calves; setting one up in Beth-el, which was near to the Benjamite border, and in the extreme south of his domain, and another in Dan, in the extreme north Beth-el had a religious atmosphere The Lord had appeared there twice to Jacob, and more recent religious gatherings had been held there by Samuel Dan, originally Laish, was also a place of religious associations, but connected with idolatry.—Judges 18:7-10, 27-29

Jeroboam invented a political religion, and instituted feasts in his own times, different from those appointed by the Lord: gave the people certain days of devotion, and pretended to them it would be both inconvenient and oppressive to go up to Jerusalem to worship Thus he founded his new religion on a lie; for Jerusalem was almost as near to half his nation as Beth-el, and this was not the real reason for the setting up of the golden calves. This was not the last time that religion was made a state engine to serve political purposes. It is strange that in pointing out his calves to the people he should use the same words which Aaron used when he made the golden calf in the wilderness! But there were no synagogues in those days, and the people's ideas of past history were vague, hearing it read only once in seven years.

Jeroboam was fresh from Egypt, where he had seen the worship of Apis, the sacred bull, kept at Memphis and also at Heliopolis. The thing that impressed Jeroboam about the Egyptian worship was that *it worked.* Anyway, Aaron had made a calf in a time of national crisis and had gotten along fairly well with it. 'It can't be as bad as those Judean clergy have made out. Why should I worry about the Jerusalem practices, when Jehovah has given me this kingdom? He gave me no new religion, so I am justified in doing the best I can to fix up one of my own.'

When the devil tries to get people to take up with his plans he always pretends to be working for the interests of the tempted. It was not ostensibly the worship of the new god which Jeroboam was setting up—oh no—, it was merely worshiping Jehovah in a new way. This, he implied, was the God of their fathers, only the ritual was conducted in different style, that was all. Jeroboam sought to clothe his calves with the glory of Israel's deliverance from Egypt.

### UNBELIEF AND SIN

Unbelief lay at the root of Jeroboam's sin, as it lies at the root of all willful sin. (1 Kings 11:37, 38) The king had no real cause for fear. Jehovah had promised him security in his kingdom, if he obeyed; but the little mite of power turned his head at once. God had given him the kingdom but *he* would have to resort to all kinds of expediency, to the basest opportunism, to hold that kingdom. How few there are that can keep balanced under the weight of power or authority, without counteracting chastisements and humiliations. Saul could not do. David could not do it. Solomon could not do it. Rehoboam could not do it; neither could Jeroboam

Since Jeroboam had made objects of worship, of course he had to go still further and make some priests. For these new political jobs he took the people indifferently as they came, and naturally the ne'er-do-wells, good-for-nothings, and baser sort were the first to apply. Any priests would do well enough for such gods. The Levites, for the most part, remained true to the Temple worship. But the sons of Jonathan, the grandson of Moses, were doubtless ready to act as priests, as they had already been doing at Dan.—Judges 18.30

Probably Jeroboam and those who worshiped with him argued that the calves were merely symbolic of Jehovah's power. But the making of them was in direct violation of the Lord's ordinance, as quoted at the head of this lesson. The thing grew into a very great and complex sin. It was the sin of idolatry; it was the sin of disobedience; it was the sin of schism, God having promised the political division, but not a different religion; and it was the sin of pride and personal ambition; it was the sin of unbelief; it was the sin of debasing example before the people, hence the twenty-one-times repeated stigma, "Jeroboam the son of Nebat who made Israel to sin".—1 Kings 13:34; 14:16; 15:26, 30, 34; 16:2, 19, 26, etc.

### A SELF-MADE HIGH PRIEST

Yes indeed, Jeroboam made himself high priest. The priest at Jerusalem was pro-Judah, and it would *never* do for Jeroboam to let *his* people come in contact with that crowd. He perceived that by taking the high priest's position to himself and being both priest and king he would attach to his own person more of the reverence of the people This was exactly opposite to what God had stipulated The divine arrangement was so ordered as to put less power into the hands of the rulers, and to keep their religion on a separate basis from their civil matters Heathen rulers did the same as Jeroboam, even going a step further and making themselves the supreme god of the land.

Evil is insidious, and every parting of the ways, every leaving of the divine path, signifies a separation from righteousness to a degree we are unable to estimate at the beginning. The only safe course to pursue is to trust in the Lord and to be glad for whatever his providences may mark out for us, and to refuse to have anything contrary to his will, however desirable it may be, however gratifying to human ambition. Ambition is a dangerous thing, especially in our present imperfect condition, where our judgments are sadly warped from the fall, where our knowledge is so imperfect, and where Satan is sure to put light for darkness and darkness for light. Our ambitions must be curbed, must be brought into subjection to the will of God in Christ, if we would be on safe ground as new creatures

## ELIJAH THE TISHBITE

— JANUARY 8—1 KINGS 17:1-24 — —

ELIJAH'S BOLD PROPHECY — THE PROPHET PRESERVED — ELIJAH AT ZAREPHATH — THE WIDOW'S TRUST REWARDED.

*"But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."—Matthew 6:33.*

OUR last lesson dealt with the beginning of the reign of Jeroboam the first king of Israel. Today the scene is laid in the reign of Ahab, the eighth king of Israel. A brief survey of these seven kings and of the three kings of Judah, whose reigns were contemporary, may be illuminative as respects the present lesson.

In Judah Rehoboam reigned seventeen years, during which time the Temple and palace were spoiled of great treasure

by Shishak, king of Egypt; and Judah fought with Israel. Rehoboam was succeeded by Abijam, who sinned like his father and who reigned only three years. Then came Asa, who reigned forty-one years. He abolished idolatry; restored the worship of Jehovah; and defeated the Ethiopian Zerah, by God's help. When Baasha invaded Benjamin Asa obtained the help of Ben-Hadad, king of Damascus, to drive him out. Asa was not so true to Jehovah in the last half of his reign as in the first.

While this history of Judah was anything but ideal, it nevertheless stands in marked contrast to the fitful happenings in Israel. For during these sixty years only three kings (and they all of one family) sat on the throne in Judah; while in Israel's troubled history seven kings and five dynasties had seen their day. It is a sad record of terror, assassination, suicide, and civil war. Now the eighth king, Ahab, was reigning in Israel and the fourth, Jehoshaphat, in Judah.

In Israel, then, were Jeroboam, who reigned twenty-two years; Nadab his son, who was murdered by his successor, having reigned only two years; Baasha, who followed Jeroboam's idolatry and was threatened with disaster by the prophet Jehu, reigned twenty-four years; Elah, who in the midst of a drunken carouse was assassinated by Zimri, held the reins for two years; Zimri, who made Tirza his capital and set fire to it when he saw that Omri would take it, perishing in the flames, guided the affairs of state only seven days. Omri, who was a general made king by his army, held sway for twelve years in all, during which time Tibni, a rival claimant to the throne, fought against him for five years; Tibni was followed by half of Israel, but Omri's final seven years were so powerful that his influence was felt in surrounding nations. He was more wicked than his predecessors. Then comes Ahab the son of Omri, an evil king who reigned twenty-two years. Concerning him it is said: "And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal, king of the Sidonians, and went and served Baal, and worshiped him. And he reared up an altar for Baal in the house of Baal which he had built in Samaria. And Ahab made the Asherah; and Ahab did yet more to provoke Jehovah, the God of Israel, to anger than all the kings of Israel that were before him"—no small notoriety! —1 Kings 16:31-33.

Ahab inclined to the worship of the Sidonian Venus, Ashtoreth or Astarte; for she was the goddess of lust. Jezebel inclined more to the worship of Baal the cruel and bloody bully, god of rapacious power, the devil's own ideal. Jehovah had long before spoken about these things: "If ye turn aside and serve other gods, and worship them, then the Lord's wrath shall be kindled against you; and he will shut up the heaven, that there be no rain". (Deuteronomy 11:16, 17) Before this there had been idolatry in Israel, but there was no definite turning aside to worship other gods. They had worshiped Jehovah, nominally, but used idols to do it with.

### THE MAN OF GOD

Suddenly there appears on the scene Elijah the Tishbite; like a Luther, yet more surely guided in his official acts and utterances than was that later mouthpiece of God. Elijah was one of the sojourners, pilgrim brethren, or itinerants, originally deriving from Gilead, to the east of Jordan, in the country of Gad. He was a picturesque character, bearing a highly significant name; for Elijah means 'Jehovah my God'.

The first recorded utterance of this prophet, or man of God, was against Ahab, on account of his abominations which he had introduced into the land of Israel. "As Jehovah, the God of Israel, liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." These bold and solemn words begin with the form of oath prescribed by the law. (Deuteronomy 6:13; Jeremiah 4:2) To stand before God meant to serve him in the capacity of spokesman; to wait for his message, and then to tell it.

There were heavy night mists in northern Palestine, which were very refreshing, even when the soil was unvisited by regular rain. These special dews are referred to in the One Hundred Thirty-Third Psalm as "the dew of Hermon". They were caused in part by the influence of the snows on the summit of Mount Hermon. But neither these night mists nor regular rain were to bless Israel for a period of at least three years. The word "years" in Hebrew is not dual but plural, and must mean at least three years. The New Testament (Luke 4:25; James 5:17, 18) tells us the exact total length of time involved in the drought—three years and six months. The fair assumption is that when Elijah delivered this message to Ahab there had been already six months without rain. The regular periods for rain were spring and fall. (Joel 2:23) And since there is some reason to compare this three-and-a-half-year period with our Lord's ministry, the probabilities are that the appearance of Elijah before Ahab was in the spring and that the drought ended in the spring, three years afterward.

Again the word of the Lord came to Elijah. He was God's messenger and spokesman. It was not, therefore, for him to agonize and try to produce a message; it was for him to wait until the message was given him. This time the Lord's word did not call him to deeds of valor. He was to leave his words and allow them to produce whatever effect they would, neither waiting nor watching nor worrying about them. He was sent into retirement, to teach him humility. The Prophet was directed to journey eastward across Jordan and to hide himself in the ravine called Cherith, most likely in territory which was familiar to him. There, and there alone, he was to be supplied with the necessities of life. Nowhere else would do. Anywhere but in God's appointed place he would have perished.

### IN THE RAVINE

Elijah went and did according to the command of the Lord. Hiding in the ravine was not heroic or stirring work; but it was a part of his training for Carmel. It was there that he learned to trust God implicitly, and in that trust there is power.

The ravens brought him bread and flesh in the morning, and bread and flesh in the evening, and he drank of the brook. This is the first record we have of meat breakfasts and meat suppers, and it is probably an indication of the ordinary diet of the people at the time. Whatever view be held of the manner of feeding, one thing must never be lost sight of; and that is that it was by the Lord's specific command. Omnipotence was the power behind the work.

The Hebrew word for ravens is ºRºBÎM. But ancient Hebrew had no vowel points, so that all that appears in the ancient manuscripts is RBM. It is worthy of note that the Hebrew word for Arabians is ªRºBÎM, or, written Hebrew style, RBM. There is still another word with the same consonants, ºRBÎM. This last word signifies the inhabitants of Orbo. And one of the rabbinical works says concerning this place: "There is a town in the vicinity of Bethshan [Scythopolis] and its name is Orbo". Eusebius Hieronymus, better known as Jerome, spent many years in Palestine studying the customs and language of the people and the geography of the land, that he might the more intelligently translate the Scriptures from Greek into Latin. He says

on this passage: "The Orbim[or, as we would say, Orbians], inhabitants of a town in the confines of the Arabs, gave nourishment to Elijah". Perhaps those involved, whether Israelitish Orbians or others, were some of the seven thousand who had not bowed the knee to Baal. (1 Kings 19:18; Romans 11:4) They would be most interested in the project of feeding God's prophet and of keeping his hiding place a secret.

We do not at all question the Lord's ability to use the raven, an unclean and abominable carrion bird (Leviticus 11:13-15), for the purposes required. But where the text admits of another interpretation, it is at least due our readers to give the facts in the case.

Elijah drank of the brook: but he drank of more than the brook. He drank deep of the river of God's peace and power For, while the water of the brook ran lower and lower, and its pebbles finally glistened in the sunshine, Elijah's trust did not give out. He was to wait there until the Lord instructed him to move: and wait he did. Patience is an element of strength, petulance of weakness.

Finally the word of the Lord came to him again, this time directing him to go to Zarephath, a town in Phœnicia, between Tyre and Sidon, but nearer the latter place There a certain widow was to sustain him, this time, also, by divine supervision and command.

### ON TO ZAREPHATH

After a journey of some eighty-five miles, probably keeping to the east of Jordan and turning westward from Dan, Elijah came to the gate of the city of Sarepta, or Zarephath. No sooner had he reached the city gate than he beheld a widow gathering sticks. This is one of the nine widows mentioned in the Bible. But this woman was a Syro-Phœnician, a member of the same heathen race that had sent Baal worship into Israel Could it be that this was the woman meant? He would see. He called to her and said: "Fetch me, I pray thee, a little water in a vessel, that I may drink". From Deuteronomy 33:24, taken in connection with Joshua 19:24-28, we learn that there was an abundance of oil in this district, but that water was scarce. Nevertheless, the widow proceeded to procure the water. Now Elijah would make doubly sure of the identity of the woman, so, as she was going, he called to her and said: "Bring me, I pray thee, a morsel of bread in thine hand". She answered in words which show that she recognized him to be an Israelite. She said: "As Jehovah *thy God* liveth, I have not a cake, but [only] a handful of meal in a jar, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son; that we may eat it and die".

The Prophet reassured the woman, though even with his reassurances she was subjected to a great test of faith. She probably did not have much knowledge of the true God, but she had the raw material of faith, a trustful disposition One cannot help comparing this Syro-Phœnician woman with one whom our Lord blessed near to this same spot, and concerning whom he said "O woman, great is thy faith". (Matthew 15:28) Singularly enough, this is the only event connected with Elijah which our Lord mentions.—Luke 4:25, 26.

Phœnicia was dependent upon Israel for its grain supply; therefore the famine in Israel affected Zarephath. The same dependency existed during the time of the early church; for war between Herod and the Phœnicians was called off by the latter people because they discovered that their supplies could not be easily secured from other than Herodian territory.

The woman believed the statement of God's prophet. She went and prepared some food for Elijah, and found that her store of meal and of oil did not diminish. She refused not to cooperate with divine grace, and divine favor was her reward. Had she refused, the little meal and oil would have been gone before sundown. Since she did not refuse, it lasted probably in the neighborhood of two years, and was sufficient for her and her son and Elijah.

### DEATH OF THE WIDOW'S SON

During the course of the two years the widow's son sickened and expired. Since she, in a sense, was the keeper of God's prophet, we may be sure that her interests were under divine supervision. Her son did not die without the notice and knowledge of Jehovah's invisible agencies. Divine wisdom saw that a lesson for all time could be taught and a picture for eternity drawn by not interfering with the illness of the lad.

Eagerly and anxiously the mother must have watched the last gasps of her boy. And when he ceased to breathe, a suspicion which had been casting a shadow in her mind lowered down upon her and she unburdened herself to the Prophet

"Art thou come unto me to bring my sin to remembrance and to slay my son?" We will not pry too curiously with our imaginations to find out what this woman's past sin was, that was thus brought sharply to her own remembrance by the death of her child. Suffice it to say that she looked upon her son's death as a judgment.

Elijah's words were few: "Give me thy son". The Prophet carried the lad's lifeless body into his own upper chamber, and laid him upon his own bed. He then cried to the Lord, telling him that the reproach of the thing would be upon Jehovah's own name, as well as upon that of his Prophet, if this evil were allowed to stand against the woman who had so faithfully served a servant of the Most High God. Then, like his pupil Elisha and like the apostle Paul in later time, Elijah stretched himself upon the child and cried unto Jehovah, saying, "O Jehovah my God, I pray thee, let this child's soul come into him again"

Jehovah was pleased to hear and answer the prayer of his Prophet, and the soul (*nephesh*) or animation of the lad returned. The result of life being given was to make the child a "living soul" again (Genesis 2:7) The cause must be understood in harmony with the effect. The effect was to bring to life the lad who had died.

Then Elijah lifted the child and brought him down out of his own room into the lower part of the house and delivered him to his mother, saying, "See, thy son liveth". The result was that the woman acknowledged the truthfulness of Jehovah's word, and the genuineness of Elijah as his Prophet. It was this Syro-Phœnician woman's son who was so miraculously dealt with, while it was the other Syro-Phœnician woman's daughter.

The Jews have some uninspired history to the effect that this young lad was Jonah, that he was the attendant of Elijah on Mount Carmel, and that both the mother and the son became Jewish proselytes. The truth of this statement cannot be supported, but it is not unlikely, since Jonah did not display the usual rugged characteristics of Hebrew-born prophets.

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### PRAYER-MEETING TEXTS FOR JANUARY

**January 4: BEGINNING OF CREATION** "The firstborn of every creature."—Colossians 1:15.

**January 11: THE SON OF GOD:** "He . . . shall be called the Son of the Highest."—Luke 1:32.

**January 18: THE WORD OF GOD:** "His name is called the Word of God."—Revelation 19 13.

**January 25: THE WORD OF GOD:** "The Word was with [the] God, and the Word was [a] God."—John 1:1.

# International Bible Students Association Classes

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| Regina, Sask | Dec 16-19 | Winnipeg, Man | Dec. 25, 27 |
| Moosomin, Sask. | Dec 20 | Portage La Prairie, Man | " 28, 29 |
| Brandon, Man | Dec. 21, 30 | Rapid City, Man. | Jan. 3 |
| Souris, Man | Dec. 22 | Hamiota, Man. | " 4 |
| Treherne, Man. | " 23 | Shoal Lake, Man. | " 5 |

### BROTHER R. L. ROBIE

| | | | |
|---|---|---|---|
| Roanoke, Va. | Dec 12, 13 | Dry Fork, Va. | Dec. 28 |
| Hurt, Va | " 14, 15 | Danville, Va. | Dec 29, 30 |
| Chatham, Va. | " 16-18 | Lynchburg, Va. | Jan. 1-3 |
| Java, Va | " 20, 25 | Keysville, Va. | " 4, 5 |
| Meadville, Va. | Dec. 21 | Richmond, Va. | " 6-8 |

### BROTHER O. L. SULLIVAN

| | | | |
|---|---|---|---|
| Greenfield, Mass | Dec 15, 18 | Nashua, N H | Dec. 25. 26 |
| Orange, Mass | Dec 16 | Manchester, N H | " 27, 28 |
| Leominster, Mass | Dec 19, 20 | Milford, N. H. | Dec 29 |
| West Chelmsford, Mass. | " 21, 22 | Lowell, Mass. | " 30 |
| Lowell, Mass. | Dec 23 | Lawrence, Mass. | Jan. 1, 2 |

### BROTHER W. J. THORN

| | | | |
|---|---|---|---|
| Elko, S C. | Dec. 16 | Lamar, S. C. | Dec. 28 |
| New Brookland, S C. | " 18 | Charleston, S. C. | Dec. 25, 26 |
| Rock Hill, S C | " 19 | Savannah, Ga | " 27, 28 |
| Kershaw, S C. | " 20 | Brunswick, Ga. | Dec. 29 |
| Sumter, S C. | Dec. 21, 22 | Jacksonville, Fla. | Dec. 30, Jan. 1 |

### BROTHER J. B. WILLIAMS

| | | | |
|---|---|---|---|
| Brantford, Ont. | Dec. 16, 18 | Kitchener, Ont. | Dec. 23, 25 |
| Galt, Ont | Dec. 19 | Hamilton, Ont. | Dec. 27 |
| Preston, Ont | " 20 | Beamsville, Ont. | " 28 |
| Guelph, Ont | " 21 | St. Catherines, Ont. | " 29 |
| West Montrose, Ont. | " 22 | Niagara Falls, Ont. | Dec. 30, Jan. 1 |

### BROTHER W. M. WISDOM

| | | | |
|---|---|---|---|
| Sioux City, Ia | Dec. 15, 16 | Omaha, Neb | Dec. 25 |
| Alton, Ia | " 18, 19 | Lincoln, Neb | Dec. 26, 27 |
| Sutherland, Ia. | Dec 20 | Wymore, Neb | Dec. 28 |
| Cherokee, Ia | Dec 21, 22 | Auburn, Neb | " 29 |
| Little Sioux, Ia | Dec. 23 | Nebraska City, Neb. | " 30 |

### BROTHER L. F. ZINK

| | | | |
|---|---|---|---|
| Nelson, B C | Dec 15, 16 | Armstrong, B C. | Dec. 27 |
| Trail, B C | Dec 18 | Kamloops, B. C. | " 29 |
| Penticton, B C | Dec 20, 21 | Vancouver, B. C. | " 30 |
| Kelowna, B C | Dec 22 | Chilliwack, B C. | Jan. 1 |
| Vernon, B C | Dec 23, 25 | Nanaimo, B C. | " 3 |

### CONVENTIONS TO BE ADDRESSED BY BROTHER RUTHERFORD

CUMBERLAND, MD, Dec. 4; W. B Hodges, 34 S. Center St.

KALAMAZOO, MICH, Dec 17, 18; A. Ridderhoff, 555 Second St.

INDIANAPOLIS, IND, Dec 30 - Jan 1; H Wajenberg, 2961 N. Gale St.

### BROOKLYN CONVENTION DECEMBER 10, 11.

The Bible Students of Greater New York are arranging for a well-advertised and large public meeting at the New York Hippodrome, to be held on Sunday afternoon, December 11, to be addressed by the President of the Society In view of the fact that a number of out-of-town friends will be expected, it has been arranged to have a short convention, beginning Saturday afternoon, December 10. Meetings of the Bible Students will be held at the Masonic Temple (Lafayette and Clermont Aves, Brooklyn) Saturday afternoon and evening, and Sunday morning and evening. All those who contemplate attending and who will desire accomodations secured for them in advance should address the Arrangement Committee, Attention C A Wise, 14 Columbia Heights, Brooklyn, N. Y

# The WATCH TOWER

## And Herald of Christ's Presence

"Watchman, What of the Night? The Morning Cometh, and a Night also!"—Isaiah

VOL. XLII SEMI-MONTHLY No. 24

**Anno Mundi 6050 December 15, 1921**

*CONTENTS*

ANNUAL REPORT FOR 1921 ..... 371
President's Report ..... 371
Printing ..... 372
Branch Offices ..... 372
Central European Office ..... 374
Pilgrim Service ..... 379
Books and Literature ..... 379
The Watch Tower ..... 380
The Golden Age ..... 380
Printing ..... 380
Financial ..... 380
Executive Department ..... 380
JEHOVAH OR BAAL? ..... 381
Elijah Diligently Sought ..... 382
The Rendezvous at Carmel ..... 382
INDEX FOR 1921 ..... 383

*"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Habakkuk 2*

the earth distress of nations with perplexity the sea and the waves (the restless, discontented) roaring men's hearts failing them for fear and for looking to the coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken When ye see these things begin to come to pass that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh—Matt. 24:33; Mark 13:29; Luke 21:25-31.

# THIS JOURNAL AND ITS SACRED MISSION

THIS journal is one of the prime factors or instruments in the system of Bible instruction, or "Seminary Extension", now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1884, "For the P motion of Christian Knowledge". It not only serves as a class room where Bible students may meet in the study of the divine Word but also as a channel of communication through which they may be reached with announcements of the Society's conventions and of the coming of its traveling representatives, styled "Pilgrims", and refreshed with reports of its conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V. D. M.), which translated into English is *Minister of God's Word.* Our treatment of the International Sunday School Lessons is specially for the older Bible students and teachers. By some this feature is considered indispensable.

This journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated —redemption through the precious blood of "the man Christ Jesus, who gave himself a *ransom* [a corresponding price, a substitute] for all". (1 Peter 1:19; 1 Timothy 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Corinthians 3:11-15; 2 Peter 1:5-11) of the Word of God, its further mission is to "make all see what is the fellowship of the mystery which . . .has been hid in God, . . . to the intent that now might be made known by the church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed".—Ephesians 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the divine wisdom granted unto us to understand his utterances. Its attitude is not dogmatic, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made to facilitate such testing.

## TO US THE SCRIPTURES CLEARLY TEACH

That the church is "the temple of the living God", peculiarly "his workmanship"; that its construction has been in progress throughout the gospel age—ever since Christ became the world's Redeemer and the Chief Corner Stone of his temple, through which, when finished, God's blessing shall come "to all people", and they find access to him.—1 Corinthians 3:16, 17; Ephesians 2:20-22; Genesis 28:14; Galatians 3:29.

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones", "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection, and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium —Revelation 15:5-8.

That the basis of hope, for the church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "a ransom for all," and will be "the true light which lighteth *every man that cometh into the world*", "in due time".—Hebrews 2:9; John 1:9; 1 Timothy 2:5, 6.

That the hope of the church is that she may be like her Lord, "see him as he is," be "partakers of the divine nature',' and share his glory as his joint-heir.—1 John 3.2; John 17:24; Romans 8:17; 2 Peter 1:4.

That the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next age.—Ephesians 4:12; Matthew 24:14; Revelation 1:6; 20:6.

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial kingdom, the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church, when all the wilfully wicked will be *destroyed.*—Acts 3:19-23; Isaiah 35.


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PLEASE ADDRESS THE SOCIETY IN EVERY CASE.

YEARLY SUBSCRIPTION PRICE: UNITED STATES, $1.00; CANADA AND MISCELLANEOUS FOREIGN, $1.50; GREAT BRITAIN, AUSTRALASIA, AND SOUTH AFRICA, 8s. American remittances should be made by Express or Postal Money Orders, or by Bank Draft. Canadian, British, South African, and Australasian remittances should be made to *branch offices only.* Remittances from scattered foreign territory may be made to the Brooklyn office, but by *International* Postal Money Orders only.

*(Foreign translations of this journal appear in several languages)*

***Editorial Committee:*** This journal is published under the supervision of an editorial committee, at least three of whom have read and approved as truth each and every article appearing in these columns. The names of the editorial committee are: J. F. RUTHERFORD, W. E. VAN AMBURGH, F. H. ROBISON, G. H. FISHER, E. W. BRENISEN.

***Terms to the Lord's Poor:*** All Bible students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied free if they send a postal card each May stating their case and requesting such provision. We are not only willing, but anxious, that all such be on our list continually and in touch with the Berean studies.

***Notice to Subscribers:*** We do not, as a rule, send a card of acknowledgement for a renewal or for a new subscription. Receipt and entry of renewal are indicated within a month by change in expiration date, as shown on wrapper label.

*Entered as Second Class Matter at Brooklyn, N.Y., Postoffice under the Act of March 3rd, 1879.*


## PRAYER-MEETING TEXTS FOR FEBRUARY

February 1: GOD'S INSTRUMENT: "Without him was not anything made that was made."—John 1:3.

February 8: THE IMAGE OF GOD. "Who is the image of the invisible God"—Colossians 1:15.

February 15: THE LAMB OF GOD: "Behold the Lamb of God, which taketh away the sin of the world."—John 1:29.

February 22: THE BREAD OF LIFE: "I am the bread of life."—John 6:35.

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord", then joins in prayer. At the breakfast table the Manna text is considered.

## STUDIES IN THE SCRIPTURES

**These STUDIES are recommended to students as veritable Bible keys, discussing topically every vital doctrine of the Bible. More than eleven million copies are in circulation, in nineteen languages. Two sizes are issued (in English only): the regular maroon cloth, gold stamped edition on dull finish paper (size 5"x7½"), and the maroon cloth pocket edition on thin paper (size 4"x6¼"); both sizes are printed from the same plates, the difference being in the margins; both sizes are provided with an appendix of catechistic questions for convenient class use. Both editions uniform in price.**

SERIES I, **The Divine Plan of the Ages,** giving outline of the divine plan revealed in the Bible, relating to man's redemption and restitution: 350 pages, plus indexes and appendixes, 75c. Magazine edition 20c. Also procurable in Arabic, Armenian, Dano-Norwegian, Finnish, French, German, Greek, Hollandish, Hungarian, Italian, Polish, Roumanian, Slovak, Spanish, Swedish, and Ukrainian; regular cloth style, price uniform with English.

SERIES II, **The Time is at Hand,** treats of the manner and time of the Lord's second coming, considering the Bible testimony on this subject: 333 pages, 75c. Obtainable in Dano-Norwegian, Finnish, German, Polish, and Swedish.

SERIES III, **Thy Kingdom Come,** considers prophecies which mark events connected with "the time of the end", the glorification of the church and the establishment of the Millennial kingdom; it also contains a chapter on the Great Pyramid of Egypt, showing its corroboration of certain Bible teachings: 380 pages, 75c. Furnished also in Dano-Norwegian, Finnish, German, Polish, and Swedish.

SERIES IV. **The Battle of Armageddon,** shows that the dissolution of the present order of things is in progress and that all of the human panaceas offered are valueless to avert the end predicted in the Bible. It contains a special and extended treatise on our Lord's great prophecy of Matthew 24 and also that of Zechariah 14:1-9: 656 pages 85c Also in Dano-Norwegian, Finnish, Greek, German, and Swed

SERIES V, **The Atonement Between God and Man,** treats an all important subject, the center around which all features of divine grace revolve. This topic deserves the most careful consideratio on the part of all true Christians: 618 pages, 85c. Procurable likewise in Dano-Norwegian, Finnish, German, Greek, and Swedish.

**SERIES VI, The New Creation, deals with the creative week (Genesis 1, 2), and with the church. God's new creation. It examines the personnel, organization, rites, ceremonies, obligations, and hopes appertaining to those called and accepted as members of the body of Christ: 730 pages, 85c. Supplied also in Dano-Norwegian, Finnish, German, and Swedish.**

**SERIES VII, The Finished Mystery, consists of a verse-by-verse explanation of the Bible books of Revelation, Song of Solomon, and Ezekiel: 608 pages, illustrated, 85c. in cloth, 25c. in magazine edition—latter treats Revelation and Ezekiel only.**

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLII DECEMBER 15, 1921 No. 24

# ANNUAL REPORT 1921

UNDER the terms of the charter and by-laws of the Watch Tower Bible & Tract Society, the annual meeting was held at Pittsburgh on Monday, October 31, 1921.

A three-day convention preceded the annual meeting, being held at Memorial Hall. Brother Macmillan was the chairman of the convention, which was addressed by the chairman and several other brethren, amongst them Brothers Wise, Van Amburgh, Kendall and Rutherford. Sunday afternoon a public address was delivered at the Syria Mosque by the President of the Society, at which the attendance numbered approximately three thousand. Splendid attention was given and we hope much good was done.

Monday the thirty-first being the anniversary of Brother Russell's change to glory, the friends assembled in the afternoon at the cemetery, where memorial services were held, being made brief, however, on account of the inclemency of the weather. A little souvenir of the plot of ground and the pyramid stone marker had been provided, which was distributed amongst those in attendance. While brief, the ceremony was sweet and brought many memories of the past and the faithful service of our beloved Pastor. While all missed him, all rejoiced that he had passed to his everlasting reward, being forever with the Lord.

Withal the convention was a very blessed one and when the hour came for returning to the respective places of abode, each heart responded with thankfulness to the Lord that he had graciously permitted our assembling together for fellowship and encouragement.

Monday morning the thirty-first, at ten o'clock, the annual meeting was convened, with Brother Rutherford, the President, in the chair. After the usual devotional services the order of business was taken up. The first order of business after considering the minutes being the reports, both the President and the Secretary made reports of the activities of the Society during the past year. On motion of Brother Hayes, of Washington, the reports were received and those present by unanimous vote expressed a deep appreciation of the management of the work under the Lord's supervision and the blessings that had attended it during the past year.

### PRESIDENT'S REPORT

Brother Rutherford made rather an exhaustive report, the substance of which we set out here, as follows:

As President and General Manager of the Watch Tower Bible & Tract Society it is my privilege and pleasure to make report to those holding voting shares assembled at the annual meeting.

Believing that the King's business requires the best possible service, it has been the policy of the management to put the work of the Society on an efficiency basis. To this end the work at headquarters has been organized, and likewise the work at the various branch offices has been arranged. All the dear brethren at headquarters appreciate the fact that it is a privilege and not a right to be there, and that the privilege of engaging in the Lord's service at this time is second to none granted to any one on earth. And being all devoted to the Lord and his cause, they recognize it is a great privilege to cooperate in the work with others in making known the message of the kingdom.

As a great orchestra renders harmonious music only when each player attends strictly to his instrument or part of the business, even so the Lord's work yields harmonious results when each one remains at his post and performs with his might what his hands find to do. We strive to learn the lesson, "Study to be quiet and do your own business". With these practical methods directed always by the holy spirit, every one manifesting the holy spirit finds the work joyful and beneficial.

### OFFICE ROOM

Since the reestablishment of the Bethel the executive offices; editorial rooms, correspondence department, etc., have been at Bethel. The space there, however, has been inadequate to accommodate the workers required to meet the increased demands. Hence it has been necessary for us to lease a building at 35 Myrtle Avenue, Brooklyn, some eight blocks from the Bethel Home, at which place we have installed most of our printing machinery.

In all there are laboring at Bethel 107 persons. Every one at headquarters works. For this reason it is known as a workhouse and not a place to idle away time. All the available space in the Bethel Home is occupied either as offices or as sleeping rooms, only that we reserve two rooms for guests who visit us from time to time.

In addition to the English work done at the Myrtle Avenue office, there are located also the domestic German, domestic Greek, domestic Armenian and domestic Hungarian offices.

### PRINTING

One of the great expenses borne by the Society in years past has been that of printing, because the chief work of the Society is to preach the gospel by use of the printed page. In former years a great amount of this was printed and sent out free; but as times grew more strenuous and many of the friends less able to contribute to the work, it was thought wise to sell the literature and in that way to help bear the expenses. In addition to this, experience has proven that when a person buys a book he is much more likely to read it than when it is given to him; and since our chief object is to get the message into the minds of the people, it has seemed to be the best way to sell them the literature rather than to give it away. The Lord's blessing has been manifested upon this method.

Manufacturing the booklets, etc., has been a great expense. In former years the setting of THE WATCH TOWER in type and its printing was all done by hired help, not consecrated. And that was true with reference to the booklets. As labor conditions grew more acute and the prices increased, it seemed to be the part of wisdom to purchase and install a printing plant. We therefore purchased and equipped our printing plant with a large rotary magazine press, built an escalator connecting the press with the trimming room above, installed cutters, trimmers, stitchers, knife-grinders and other necessary equipment, together with a flatbed press for the printing of booklets, a folding machine, typesetting machines, multi-color press, stereo molding equipment, lathes, etc., at an approximate cost of $50,000.00, payment being made in monthly installments. In addition to this we equipped the domestic Greek Branch with a typesetting machine; also a similar machine in the domestic German Branch. Furthermore, we have at the domestic Polish Branch in Detroit a printing outfit.

By the Lord's grace we were able to find consecrated brethren with sufficient experience to man all this machinery; and the result has been that our printing during the last year has been done at the minimum cost—at a price much lower than that involved had it been done anywhere else. We have purchased paper directly from the mills and all other material at the lowest price possible; and in this way have been able to get out a large amount of literature at less cost than otherwise we could have done.

The typesetting machines (Intertype and Linotype) enable us to set all the type for THE WATCH TOWER, THE GOLDEN AGE, booklets and books; thus greatly reducing the cost of production. In addition to the English work done here, we are able to set on our machines the type in the Greek, German, Italian, Slovak, Hungarian, etc.

Until recent months all of our stereotype plates were molded by other companies and at a very high cost. We have now installed machinery for molding the stereotype plates for THE WATCH TOWER, THE GOLDEN AGE, booklets and books; and these stereotyped plates we are able to manufacture as good as any one and at the very lowest possible cost.

THE WATCH TOWER, THE GOLDEN AGE, and other publications, are put through on schedule time. A chart is kept in the Service Department by which is indicated in advance when each part of the work must be done. The copy from the editorial rooms must be in the hands of the typesetters on a date certain, and each part of the manufacturing must be taken up at a specific time. Now the articles are written and sent to the composing room and are put in type on the typesetting machines. These are operated in three shifts; therefore copy sent down in the evening is next morning in galley proof on the desks of the proof-readers. As soon as the proofs are approved, the forms are made up and taken immediately into the adjoining room, where the plates are molded. The plates are then transferred to the press-room and the press is started. Our big press will print on an average of 50,000 copies of THE GOLDEN AGE daily, or an average of 25,000 complete copies of the "Millions" booklet. The press has turned out as high as 34,000 completed copies of the "Millions" booklet in one day.

Formerly when THE WATCH TOWER was mailed, practically the whole office force was taken off for two or three days for wrapping the TOWERS. Now all the addressing is done by machinery and one man operates a machine which stamps the mailing slips on the journals. They are then tied in bundles and thrown into mail bags and hauled in our own truck to the post office. And when we have a large shipment, arrangements are made with the post office to take them direct to the cars to be shipped away. If your TOWER or GOLDEN AGE does not reach you on time, it may be the fault of your local postoffice.

### BRANCH OFFICES

When the disturbance came in 1918, relationship between the home office and the foreign offices was practically severed. The reorganization of this work had to be done afterwards and began in the Fall of 1919. It is gratifying to note the increase of the work in foreign fields. There seems to be a greater freedom of action when each nationality has some specific thing to do about witnessing to its own people. Hence we deemed it wise to organize branch offices, all of which are operated under the supervision of the main office, at Brooklyn, which branch offices are both domestic and foreign. By "domestic" is meant a branch

located in the United States which carries on the work among people speaking a language foreign to English; and by "foreign" we mean an office located outside of the United States.

There is such a quantity of data relative to the work by the various branch offices of the Society that our space would not permit us to publish a detailed report, so that here we can give only a brief summary of the activities of the work among foreign-speaking peoples operated under the different branches. We give them here in alphabetical order.

*Arabic*: Domestic branch at Brooklyn; Brother J. Fakourey, secretary in charge. This branch has only recently been organized, but within a short time it has done some good work. There has been a fair distribution of the "Millions" booklets, also the sale of quite a number of copies of Volume 1 of STUDIES IN THE SCRIPTURES, and besides tracts and other free papers have been circulated. Public lectures are held each week in Arabic.

*Armenian*: A domestic branch was established at Brooklyn in July, 1921, with Brother A. S. Zakian as secretary in charge. THE WATCH TOWER is now being published in Armenian. The "Millions" booklet in this language, as well as in the Armeno-Turkish, is having a good circulation in the United States and some other parts of the world. There is a limited Pilgrim service conducted from Brooklyn, and particularly is this service furnished for the benefit of the Armenian population in California.

*Australian*: The office at Melbourne is in charge of Brother W. W. Johnston. With his annual report Brother Johnston writes: "Herewith find enclosed a copy for the annual statement of the Australian Branch. From it you will see that our total output is almost double that of the previous year. The output of the STUDIES IN THE SCRIPTURES has increased about one and one-half times; and the sale of booklets and 'Hell' TOWERS, including 'Millions' and 'Talking with the Dead', has increased more than five times. . . . We are encouraged to greater diligence in the service of him who did so much for us."

"The total number of STUDIES IN THE SCRIPTURES, PASTOR RUSSELL'S SERMONS, booklets and Scenarios sold is 37,047; PEOPLES PULPIT, THE GOLDEN AGE and THE WATCH TOWER distributed, 750,919; letters received, 2,679; letters sent out, 3,191. "GOLDEN AGE No. 27 was widely distributed throughout Australia and New Zealand. The dear friends are now busy with the 'Millions-Mystery' drive and we anticipate great things. Everywhere the people flock to hear the glad message that millions now living will never die. There appear to be larger opportunities and greater demand for service than ever before; and by God's grace we intend to do our best to keep up with the demand." Last year Brother MacPherson made a Pilgrim tour of Australia with splendid results. Brother Johnston delivered thirteen lectures in New Zealand on the subject "Millions Now Living Will Never Die".

*British*: The British Branch at London is in charge of Brother J. Hemery Brother Hemery reports the work in Great Britain this year as very successful. That office has printed 250,000 of the "Millions" booklets and made a wide distribution throughout the British Isles. In addition to the many public meetings held by speakers who travel by railway, several brethren travel throughout the land on motorcycles. They go in pairs, each motorcycle carrying a side car. They advertise a meeting in a town where there is no class, hold the meeting and sell the literature. As we go to press we have not the details in sufficient form to publish at this time, and while they are expected daily from the London office the publication will have to be deferred until some later date.

*Canadian*: The Canadian Branch was established during the war at Winnipeg, with Brother W. F. Salter in charge; and later it was moved to Toronto, where it is now situated. The year closing has been the best by far of the work in Canada. Brother Salter's letter accompanying his annual report says: "My heart is overflowing with gratitude and thanksgiving to our loving heavenly Father as I forward to you the fourth annual report covering the work in Canada during the year 1921. His blessing has rested richly upon the efforts of the friends throughout the Dominion. . . . For the Pilgrim visits the classes have arranged first-class auditoriums and well advertised the meetings, with the consequence that the greatest witness we have ever made has been effected. Pilgrim brethren have addressed public meetings with an approximate attendance of 169,113. In addition to this 104,325 have attended the Drama exhibitions; making a total public witness of 273,438. This does not include the public meetings held by the classes and addressed by the elders, which means many more thousands who heard the message. The Pilgrim brethren in making these visits and to address public meetings have traveled this year 111,276 miles.

"Our dear Brother Black finished his course with joy April 29, 1921. He served many long and faithful years in the truth and was particularly zealous in the Pilgrim work during the dark years of the war in Canada. He was dearly beloved throughout the Dominion and elsewhere; and in the Lord's providence his passing has inspired many to press on with greater love and zeal.

"The colporteurs have done splendid work, and the result is indeed encouraging. The class organization for the GOLDEN AGE work and the sale of other of the Society's literature shows gratifying results. Sales of the STUDIES IN THE SCRIPTURES (Volumes 1 to 7, inclusive) amount to a total of 35,847; 'Talking with the Dead', 20,963; 'Millions Now Living Will Never Die', 82,526; miscellaneous books, booklets, etc., 15,593; letters and cards received, 13,148; letters and cards dispatched, 19,996. In addition to this we have put

out tracts advertising the meetings to the number of 500,000 since August."

### CENTRAL EUROPEAN OFFICE

It was deemed best to organize and put in operation an office in Central Continental Europe for the purpose of more directly managing the work there. Such an office was established at Zurich, Switzerland, after the close of the fiscal year 1920, with Brother C. C. Binkele in charge. The jurisdiction of this branch is over the countries of Switzerland, France, Belgium, Holland, Germany, Austria, and Italy. Some of these countries embraced have local managers and some have not; yet there are workers in all the countries named under the direction of the Central European office. The organization is such that the local representatives in these countries named keep in direct touch with the Central European Office, make reports to that office in their respective languages, and the central office translates the reports into English and forwards them to the main office at Brooklyn. The Lord has wonderfully manifested his blessing upon this arrangement.

At Berne, Switzerland, a number of brethren organized a company and established a printing plant, installing a number of printing presses and type for printing in foreign languages. The Society has a special arrangement with this printing plant and its literature there is produced at practically cost. The printing plant is operated entirely by the brethren and for all the Society's printing they charge only the cost of material and for their work they receive the same allowance that the Bethel friends receive. There in the past year the literature, particularly the "Millions" booklet and other booklets, have been printed in French, German, Dutch, Polish, Greek, Italian, and Yiddish; and other languages are now in process of manufacture there.

Brother Binkele's report on the work in Switzerland says: "In Switzerland we started last spring (and continue doing so) to visit every city and town of note with the Photo-Drama and follow up with the 'Millions' and kingdom message; and wherever interest is manifested we continue to hold meetings, offering and selling the booklets as we go along. The result has been encouraging indeed. A number of classes have been started and a goodly portion of the interested ones have meanwhile come into the truth and are now walking with us. From the so-called Apostolic Christians people of teachable disposition and fine character have recently accepted present truth. We rejoice over this fact all the more, because they come from the old 'fold' Brother Binkele used to 'shepherd' before clearer light was given him and because he has known them for many years to be honest and faithful Christians. One of their preachers is with those that have come into the truth. So you see, dear Brother Rutherford, the Lord is untiringly gracious unto us, blessing our every effort to further his cause and to make known the glad tidings. . . . In Switzerland and Germany we are just preparing to add to the lecturing on the 'Millions' theme also the theme of 'Can the Living Talk with the Dead?' because spiritism and all its relatives have come to be a real pestilence among Christian people there.

"Two weeks ago I attended a convention of the French-Swiss friends at Lausanne, which was visited better than any French convention I have ever attended. There was a better spirit and we notice the 'Freytag influence' has been cast off and overcome. Brother Durieux is very active and has been hard at work among the French, the best field among the French being the hard-working miners in the North and the furthermost South of France. Alsace-Lorraine is prospering."

There was some disturbance in Holland at the beginning of the year because of the interference of meddlers; but now the work directed from the Central European Office and managed locally by a brother in Holland is progressing splendidly.

Prior to the World War it was impossible for any one to preach the truth in Austria. Through the efforts of the Central European Office a way has been opened and brethren have recently visited Austria and held meetings and sold a great number of the "Millions" booklets and other literature. One brother reporting on the meetings in Vienna, Austria, writes: "The message made a mighty impression. The announcement caused immense sensation and gave rise to much discussion on the streets before the meeting. The hall was overcrowded long before the beginning and the doors were shut, while hundreds were turned away. The crowd listened with breathless attention to the wonderful message of the establishment of the kingdom of God and the comforting promises of the Scriptures that millions now living will never die. Never before have I seen people so anxious for the message as there. At the end such a storm of applause raged through the great hall as I have never before heard; and then the crowd stormed the book tables and struggled with each other to get the 'Millions' booklet. Some of the persons would buy from five to ten booklets at one time, while others crowded around the platform to ask questions and many cried out, 'When will the next discourse be?' In a word, it seemed to us that the message was to them the bread of life—to a dying, hungry people. On the evening of the discourse we sold 2100 'Millions' booklets and received 1200 address cards in addition; and each day since we have received many inquiries from Vienna. The follow-up work is arranged; halls have been rented, and on the sixth of November another Pilgrim brother again goes from Germany, Brother Wellenshaus, who will give discourses there with the Lord's help. In December again a Pilgrim brother will be there, Brother Cunow, who is particularly fitted of the Lord to organize Berean studies."

A stock of literature is kept at the Central European

Office, from which the various countries of Europe are supplied on quick order without the necessity of sending to America for it. This organization has facilitated the witness of the truth in that part of the world; and while the priests and clergy oppose violently, the work still grows by leaps and bounds. There has never been a time in the history of the harvest that such interest has been manifested in Continental Europe, particularly in the countries above named, as during the past twelve months. The friends there are encouraged, and this should encourage the brethren everywhere. The Catholics have long kept the people in ignorance of the Bible and in recent years the Protestants in Continental Europe have turned to higher criticism; and indeed there is a famine in the land for the hearing of the Word of God and the order-loving people are gladly hearing the message. The time has come for them to know the truth, and the Lord is granting opportunity.

*France*: The French work under the supervision of the Central European Office is operated from Berne, Switzerland, Brother E. Zaugg being in charge, directing the French work in French Switzerland, France, and Belgium. There are local representatives in Paris, where a depot or local office is kept, stocked with literature; and brethren travel throughout Switzerland, France, and Belgium proclaiming the message in the French language and distributing the literature and books in that language. Particularly has the message "Millions Now Living Will Never Die" interested the people in these countries as nothing else heretofore has done.

*Germany* (foreign branch): During the war it was impossible for the main office at Brooklyn to communicate directly with the German office and conditions in Germany made the witness of the truth almost impossible. During the past year the work was reorganized and placed within the jurisdiction of the Central European Office, with Brother Paul Balzereit as local manager at Barmen. The organization for the public witness has done splendid work during the past year. The colporteurs as well as the class workers have sold a great many books. The public witness has surpassed anything that Germany has ever known. Great crowds storm the halls to hear the testimony; and aside from the United States, Germany has sold and distributed more of the "Millions" booklets than any other country in the world. As an illustration: prior to the World War there were in the vicinity of Leipzig only a few truth friends. During the past year a convention of Bible Students was held there attended by 2,500 of the brethren, and it is reported as being one of the most spiritually helpful conventions ever held in Germany. The enemy in Germany not knowing what else to charge against the Bible Students is now charging that our work is Jewish propaganda financed by wealthy Jews of America. As a matter of fact, as all know, no Jew has ever contributed one penny to the spreading of the gospel through the Society's efforts.

*German* (domestic branch): A German branch located at Brooklyn, with Brother T. Boerner as secretary in charge, is specially looking after the German work in the United States and Canada. This office is equipped with a linotype machine and printing press, under the direction of the main office at Brooklyn, and is translating and preparing for publication the German literature of the Society; also conducting a Pilgrim service amongst the German-speaking people. For most of the year THE WATCH TOWER has been published here in German; but for convenience it is now arranged to have all the TOWERS printed in Germany and sent from there to the German-speaking people in America as well as in other countries.

*Czechoslovakian* (domestic branch): This branch is located at Detroit, together with the Polish Branch, with Brother Salata as secretary in charge. These brethren have been doing during the past year a splendid work in the distribution of literature, the sale of "Millions" booklets and other publications of the Society.

*Danish*: The Society's office for Denmark is located at Copenhagen; Brother C. Lüttichau, secretary in charge, directing the work throughout that country. The Lord's blessing has been manifested upon the work there this year, and the reports are encouraging.

*Finnish*: The work of spreading the gospel in Finland is directed from Helsingfors by Brother K. Harteva, under the supervision of the Swedish office at Örebro, Sweden. The conditions resulting from the war have made it quite difficult there in many ways for the disposition of the literature. Brother Harteva reports: "We have been surrounded with many difficulties, but on the other hand the Lord has helped us and we have been able to do a good lot of work. All seven volumes of the STUDIES IN THE SCRIPTURES are now published in the Finnish language, and in addition thereto Brother Russell's sermons, 'Tabernacle Shadows,' the Manna, hymn books, 'Millions', and the various booklets; and besides, much free literature is distributed. A regular Pilgrim service is conducted from this office and during the year 1464 meetings were held for the Finns; while 2124 meetings were held for the Swedish-speaking people in Finland. More than 100,000 books and booklets were sent out." Brother Harteva is a very noble brother; and laboring under difficulties, is spreading the glad tidings amongst the Finns and the Swedish-speaking people in that land in both languages.

*Greek* (domestic branch): This branch, located at Brooklyn, with Brother M. A. Stamoulas secretary in charge, under the supervision of course of the main office, is directing the work amongst the Greek-speaking people in the United States. The work has grown marvelously during the past twelve months. Not only is THE WATCH TOWER translated, set in type and printed in the Greek language here; but other books and booklets

are likewise prepared for publication and printed. The increased interest in the Greek work in the past year is unparalleled in any previous year; which gives much cause for rejoicing.

*Greek* (foreign): The foreign work amongst the Greeks, both in Greece and in the Isle of Crete, is conducted by local brethren there, particularly Brother Bosdoyannes. This brother is a college professor, who for a number of years has been a teacher and is thoroughly learned in English as well as in Greek and translates much of the literature for the Society. He makes Pilgrim tours throughout Greece and Crete and reports splendid interest wherever he goes. Other brethren are likewise engaged in spreading the gospel there. The priests of the Greek church succeeded in preventing the "Millions" booklets from being sent in from the United States for distribution; but the adversary has not been successful in preventing them from going in some other way. The people are now getting the "Millions" booklets and other literature of the Society in Crete and in Greece.

*Hungarian* (domestic): This branch is located at Brooklyn; Brother John Vargo, secretary in charge. The list of the Hungarian WATCH TOWER subscribers during the past year has greatly increased. The interest at the public meetings likewise increased, and the sale and distribution of the Hungarian literature has grown far beyond our expectations. Our Hungarian brethren have shown a great deal of zeal and earnestness in spreading the gospel.

*Hungarian* (foreign): The foreign Hungarian office is located at Cluj, Roumania, with Brother C. Szabo as secretary in charge; and the work is done in connection with the Roumanian office at that place. A large number of "Millions" booklets have been distributed among the people in the last year, who have gladly heard the message that the kingdom is at hand. More details concerning this work will be found under the heading of the Roumanian office.

*Indian*: The Society's headquarters for India are located at Kottayam, South India, with Brother A. J. Joseph as secretary in charge. Besides the other books of the Society the "Millions" booklet has been translated and published in the Malayalam and Urdu dialects; and translations are progressing in the Singhalese (Island of Ceylon), Tamil, Burmese, Telugu, and Canarese dialects. There has been a large distribution of tracts in India this year and the brethren have held numerous public meetings in various parts of the country, with splendid interest. The nominal church, particularly the Church of England, is bitterly persecuting our brethren in India. Brother Joseph writes: "Conditions are serious, with signs of famine and distress everywhere. The conflict between capital and labor is growing bitter." Many of the people, however, are gladly hearing the truth. There is a decided awakening in India and a hungering and thirsting after the kingdom message.

*Italian* (domestic): The Italian work for the United States is directed from the main office, Brother G. De Cecca being the secretary in charge of that work. Not only is THE WATCH TOWER printed by the Society and sent out regularly in the Italian language, but books and other literature, as will be seen by reference to our literature bulletin. The Italian work in Italy, as above suggested, is under the direction of the Central European Office. Brother Guzzetta, formerly of the Bethel, is now in Italy, and also Brother Adolph Weber, who are working amongst the Italian people and spreading the gospel. Italy has never shown a great interest in the truth, but during the past year there is a manifest increase of interest.

*Jamaican*: Readers of THE WATCH TOWER will be pleased to note that the work in Jamaica is now in a much healthier condition than at any time in the past. Brother Davidson, the Society's representative there, is doing his best to further the work and the Lord is adding his blessing. The colporteur work has been slow, due to financial conditions; yet the exhibition of the Drama for the public has been well attended, as well as the public meetings. The literature has been well received and much of it has gone out to the people. Brother George Young is now visiting Jamaica and other British West Indian possessions and holding public meetings.

*Korean*: The Society's work for Korea is carried on from Seoul, Korea, under the direction of Brother P. S. Kang, secretary in charge, who together with other brethren has made pilgrimages during the past year throughout Korea, holding public meetings. While the interest has not been as great as in other places, a goodly number of books and booklets have been sold, particularly the "Millions" booklet. The latter is translated and published in the Pure Korean and also in the Mixed Script dialects. Korea is controlled by Japan, and while there are not many Christians in Japan, yet there are some who are interested in the truth. The message "Millions Now Living Will Never Die" is now being translated into the Japanese language and we expect to have it published in a short time.

*Lithuanian* (domestic): The work of spreading the truth amongst the Lithuanian-speaking people in the United States is carried on from the office at Detroit, where Brother J. R. Muzikant is secretary in charge, under the supervision of Brother E. J. Coward. THE WATCH TOWER is published in this language, as well as books and other literature. There has been a healthy increase amongst the Lithuanians who have become interested in the truth during the past year.

*Norwegian*: The truth in Norway has not spread as rapidly as it seems it should. There has been a lack of proper understanding, apparently; but we hope for better results in the near future. For some time the work of Norway has been directed from the Swedish office, but now it is under the direction of Brother Enok

Oman. We hope for a better organization of the work in Norway and an increased witness for the truth amongst those people.

*Palestine*: The Society's office for Palestine is located at Ram Allah, a short distance from Jerusalem. Brother Abed Mansour, assisted by several other brethren, conducts the work from there. The number of the consecrated is small and most of these are Arabs. But during the past year the literature of the Society published in Arabic, Yiddish, and English has reached Jerusalem, Samaria, Nazareth, Tiberias, and Safed. This office reports: "We have received many letters from friends all over the world, but have been unable to reply to many because of the different languages". Recently some Jews there have become interested in the message of truth. Some brethren have recently gone to Palestine from Europe who are now joining the Arabian brethren in spreading the truth in that land.

*Polish* (domestic): The office of the Polish work is at Detroit, and at the request of the Polish brethren during the year one of the English-speaking brethren was put in charge, Brother E. J. Coward. All the STUDIES IN THE SCRIPTURE are published in the Polish language and practically all the booklets; and the Poles have done a splendid work throughout the United States during the past twelve months. The work is in a healthy condition and increasing. Five Pilgrim brethren speaking the Polish language visit the classes and hold public meetings, besides the many local speakers.

*Polish* (foreign): The office of the Polish work in Poland is located at Warsaw, with Brother C. Kasprzykowski in charge. The work there has been conducted under great difficulties in the past year. Recently Brother Kasprzykowski wrote: "The work is progressing and developing rapidly. Classes are growing and the number of brethren is steadily increasing. In Warsaw every Sunday about 700 attend the meeting in the morning. Recently one of the Polish brethren because of preaching the truth was arrested in Cracow. Amongst other things he was charged in an indictment with slandering the Pope. He defended himself in court, using the Bible for his defense, and the judge directed his acquittal, stating from the bench that he had made a complete defense, saying that he was authorized by the Scriptures to speak as he had spoken. This caused an increased interest in the truth. The persecution awakened the people to know why this man was persecuted."

The work in Russia has not been a success. While the brethren have gone into Russia, they have not met with a reception calculated to be favorable to spreading the gospel of the kingdom. Brother Kasprzykowski writes: "The Bolsheviki do not permit the proclamation of the gospel message. The work is not successful due to the conditions of gross darkness which exist there."

*Roumanian*: The Society's branch office for Roumania is located at Cluj; Brother J. B. Sima, secretary in charge. The zeal and earnestness put forth by the brethren in Cluj during the past year is cheering to the hearts of God's people everywhere. It would seem that the people of that land, amongst whose ancestors there were many Christians in the early days, would hear the kingdom message; and although the office has been open in Roumania only a short time, at the last Memorial nearly two thousand consecrated brethren partook of the emblems. The brethren there have met with many difficulties in their efforts to spread the truth, and yet they have pushed forward with a zeal befitting those of the Lord's house and have been greatly blessed. The people are very poor and are not able to buy as many books as they want, the cost of production and shipping them there being rather too high for the people to meet the price. Hence an arrangement is now on foot to establish a small printing plant in Roumania, from which the literature will be turned out much cheaper; and we hope for a much wider witness in the near future. Many encouraging reports come from Brother Sima. We give a few extracts from his report, not having sufficient space to publish it in full: "We are glad to advise that the Lord's favor in his great work is with us, continually opening to us new places and more opportunity to herald the good news. Recently some of our brethren visited Bucovina, where are many Baptists and Adventists. The result of their visit there for a few weeks is seven classes organized and now studying the volumes and 'Tabernacle Shadows'. One of these classes has about 70 members. From Bessarabia a brother, who was until recently an Advent preacher, writes 'About 200 in this place, besides many neighboring places all around, have received the truth. Send to us a brother as soon as possible.' Another brother, over sixty years of age, formerly an Adventist, writes from Bucharest: 'I thank God for keeping me alive until he sent his servants to make me free from the chain with which I was bound for ten years. The Lord has commissioned you with the direction of his work in Bucharest; therefore see to it and make all efforts to do it until the door is closed.'" While the work is spreading in Roumania, the persecution also increases. But the brethren are rejoicing and pushing forward with the message.

*South Africa*: Brother Henry Ancketill, in charge of the work in South Africa, reports splendid progress in spreading the gospel in that land during the past twelve months. During the year, Brother Ancketill, assisted by Brothers Williams and De Jager and other brethren, gave a wide public witness on the subject "Millions Now Living Will Never Die". Brother Ancketill reports: "This campaign opened with a lecture at the Opera House, Cape Town, when 2,000 were present. Thereafter public lectures were held in the towns of Simonstown, Pearl, Worcester, Beaufort West, Kimberley, Vryburg, Mafeking, Buluwayo, Salisbury, Johannesburg, Krugersdorp, Benoni, Heidelberg, Pretoria, Potchefstroom, Klerksdorp, Kroonstadt, and Bloemfontein; and from the last named we proceeded to the

Orange Free State and Natal, returning by the sea and touching at several ports. In making this tour long distances were covered at a large expense, all of which expense was borne by the brethren in South Africa. A considerable amount of literature was also sold and much interest was manifested. These lectures were held in both the Dutch and English languages; and the 'Millions' booklet was sold in English, Dutch, and Afrikaans, besides another large amount of literature that was sold." While the interest in the truth increases, the persecution increases; and this but spurs the brethren on to greater zeal and action. Africa is hearing the message, and those who hear are being made glad.

*Colored Branch*: The work among the colored brethren has been constantly on the increase in the United States in the last year or more, and we have thought that it would grow much more rapidly if the colored friends more particularly would take hold of it. After prayerful consideration and consultation with a number of the colored brethren, a four-day convention was recently held in New York, at which time it was determined to organize a colored branch of the Society. This has been done, and Brother T. E. Banks, of Cincinnati, has been appointed to the position of secretary for the Colored Branch. His office will be in Brooklyn and the work conducted from headquarters here.

Some of the colored brethren have had the thought that this was a segregation of the colored friends; but this is entirely a wrong idea. There is no segregation about it. While all Christians are one in Christ, each nationality or people should recognize the privilege of serving their own people. It has been found that the organization of the work under various branches has received the greatest blessing of the Lord; and we have no doubt that his blessing will be manifested particularly on the colored work henceforward.

A regular Pilgrim service will be inaugurated, public meetings will be held, and we call upon our colored brethren to join heartily in the proclamation of the message of the kingdom now being established. The colored friends will find it much more advantageous to organize separate classes and not meet with their white brethren, but devote their energies and services amongst the people of their own color. It will give more opportunity of service for the colored brethren and a wider witness for the truth; and those who are not able to participate in the service should encourage the others by meeting with them. Therefore we strongly urge the colored brethren in every part of the land to organize separate classes and carry on a separate public witness. All contributions to this work of the Society may be sent separately to the Colored Branch, made payable, of course, to the Society. All communications should be addressed as follows: Watch Tower Bible & Tract Society, Colored Branch, 124 Columbia Heights, Brooklyn, N. Y., and the correspondence will be handled by the secretary in charge, Brother Banks, under the supervision of the office here.

*Spanish*: The Spanish Branch of the Society is located at Los Angeles, California, because there is a greater center of Spanish-speaking people. Brother R. Montero is the secretary in charge. Besides publishing THE WATCH TOWER and Volume 1 in Spanish, the "Hell" booklet, "Tabernacle Shadows," the "Millions" booklet, and other publications are put out in that language also. There has never been the interest manifest amongst the Spanish people that has been shown amongst some others, and probably this has been largely due to their training under the Papal system. But we are happy to report that there is now a growing interest amongst the Spanish-speaking people in the United States, in Mexico, and in South America.

*Swedish*: The office of the Swedish Branch of the Society is located at Örebro, Sweden, with Brother A. Lundborg in charge. This office also directs the work now in Finland through Brother Harteva, as above mentioned. The general report from Brother Lundborg is that the work has been growing in Sweden during the past twelve months, and particularly has interest increased in the public witness and the message that "millions now living will never die". During the past year Brother Macmillan made a tour of Sweden and the interest manifested at the public meetings was marvelous, all the halls being crowded to capacity and a great many purchasing the "Millions" booklets and other literature. While the adversary has sought to disrupt the work in Sweden, the Lord has been pleased to bless the message. The office at Örebro this year has printed and sent out 265,000 of the "Millions" booklets in three different languages, besides a great quantity of other literature. The public witness on the subject "Millions Now Living Will Never Die" has been wide in Sweden, as well as in other Scandinavian countries.

*South America*: The Society maintains a depot or office at Port of Spain, on the Island of Trinidad, which is directed by Brother G. L. Talma, and from which considerable literature is distributed and many meetings are held by the friends, although small in number.

At Georgtown, British Guiana, there is a wide witness given by the local brethren; and the public are manifesting interest. Brother George Young, now on a tour of that section, will visit these points.

*Ukrainian* (domestic): This branch is located with the Detroit Polish office, with Brother M. Kostyn in charge, under the direction of the main office through the Detroit office; and the message is spreading amongst the Ukrainians in the United States to the great joy of those who are hearing. The public meetings are well attended and many are buying the literature.

Each one of these foreign branches keeps an accurate account of monies received and monies expended, literature received and literature sent out, Pilgrim visits, meetings, attendance, etc.; and makes a monthly report

to the main office at Brooklyn on blanks furnished for that purpose, so that the office at Brooklyn keeps in close touch with all the foreign work.

### "MILLIONS NOW LIVING WILL NEVER DIE"

In answer to the question concerning the end of the world, Jesus, after mentioning the World War, famine, pestilence, social disturbance and persecution of Christians, said: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations". *This gospel* clearly means the message that the world has ended, the kingdom of heaven is at hand; hence millions now living will never die. In the countries above mentioned during the past twelve months there has been a wide witness of this message, all the public-speakers using this subject. The little book "Millions Now Living Will Never Die" has been translated into thirty-one languages. It has now been published in twenty-nine languages, and up to October 1, 1921, there were published and sent out in all these languages combined from the main office and the various branches a total of 3,366,000 volumes. Public meetings addressed by able speakers have been held in practically all the cities and towns of the United States and Canada during the past twelve months at which this subject has been used. On September 25 and October 30 simultaneously every Pilgrim, elder or other brother who was able to give a public address addressed a public meeting at some place. The reports from the meetings were exceedingly gratifying. At the conclusion of each of these meetings a large number of booklets was sold. The combination of "The Finished Mystery", "Can the Living Talk with the Dead?" and "Millions Now Living Will Never Die" has reached in this way a great number of people.

### PILGRIM SERVICE

The public speakers sent out during the year by the Brooklyn office number 101. These Pilgrim brethren have visited the classes and held parlor meetings and addressed the public at advertised meetings. The number of public meetings held in the United States during the year is 5,261; total attendance at public meetings, 814,113; number of visits, 7,075; number of class meetings, 8,882; total attendance at class and convention meetings, 357,703; total miles traveled 688,987

### CONVENTIONS

During the fiscal year there were held in the United States and Canada 29 conventions. This does not include the local conventions of the various classes.

### NEWSPAPER ADVERTISING

At all the public meetings addressed by the President of the Society during the past year and by some of the other speakers, announcement has been made by full-page advertisement in the newspapers. Some have thought that this was a useless expenditure of money; but when it is properly understood it can be seen that it is an economical way of spending money. The advertisement is not merely for the purpose of getting people to come to the meeting, but as a witness. The full-page announcement carries a statement of the truth, which is equivalent to a tract, and thus reaches for each meeting many thousands more than ever go to hear the lecture, and from these advertisements a great many orders have been received by the local classes, as well as by the office, for books and other literature.

### SERVICE

During the year there have engaged in the regular colporteur work in the United States 319 colporteurs, who have devoted all their time to canvassing for and selling the literature of the Society. Since the end of the fiscal year 170 have enlisted as auxiliary colporteurs, and this will add to the workers for the ensuing year.

Within the year a working organization was affected in many of the classes throughout the United States, each class so organized furnishing so many workers who spent a part of their time in the field making calls and selling literature. The number engaged in this work during the year was 9,013.

The calls made by the colporteurs during the year were, to wit: 3,196,400. Counting families as 3.5 persons per family, according to statistics, the colporteurs reached with the message approximately 11,190,596 persons. The class workers made 2,871,145 calls. The total number of calls made by colporteurs and class workers is 6,067,545, reaching approximately 21,242,475 persons. The colporteurs placed literature in one form or another in homes to the number of 701,013. The colporteurs and class workers together placed literature in one form or another in 1,213,509 homes; consequently within the daily reach of approximately 4,248,495 persons. Thus it will be seen that approximately one-fifth of the population of the United States was reached by calls and witnessed to during the year. Nothing compared to this has ever been done in any one year during the harvest period.

### BOOKS AND LITERATURE

During the year books and literature in the English language alone were sold and distributed in the United States exclusively by colporteurs and class workers as follows:

| | |
|---|---|
| STUDIES IN THE SCRIPTURES (including Zg's) and Scenarios | 1,133,288 |
| "Can the Living Talk with the Dead?" | 414,231 |
| "Hell" booklets and other booklets (exclusive of the "Millions" booklet) | 35,350 |

Some idea of the quantity of literature that has been distributed amongst the people can be approximated when we are reminded that there have been printed and sent out from the Brooklyn office alone magazines, tracts, etc., as follows:

| | |
|---|---|
| The Golden Age | 2,509,567 |
| "Talking with the Dead" | 414,231 |
| Tracts | 232,000 |

Figuring these in tract pages of literature distributed amongst the people (aside from the Studies in the Scriptures, Scenarios and "Millions" booklets) would amount to 262,049,312,000 tract pages. This was in the United States alone, to say nothing about the wide distribution of literature in all the other countries.

### THE WATCH TOWER

The English edition of The Watch Tower, as its readers well know, is published at Brooklyn and sent to subscribers throughout the world. The Watch Tower is also published in foreign tongues. The total number of languages in which it is now being published is fifteen, and the subscription list is constantly growing. Notwithstanding the disturbances that came in 1917 and 1918, the subscription list now exceeds what it was in 1916 and 1917. It is gratifying to know of the increased numbers who desire the message of truth as sent forth in The Watch Tower.

### THE GOLDEN AGE

The Golden Age has done a splendid work during the past year, and has furnished a medium for reaching the public that we could not otherwise have reached.

We are pleased now to call attention to the fact that The Golden Age subscription price, beginning with January 1, will be reduced to $1.00, in order to put it within the reach of all classes of the reading public.

### PRINTING

In addition to the printing plant at Brooklyn, the Society also has printing presses, Linotype machine, and other printing apparatus at the Detroit office, where the literature is printed in the Polish, Ukrainian, Czechoslovakian, Russian, and other languages. The Society is also doing a large amount of printing in Germany, and in Poland, in addition to the printing plant at Berne, Switzerland, and the one that is now being put in at Cluj, Roumania. Also a considerable amount of literature is printed at London. The English Studies in the Scriptures and the other books are manufactured in the United States under contract.

### CORRESPONDENCE

The correspondence during the year has been unusually heavy, requiring an additional clerical force to handle it. Letters and cards received during the year, 160,161; dispatched during the year, 157,965. In this connection we might suggest that the friends could aid a little in this behalf by making their letters brief and to the point.

### FINANCIAL

Nothwithstanding the high cost of living, unemployment, etc., the friends have very liberally supported the work this year through the "Good Hopes". We append hereto a brief summary of the financial statement as shown by the Treasurer's report at the annual meeting, at the close of the fiscal year, October 1, 1921:

| | |
|---|---|
| Balance from 1920 (corrected) | $ 2.275.58 |
| "Good Hopes" Nov. 1, 1920—Oct. 1, 1921 | 164,606.56 |
| | $166.882.14 |

| | |
|---|---|
| Foreign branches and work in U. S. | $ 84,166.35 |
| Foreign Pilgrim work from U. S. | 1,435.70 |
| Local Pilgrim work | 40,096.69 |
| Conventions | 1,187.60 |
| Free literature, postage, expense, etc. | 12,918.73 |
| Special witness work | 16,112.03 |
| Incidental | 1,629.00 |
| Balance | 9,336.04 |
| | $166,882.14 |

With the closing of the fiscal year there were unpaid bills that will practically wipe out this balance, but we look forward with faith and confidence in the Lord to supply the funds for the ensuing year. It is with gratitude that we note his continued manifestation of loving kindness to his people who are striving to make known the message of the kingdom.

### EXECUTIVE DEPARTMENT

It may be of interest to the friends to know something about the duties of the main office and the work performed. The Secretary-Treasurer keeps an accurate account of all monies received and expended, and pays out only upon voucher duly attested; keeps a book record of all donations, with the names of the persons donating and the number of voting shares to which each is entitled. In addition to this he serves as a member of the Editorial Committee of The Watch Tower and conducts certain correspondence, particularly relating to his department.

The Office Manager has charge of all the departmental work, overseeing that, assigning the help and looking after the various departments. The correspondence work generally is divided among a number of brethren, according to states. Account is kept of mail received and sent out, orders received, shipments made, etc., so that at the close of each day the status of the work can be readily ascertained.

The duties of the President can be briefly stated as follows: General supervision of the main office at Brooklyn, which is divided into the following departments: Financial, Editorial, Pilgrim, Correspondence, Service (including Sales, Colporteur and Bookkeeping), Circulation, Store, Composition and Typesetting, Shipping, Trucking, Bethel Home (including Dining Room, Kitchen, Laundry, and Housekeeping). He receives the reports from foreign branches, examines these and gives general direction as to the work in all the foreign coun-

tries, money to be expended and how to be expended, and generally supervises the work in each foreign country. He also conducts correspondence relating to the general affairs of the church, both domestic and foreign; supervises the publication of THE GOLDEN AGE; writes for and supervises the publication of THE WATCH TOWER; and prepares copy for tracts, books, etc.

If some of the friends do not receive prompt reply to letters addressed to the President's office, please understand that it is not because of neglect, but because of inability to answer all of them promptly.

The world is the field. Large is the field and small the number of workers; yet thanks to be God that he permits his people to have some part in the work that the Lord is conducting. Taking a general view of the field, we can truly say the Lord has caused his name to be heard in the land during the year just closing. In our annual report for 1920 we suggested that the year 1921 would be one of unprecedented opportunity for spreading the message of the kingdom. In this prediction we were correct. It has been the best year of all; and greater numbers of people have heard the message of truth during 1921 than in any previous year during the harvest time. This is just what we should expect. The battle is on between the "beast" and the Lamb, with certain victory for the Lamb. The kingdom of heaven is at hand. And truly we can now say: "The kingdoms of this world are become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever". The tide of truth is rising higher and higher, and notwithstanding ever-increased persecution, the truth continues to be spread and the common people are hearing it gladly. There is much yet to be done. Let the Lord's dear saints everywhere take courage and gird themselves for a more strenuous witness in 1922 than heretofore. So long as the Lord gives us opportunity to labor in his field, let us do it with a joyful heart. Slack not your hands, dear brethren. The worldly-wise see that the present order of things has gone to seed and is rotting down. The unholy alliance through its medium of propaganda, the public press, is freely stating that if the present efforts of its statesmen in world conference at Washington do not bring about peace amongst the people, within a few months the whole civilization will be plunged into chaos. We know they are certain to fail. They have made the loop with which to bind themselves. They have put their heads into the loop and hence their kings and nobles are now being bound; and this honor the Lord has given unto his saints. Let his dear people everywhere take courage. Calmly, soberly, yet joyfully, let them press forward now in making proclamation of the kingdom, seizing every opportunity as it is given. Each one as he goes can confidently say: "I will triumph in the works of thy hands!"

The Lord's people of every nation, kindred and tongue are in action united in heart and in hand. May this union of peace and harmony prevail; and let all now stand shoulder to shoulder and continue to battle for the cause of our King until victory crowns our efforts and we stand with him upon Mount Zion.

In the next issue we hope to have something to say about the outlook for the coming year, for the encouragement of the Lord dear people throughout the earth.

# JEHOVAH OR BAAL?

— — JANUARY 15 — 1 KINGS 18: 1-46 — —

OBADIAH AN UNWILLING MESSENGER — ELIJAH AND AHAB MEET — THE RENDEZVOUS AT CARMEL — ELIJAH'S CONFIDENT CHALLENGE — JEHOVAH'S TRIUMPH.

effect *"This is the victory that hath overcome the world, even our faith."—1 John 5: 4.*

JESUS opened heaven three years and six months, from his baptism to his death, and rained down the divine dew of the gospel. Elijah shut heaven for the same length of time, and there was no rain at all. This drought is connected with Elijah's prayer. (James 5: 17) From this we are not to suppose that Jehovah merely pandered to the whims of Elijah. Elijah was God's spokesman, and he understood the divine law. The law had said that rain would be withholden from disobedient children of Israel. Elijah therefore had a Scriptural basis for his prayer that it should not rain. Indeed, the vindication of Jehovah's name was involved in the matter, inasmuch as longer lack of punishment might seem to indicate laxity or carelessness on Jehovah's part.

Elijah had dwelt with the woman of Sarepta for more than two years. This was now in the third year, not of the drought, but of his sojourn in Phœnicia. Thereupon divine direction was miraculously imparted to him to the effect that he should go and show himself to Ahab. He was further informed that his prayers to Jehovah for rain were about to be answered. Accordingly, Elijah journeyed down the coast of the Mediterranean some fifty miles to the neighborhood of Mount Carmel, or near the modern city and harbor of Haifa.

During the near forty-two months of aridity the land had suffered severely from famine. Some food could be imported for the people, but this was too difficult and expensive for the live stock. Ahab's private stables came to the point of suffering, and he divided the territory of Israel between himself and Obadiah, his chief steward, so that they might visit all the water heads in the hope of finding enough grass to keep their horses and mules alive. It was particularly desirable that the king's own steeds should be preserved for use in case of invasion. The whole land was at an extremity; and some surrounding king might be ambitious enough to occupy parts of the land and endanger the kingdom.

This Obadiah was not the later prophet who bore the same name, but he was a worshiper of Jehovah. To be a worshiper of Jehovah at all under the reign of Ahab and Jezebel required no inconsiderable courage. To be a worshiper of Jehovah in the very household of Ahab meant much more. Doubtless Jehovah had exercised his care over Obadiah, with a view to using him as an intermediary between the king and the prophet Elijah.

### ELIJAH DILIGENTLY SOUGHT

It was during the three years after Elijah's announcement of the closing of the windows of heaven that Ahab sought diligently for Elijah. The Prophet had said that it should not rain except by his word; and as the barrenness of the fields and the emptiness of the streams became more widespread, Ahab was moved to action. Not only did he seek throughout Israel but he prosecuted the search in the surrounding principalities and kingdoms, exacting and receiving an oath from the monarchs of those lands to the effect that Elijah was not there. As a matter of fact, the Prophet was all the while in the territory of Ahab's father-in-law, but so well concealed that no one was able to discover his whereabouts.

Piqued at her husband's inability to find Elijah (to punish him or to force him to produce rain), Jezebel sought out and put to death* a great many other worshipers of Jehovah (1 Kings 18:4) The word prophet in this passage simply signifies one who prays to, supplicates, and calls upon Jehovah The same usage of the word prophesy is found in verse 29 of the same chapter. How many were slain we do not know, but one hundred were hidden by Obadiah in one of the numerous caves of the region and fed with bread and water This action on Obadiah's part was betrayed to the king but probably kept from the queen. Obadiah must have been a very faithful and useful servant; otherwise the king would have destroyed him. His very name remained unchanged, which meant, Servant of Jehovah.

Quite probably by divine supervision Obadiah's share of the territory lay to the west of Jezreel, the capital. It was while traversing this section and possibly making for the perennial springs of Mount Carmel—one of which was made use of in connection with the subsequent sacrifice there—that Obadiah was met by Elijah The king's steward recognized the Prophet at once and fell on his face before him Again, the Prophet's words were few: "Go, tell thy lord, Behold, Elijah is here". But Obadiah demurred He wanted some assurance that Elijah would remain there. He knew of his master's ardent efforts to find Elijah and of the disaster which befell a number of his fellow worshipers in consequence of Ahab's failure If he were to bear a message to Ahab saying that Elijah was present near Carmel and if the king should hasten thither and not find him, he would be wrathy indeed, and Obadiah's high standing in the king's household would no longer serve to protect him Therefore Elijah assured him that he would remain in that spot until Ahab came This was satisfactory to Obadiah and he proceeded to find the king

When Ahab was found he came at once to meet Elijah Could it be that this bold prophet of Jehovah who had so audaciously prophesied no rain and had so successfully hidden from his prying search was now really there? Yes, there he was and Ahab, like all small men, sought to blame God's prophet for that very thing which was his own responsibility. "Is it thou, thou troubler of Israel?" But Elijah answered that the cause for the trouble was not in him The cause of the dearth of water was placed on its true ground the king and the people had forsaken the true God and God had shut up the heavens, that there was no rain. Elijah was only the minister of God used to dispense the judgment. Ahab was to blame, and his father Omri

Ahab's weak bluster was met not only by a statement of truth as to the cause of the famine but it was met by a command to send and gather together the heads of tribes and families in Israel unto Mount Carmel where Elijah would be Furthermore, the king was commanded to bring the four hundred fifty prophets of Baal, who were specially under Ahab's patronage, as also the four hundred prophets of Venus Astarte, who constituted the court chaplaincy of Jezebel. The relationship of Ahab and Jezebel to Baal and Astarte was inadvertently mentioned in reverse order in our last lesson. It will be noted that while the four hundred fifty prophets of Baal were brought to Carmel, the four hundred prophets of Venus, Astoreth, or Asherah, were not there. Evidently Jezebel would not allow *her* prophets to leave Jezreel.

### THE RENDEZVOUS AT CARMEL

In the course of a few days the leaders of Israel, together with the Baalite prophets, were gathered together before Elijah on Mount Carmel. Elijah approached boldly and yet calmly to the people and said, literally, "How long hop ye about on two boughs?" This is a metaphor taken from birds hopping about from bough to bough, not knowing on which to settle. The revised Version renders this passage, "How long go ye limping between two sides?" The thought of lameness is a good one and should not be overlooked. The people were halt, they could not walk uprightly; they dreaded Jehovah, and therefore could not totally abandon him; they feared the king and the queen, and therefore thought they must embrace the religion of the state. Their conscience forbade them to do the first of these things; their fear of man persuaded them to do the latter: but in neither were they heartily engaged. Just at this juncture the minds of the people seemed to be in a state of equipoise. **When Elijah proposed to them, "If Jehovah be God, follow him; but if Baal, then follow him," they answered not a word. The reason that the people said nothing was that they had nothing to say. Not all people are as wise as that, but these had been suffering from thirst and were not disposed to be captious on any point. Many of them were doubtless convinced that the drought was a divine judgment.**

**Elijah proceeded to sum up the situation by saying that, while there were four hundred fifty prophets of Baal present, he was the only one representing Jehovah. All the advantage of numbers was on the side of Baal.** It was four hundred and fifty to one. Elijah did not complain because Jezebel's four hundred priests were not brought, inasmuch as he probably knew that they would be used to the subsequent undoing of Ahab. (1 Kings 22 6) Elijah further proposed that the people produce two bullocks, from which one would be chosen by the priests of Baal and one left for the Prophet of the Lord. Apparently there were some cattle left in the hill districts where the water heads had preserved a small amount of freshness and grass.

The bullock for Baal was to be cut up in the usual sacrificial manner and laid on wood on an altar. The Baalite priests were to call upon their god to ignite the sacrifice by miraculous fire If Baal answered by fire he should be acknowledged as very god. But if he did not answer and if Jehovah answered his Prophet by sending fire to burn up the sacrifice of the other bullock, then Jehovah was to be acknowledged as God in the hearts of the people. This time the people answered: "It is well spoken"—it is a fair proposition.

number,

### THE SUN-GOD INVOKED

Elijah gave his opponents every advantage when he granted that the God who answered by *fire* should be acknowledged as the true God; for as the Baal who was worshiped here was certainly Apollo, or the Sun, he was therefore the *god of fire*, and had only to work in his own element. Since the Baalite priests were greater in number, they were given the preference in point of time.

[CONCLUDED IN JANUARY 1 ISSUE]

* This was the first record of using the civil power against the true religion—and by a woman This is the fifth of ten recorded death dealings at the hands of women.

# International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

### BROTHER R. H. BARBER

| | | | |
|---|---|---|---|
| Raleigh, N. C. | Jan. 1, 2 | Rosemary, N. C. | Jan. 9 |
| Wendell, N. C. | Jan 3 | Scotland, Neck, N. C. | Jan 10, 11 |
| Louisburg, C | " 4 | Enfield, N. C. | " 12, 13 |
| Henderson, N. C. | Jan. 5, 8 | Rocky Mount, N. C. | " 15, 16 |
| Stem, N. C. | Jan 6 | Wilson, N. C. | " 17, 20 |

### BROTHER T. E. BARKER

| | | | |
|---|---|---|---|
| Ticonderoga, N. Y. | Jan 1, 2 | Troy, N. Y. | Jan. 9 |
| Rutland, Vt. | Jan 3 | Watervliet, N. Y. | " 10 |
| Granville, N. Y. | Jan 4, 5 | Hoosick Falls N. Y. | " 11 |
| Greenwich, N. Y. | Jan 6 | Kingston, N. Y. | Jan 12, 13 |
| Mechanicville, N. Y. | " 8 | Newburgh, N. Y. | " 15, 16 |

### BROTHER J. A. BOHNET

| | | | |
|---|---|---|---|
| Mobile, Ala. | Jan 1, 2 | West Point, Miss | Jan 8, 12 |
| Bayou Labatre, Ala. | " 3 | Pheba, Miss. | Jan 9 |
| Deer Park, Ala. | " 4 | Columbus, Miss. | " 10 |
| Waynesboro, Miss. | " 5 | Okolona, Miss. | " 11 |
| Meridian, Miss. | " 6 | McCool, Miss. | " 13 |

### BROTHER E. F. CRIST

| | | | |
|---|---|---|---|
| Burton, Mo. | Jan 1, 2 | Hannibal, Mo. | Jan. 9 |
| Jefferson City, Mo. | " 3, 6 | Quincy, Ill. | " 10 |
| Russellville, Mo. | Jan 4 | Rutledge, Mo. | Jan. 11, 12 |
| Loose Creek, Mo. | " 5 | Medill, Mo. | Jan 13 |
| St. Louis, Mo. | " 8 | Knoxville, Ill. | Jan 15, 16 |

### BROTHER A. J. ESHLEMAN

| | | | |
|---|---|---|---|
| St. Paul, Minn. | Jan. 1, 2 | Princeton, Minn. | Jan. 9 |
| Ellsworth, Wis. | Jan. 3 | Barnum, Minn. | " 11 |
| Cambridge, Minn. | Jan 4, 5 | Duluth, Minn. | Jan. 12, 15 |
| Ogilvie, Minn. | Jan 6 | Proctor, Minn. | Jan. 13 |
| Pease, Minn. | Jan. 8, 10 | Superior, Wis. | Jan 15. 16 |

### BROTHER A. M. GRAHAM

| | | | |
|---|---|---|---|
| Opp. Ala. | Jan. 1, 2 | Enterprise, Ala. | Jan 11, 12 |
| Elba, Ala. | " 3, 4 | Montgomery, Ala. | Jan. 15 |
| Geneva, Ala. | " 5, 6 | Union Springs, Ala. | " 16 |
| Florala, Ala. | " 8, 9 | Eufaula, Ala. | " 17 |
| Dothan, Ala. | Jan. 10, 13 | Clayton, Ala. | " 18 |

### BROTHER M. L. HERR

| | | | |
|---|---|---|---|
| Brockton, Mass. | Jan. 1, 2 | Plympton, Mass. | Jan 10 |
| Stoughton, Mass. | Jan. 3 | Taunton, Mass. | " 11 |
| Quincy, Mass. | Jan. 4, 5 | Fall River, Mass. | Jan. 12, 13 |
| N. Duxbury, Mass. | Jan. 6 | New Bedford, Mass. | " 15, 16 |
| Plymouth, Mass. | Jan. 8, 9 | Newport, R. I. | " 17, 18 |

### BROTHER M. A. HOWLETT

| | | | |
|---|---|---|---|
| Indianapolis, Ind. | Dec. 30, 31 | Felicity, Ohio | Jan. 9 |
| Springfield, Ohio | Jan. 1, 2 | Midland, Ohio | " 10 |
| Dayton, Ohio | " 3, 4 | Chillicothe, Ohio | " 11 |
| Hamilton Ohio | " 5, 6 | Portsmouth, Ohio | Jan. 12, 13 |
| Cincinnati Ohio | Jan. 8 | Ashland, Ky. | Jan 15, 16 |

### BROTHER S. MORTON

| | | | |
|---|---|---|---|
| Reading, Pa. | Jan. 1, 2 | Philadelphia, Pa. | Jan. 8 |
| Pottstown, Pa. | Jan. 3 | Lansdale, Pa. | " 9 |
| Boyertown, Pa. | " 4 | Cressona, Pa. | " 10 |
| Linfield, Pa. | " 5 | Pottsville, Pa. | " 11 |
| Norristown, Pa. | " 6 | Tamaqua, Pa. | " 12 |

### BROTHER W. H. PICKERING

| | | | |
|---|---|---|---|
| Salem, Ore. | Jan. 1, 2 | Myrtle Creek, Ore. | Jan. 9 |
| Eugene, Ore. | Jan. 3 | Rogue River, Ore. | " 10 |
| Eastside, Ore. | Jan. 4, 5 | Medford, Ore. | " 11 |
| Oakland, Ore. | Jan. 7 | Ashland, Ore. | Jan. 12, 13 |
| Roseburg, Ore. | " 8 | Macdoel, Cal. | Jan. 15 |

### BROTHER G. R. POLLOCK

| | | | |
|---|---|---|---|
| Sherman, Tex. | Jan. 1 | Birthright, Tex. | Jan. 7 |
| Paris, Tex. | " 2 | Weaver, Tex. | Jan. 8, 9 |
| Roxton, Tex. | " 3 | Fort Worth, Tex. | Jan. 10 |
| Lone Oak, Tex. | " 4 | Cleburne, Tex. | " 11 |
| Vansboro, Tex. | " 5 | Alvarado, Tex. | " 12 |

### BROTHER V. C. RICE

| | | | |
|---|---|---|---|
| Kingston, N. Y. | Jan 2 | Charlottesville, Va. | Jan. 8 |
| Newburgh, N. Y. | " 3 | Lynchburg, Va. | " 9 |
| Elizabeth, N. J. | " 4 | Roanoke, Va. | " 10 |
| Camden, N. J. | " 5 | East Radford, Va. | " 11 |
| Baltimore, Md. | " 6 | Bristol, Tenn. | " 12 |

### BROTHER C. ROBERTS

| | | | |
|---|---|---|---|
| Brandon, Man. | Jan 1 | Yorkton, Sask. | Jan 9, 10 |
| Rapid City, Man. | " 3 | Willowbrook, Sask. | Jan 11 |
| Hamiota Man. | " 4 | Kamsack, Sask. | Jan 13, 15 |
| Shoal Lake, Man. | " 5 | Grandview, Man. | " 16, 17 |
| Bredenbury, Sask. | Jan 6, 8 | Gilbert Plains, Man. | " 18, 19 |

### BROTHER R. L. ROBIE

| | | | |
|---|---|---|---|
| Lynchburg Va. | Jan 1-3 | Suffolk Va. | Jan 12 |
| Keysville Va. | Jan 4 5 | North Emporia, Va. | " 13 |
| Richmond Va. | Jan 6-8 | Petersburg, Va. | Jan 15 16 |
| Newport News, Va. | Jan 9 | Orchid Va. | Jan 18 |
| Norfolk, Va. | Jan 10, 11 | Charlottesville, Va. | Jan 19 20 |

### BROTHER O. L. SULLIVAN

| | | | |
|---|---|---|---|
| Lawrence, Mass. | Jan 1, 2 | Lynn, Mass. | Jan 8 |
| Haverhill, Mass. | Jan 3 | Boston, Mass. | " 9 |
| Byfield, Mass. | " 4 | Waltham, Mass. | " 10 |
| Beverly Mass. | Jan 5 | Concord Jn., Mass. | " 11 |
| Cliftondale, Mass. | " 6 | Marlboro, Mass. | " 12 |

### BROTHER W. J. THORN

| | | | |
|---|---|---|---|
| Jacksonville, Fla. | Jan 1-3 | Lakeworth, Fla. | Jan 11 |
| Sanford, Fla. | " 4, 8 | Miami Fla. | Jan 12, 15 |
| Orlando, Fla. | Jan 5 | Key West, Fla. | " 13, 14 |
| Apopka Fla. | " 6 | Bellglade, Fla. | Jan 19 |
| Titusville, Fla. | " 9 | Moore Haven, Fla. | " 22 |

### BROTHER T. H. THORNTON

| | | | |
|---|---|---|---|
| Princeton, W. Va. | Jan 1, 2 | Sparksville, Ind. | Jan 8 |
| Charleston, W. Va. | Jan 3 | Washington, Ind. | " 9 |
| Huntington, W. Va. | " 4 | Lawrenceville, Ill. | " 10 |
| Portsmouth, Ohio | " 5 | Danville, Ill. | " 11 |
| Cincinnati, Ohio | " 6 | Kankakee, Ill. | " 12 |

### BROTHER W. A. THRUTCHLEY

| | | | |
|---|---|---|---|
| Detroit, Mich. | Jan. 1 | London, Ont. | Jan 8, 10 |
| Windsor, Ont. | " 3 | St Thomas, Ont. | Jan. 8 |
| Leamington, Ont. | " 4 | Aylmer, Ont. | " 9 |
| Blenheim, Ont. | " 5 | Thamesford, Ont. | " 11 |
| Ridgetown, Ont. | " 6 | Nilestown, Ont. | " 12 |

### BROTHER S. H. TOUTJIAN

| | | | |
|---|---|---|---|
| Hagerstown, Md. | Jan. 1 | Oakland, Md. | Jan. 8 |
| Cumberland, Md. | Jan. 2, 3 | Mountain Lake Park, Md | " 9 |
| Eckhart Mines, Md. | Jan. 4 | Clarksburg, W. Va. | " 10 |
| Frostburg, Md. | " 5 | Fairmont, W. Va. | Jan 11, 12 |
| Lonaconing, Md. | " 6 | Burton, W. Va. | Jan 13 |

### BROTHER W. M. WISDOM

| | | | |
|---|---|---|---|
| St. Joseph, Mo. | Jan. 1, 2 | Arkansas City, Kan. | Jan. 10 |
| Kansas City, Mo. | " 3, 4 | Red Rock, Okla. | " 11 |
| Ottawa, Kan. | Jan. 5 | Guthrie, Okla. | " 12 |
| Iola, Kan. | " 6 | Edmond, Okla. | " 13 |
| Wichita, Kan. | Jan. 8, 9 | Okla. City, Okla. | Jan. 15, 16 |

**CONVENTIONS TO BE ADDRESSED BY BROTHER RUTHERFORD**

INDIANAPOLIS, IND., Dec. 30–Jan. 1; H. Wajenberg, 2961 N Gale St.

ALLENTOWN, PA., Jan. 8; C. R. Weida, 327 E. Union St.

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| | | | |
|---|---|---|---|
| Week of February 5 | Q. 1-6 | Week of February 19 | Q. 13-18 |
| Week of February 12 | Q. 7-12 | Week of February 26 | Q. 19-24 |

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# INDEX TO THE WATCH TOWER FOR 1921

VOLUME XLII, 1921


### JANUARY 1

TRIUMPHANT ZION ..... 3
What Are His Works? ..... 3
"He Shall Direct Thy Paths" ..... 5
The Work before Us ..... 6
Zion's Triumph Near ..... 8
EUROPEAN TOUR ..... 9
Evidences of War ..... 9
Religio-Political Alliance ..... 10
First, Second, and Third Beasts ..... 13
Spiritual Discernment Required ..... 14
MID-WINTER CONVENTION ..... 15

### JANUARY 15

VIEWS FROM THE WATCH TOWER ..... 19
The Intricate Financial Question ..... 20
"The Wisdom of Their Wise Men" ..... 21
REPORT OF AUSTRALASIAN BRANCH ..... 22
EUROPEAN TOUR ..... 23
The City of David ..... 24
JESUS GREETED AS KING ..... 26
THE MARRIAGE FEAST ..... 28
RESPECT FOR GOD AND MAN ..... 29
THE WISE AND FOOLISH VIRGINS ..... 30
Parousia and Apocalypse ..... 31

### FEBRUARY 1

THE BEAUTY OF HOLINESS ..... 35
Holiness of God's People ..... 36
Sanctification and Justification ..... 37
EUROPEAN TOUR ..... 39
Society's Office in Palestine ..... 41
Public Meeting in Jerusalem ..... 42
CATECHISTIC EXAMINATION AT BAPTISM? 42
REWARDS OF FAITHFULNESS ..... 43
JESUS AMONG HIS FRIENDS ..... 44
THE LORD'S SUPPER ..... 46
MEMORIAL DATE 1921 ..... 47

### FEBRUARY 15

VIEWS FROM THE WATCH TOWER ..... 51
Some Perspicacious Clergymen ..... 52
Pyramids of Wealth ..... 54
SPIRITUAL FOOD ..... 55
EUROPEAN TOUR ..... 56
Back to Egypt ..... 58
France and Switerland ..... 59
JESUS ON THE CROSS ..... 60
The Finished Work ..... 61
THE LIVING CHRIST ..... 62
"Go Disciple All Nations" ..... 63

### MARCH 1

VIEWS FROM THE WATCH TOWER ..... 67
Paying Debts with Debts ..... 68
THE HARP OF GOD ..... 69
Creation ..... 70
Abrahamic Covenant ..... 70
Ransom ..... 71
Resurrection ..... 72
Restoration ..... 74
NOT CONFORMED, BUT TRANSFORMED ..... 75
Honesty the Foundation ..... 76
LETTERS FROM AFIELD ..... 78

### MARCH 15

THIS IS MY BODY ..... 83
Historical Groundwork of Passover ..... 83
Changes in Passover ..... 85
The Evening Sacrifices ..... 86
Body Given and Broken ..... 89
BE OF GOOD COURAGE ..... 89
The Accuser ..... 91
Fight for Your Brethren ..... 92
Service Essential ..... 94
HEALTH AND THE HOLY SPIRIT ..... 95
Earthly Relations, Spiritual Relations 95

### APRIL 1

"THIS IS MY BODY" ..... 99
Israel a Vine ..... 100
Renewed Vine and False Vine ..... 100
God's Providences for Christ's Body 103
INCENTIVE TO RIGHTEOUSNESS ..... 104
"That Ye Sin Not" ..... 105
Can New Creatures Sin? ..... 106
HEALTH AND THE HOLY SPIRIT ..... 107
WORK AND THE NEW CREATURE ..... 109
POVERTY AND WEALTH ..... 110
INQUIRING PRIESTS ..... 111

### APRIL 15

LOVE DIVINE ..... 115
Heavenly Communion ..... 117
Envy Absent in Friendship ..... 118
Love and Loyalty ..... 120
ACTIVITY ESSENTIAL ..... 121
BIBLE EDUCATION ..... 123
REST AND RECREATION ..... 124
WORKING WITH OTHERS ..... 125
A GODLY HOME ..... 126
WORK IN ROUMANIA ..... 127
BROOKLYN CONVENTION ..... 127

### MAY 1

VIEWS FROM THE WATCH TOWER ..... 131
European Countries a Chain ..... 131
An English Voice on British Policies 132
THE DIVINE ARRANGEMENT ..... 133
The Principle of Headship ..... 135
Present Tests of Faith ..... 137
ANNUAL REQUESTS FOR PILGRIMS ..... 138
TRUE NEIGHBORLINESS ..... 138
A GODLY NATION ..... 140
The Kingdom Near at Hand ..... 142
MESSIAH'S HAPPY REIGN ..... 143

### MAY 15

OUR REASONABLE SERVICE ..... 147
What We Sacrifice ..... 148
Who Are Anointed ..... 149
Cup of Salvation ..... 151
Present Duties ..... 152
OUR SAVIOR'S NAMES AND TITLES ..... 153
ULTIMATE BLESSINGS AND CURSINGS ..... 154
Practical Love for Christ's Brethren 156
LETTERS FROM AFIELD ..... 156
GOOD HOPES FOR 1921 ..... 157
CONVENTION ITEMS ..... 159

### JUNE 1

VIEWS FROM THE WATCH TOWER ..... 163
Preaching Profession Declining ..... 164
A Jew on the Palestine Mandate ..... 165
THE KING'S HEART'S DESIRE ..... 166
The Heaven Sent Fire ..... 167
Met with Blessings and Bounties ..... 169
MEMORIAL REPORTS ..... 171
THE NEW JERUSALEM ..... 172
THE EARLY LIFE OF SAUL ..... 173
SAUL THE PHARISEE ..... 174
LETTERS FROM AFIELD ..... 175

### JUNE 15

MURMURING AGAINST JEHOVAH ..... 179
"Our Fathers Understood Not" ..... 180
"Is the Lord Among Us or Not? ..... 181
"Up, Make Us Gods" ..... 182
Aaron's Rod That Budded ..... 184
Sacrifices of the Dead ..... 185
THE CONVERSION OF SAUL ..... 186
SAUL PROCLAIMS JESUS AS CHRIST ..... 187
Perils from Brethren ..... 188
SAUL TEACHING AT ANTIOCH ..... 189
INTEREST IN PALESTINE (Letter) ..... 191

### JULY 1

VIEWS FROM THE WATCH TOWER ..... 195
Convenient Bible Wanted ..... 196
Revival of Sanhedrim ..... 197
JOSHUA'S LONG DAY ..... 197
QUESTIONS WITH ANSWERS ..... 198
Eating in the Most Holy ..... 199
Life Rights and Right to Life ..... 200
Use of V. D. M. ..... 200
OUR RESPONSIBILITY RE PRESENT TRUTH 201
SAUL IN CYPRUS AND PISIDIA ..... 202
PAUL IN ICONIUM AND LYSTRA ..... 205

### JULY 15

QUESTIONS WITH ANSWERS ..... 211
Ark 120 Years A-Building ..... 211
"Himself," "His Body," "His House" 212
Berean Studies ..... 213
PREFACE TO VOLUME VI ..... 214
DISSENTION, DISPUTATION, PEACE ..... 215
Jewish National Isolation ..... 215
"Except Ye Be Circumcised" ..... 216
Yoke of the Law ..... 217
FROM ASIA TO EUROPE ..... 220
LETTERS FROM AFIELD ..... 223

### AUGUST 1

VIEWS FROM THE WATCH TOWER ..... 227
Wall Street on Wages ..... 228
Anglicans and Presbyterians ..... 229
Baptist Difficulties ..... 230
An Episcopalian Free Speaker ..... 231
FROM PHILIPPI TO ATHENS ..... 232
Stocks and Strophes ..... 233
Pilgrim Visit to Berea ..... 236
PAUL IN ATHENS ..... 236
Epicureans and Stoics ..... 237
The Unknown God ..... 238

### AUGUST 15

THE OLIVE, THE FIG, AND THE VINE ..... 243
"The Interpretation Thereof" ..... 243
Divine Victories through Gideon ..... 244
The Fire Test ..... 245
Figurative Olives ..... 246
Light, Peace, Blessing ..... 248
The Vine and Repentance ..... 249
CAREFULNESS FOR OTHERS' SAKE ..... 250
"Except There Be a Preacher" ..... 252
SAUL'S YOUTH AND EARLY MANHOOD ..... 253
Second Missionary Tour ..... 254

### SEPTEMBER 1

VIEWS FROM THE WATCH TOWER ..... 259
Office-Boy and Broker Parity ..... 259
Bishop Candler Speaks ..... 260
THE OLIVE, THE FIG, AND THE VINE ..... 261
The Kingdom Vine ..... 262
Righteousness, Peace, Joy ..... 263
GOD'S VENGEANCE UPON BABYLON ..... 264
QUESTIONS WITH ANSWERS ..... 265
PAUL IN CORINTH ..... 267
PAUL AT EPHESUS ..... 270
A Mighty Increase ..... 271

### SEPTEMBER 15

CHRISTIANS IN CONVENTION ..... 275
PAUL AT EPHESUS ..... 278
PAUL WRITES TO CORINTH ..... 279
No Envy nor Vaunting ..... 280
PAUL'S LAST JOURNEY TO JERUSALEM ..... 281
Words of Admonition ..... 283
STRONG DRINK IN A NATION'S LIFE ..... 284
RANSOM AND SIN-OFFERING QUESTIONS ..... 286
Internal Tabernacle Revisions? ..... 286
Deaconesses and Juvenile Teachers? 287
LETTERS ..... 287

### OCTOBER 1

VIEWS FROM THE WATCH TOWER ..... 291
Non-Conformist Conditions in England 291
THE PATHS OF DEATH ..... 293
Path to Adamic Death Also Called Death ..... 294
Sacrificial Death of the Saints ..... 295
The Second Death of the Incorrigible 296
Will Death Ever Cease? ..... 298
SUGGESTIONS TO FIELD WORKERS ..... 299
PAUL'S EXPERIENCES IN JERUSALEM ..... 301
Before the Sanhedrim ..... 302

### OCTOBER 15

PROVE ALL THINGS ..... 307
THE LORD'S ARMY ..... 310
United Action ..... 311
Auxiliary Colporteur Service ..... 312
PAUL BEFORE THE ROMAN GOVERNOR ..... 312
To Antipatris and Cæsarea ..... 313
PAUL BEFORE A KING ..... 314
The Hearing in State ..... 315
PAUL'S VOYAGE AND SHIPWRECK ..... 317
More Willing Listeners ..... 318
LETTERS FROM AFIELD ..... 318

### NOVEMBER 1

VIEWS FROM THE WATCH TOWER ..... 323
Minister's Defense of Higher Criticism 323
Some Points of Divergence ..... 324
Six Million Men in Arms ..... 325
German Jews to Palestine ..... 326
KEEPING HIS COMMANDMENTS ..... 326
Commandments of Action ..... 327
A Slaying Work ..... 329
PAUL IN MELITA AND IN ROME ..... 332
Gifts of Healing ..... 333
BIBLES AND BIBLE STUDY HELPS ..... 334

### NOVEMBER 15

JEHOVAH THE COMFORTER ..... 339
Suffer Affliction ..... 340
Churchianity's Mistake ..... 341
THE WORK IN GREAT BRITAIN ..... 343
QUESTIONS WITH ANSWERS ..... 343
Comments on Comments ..... 345
PAUL WRITES TO A FRIEND ..... 345
PAUL'S LAST WORDS ..... 347
PAUL'S LABORS AND EPISTLES ..... 349
One of the Twelve? ..... 350
THE HARP OF GOD ..... 351

### DECEMBER 1

VIEWS FROM THE WATCH TOWER ..... 355
Armament Limitation Parley ..... 356
A Zionist Drive ..... 357
"THE MAN OF GOD" ..... 357
How Qualified ..... 359
True Protestants ..... 361
THE REVOLT OF JEROBOAM ..... 363
A Self-Made Priest ..... 365
ELIJAH THE TISHBITE ..... 365
In the Ravine ..... 366
Death of the Widow's Son ..... 367

### DECEMBER 15

ANNUAL REPORT FOR 1921 ..... 371
Printing ..... 372
Branch Offices ..... 372
Pilgrim Service ..... 379
Books and Literature ..... 379
Printing ..... 380
Financial ..... 380
Executive Department ..... 380
JEHOVAH OR BAAL? ..... 381
The Rendezvous at Carmel ..... 382
INDEX FOR 1921 ..... 383